

A  
CHRISTIAN  
DIRECTORY,  
Guiding men to Eternall Salvation,  
commonly called the  
RESOLUTION.

Consisting of two Parts; whereof the former layeth down the Motives to RESOLUTION, and the other removeth the Impediments. Both of them having been reviewed, corrected, and augmented, by the Authour himself, a little before his death, for the greater commodity, and utility of the Reader.

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Matth. 16. vers. 26.

*What availeth it a man, if he could gain the whole world by loosing his soul?  
Or what exchange will a man give for his soul?*



Permissu Superiorum

1650  
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THE PREFACE THAT WAS SET  
forth with the Edition of this Book in the  
year 1585. somewhat altered ;

*Containing certain notes upon a false Edition of the same Book  
by M. Edmund Buny, together with his Treatise of pacifica-  
tion, and some other matter needfull to be read;  
before the Book it self.*

**T**He first Edition of this Book intituled *of Resolution*;  
being published in the year 1583. there came  
forth the next year after two Editions thereof, the  
one by a Catholick man ( as it seemed ) lying then in  
*Roan of France*: and this albeit, through overmuch haste of the  
print, somewhat uncorrected ; yet agreed it in sense, and sub-  
stance with the originall. But the other published upon more de-  
liberation by the foresaid *M. Buny*, and dedicated to his Lord  
and Master, *D. Sands*, at that time Archbishop of *York*; thought  
it retained still the Title, which I had given it at the beginning,  
with this onely addition, that it had been *perused by Edm. Buny*,  
and accompanied with a *Treatise tending to Pacification*: Yet  
found I the book so much altered, and mangled both in words,  
phrase, sense, sentence and substance, as scarcely could I know it  
to be mine.

Two Editions by others.

2. This made me to muse, and to enter into two cogitations :  
the first, how poore, and barren these new Doctours are of all  
spirituall doctrine, tending to good life, and reformation of man-  
ners ; seeing they are content to use, and pervert our Books for  
some shew thereof : wherein I was the more confirmed by many  
other examples, in like manner ; as of one *Rogers* cited here by  
*M. Buny* for translating, or rather perverting in our English  
tongue, that excellent little Book of *John Ferson*, or rather of  
*Thomas de Kempis*, *Of the Imitation of Christ*, and of others  
that have offered the like injury unto the heavenly meditations of  
*S. Augustine*, and *S. Bernard*, mending, or rather marring there-  
in, what seemed best unto their own appetites.

Hereticks corrupt books of devotion.

3. My other cogitation was, how just the spirit of these men,

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doth jump with that of other sectaries, both of old time and ours. For in old time no one thing was more ordinarily objected against them, then the corrupting, and perverting of other mens books, as *S. Athanasius* among other Fathers doth testifie and in our times he that will consider what fights there have been, and are between new gospellers of different sects, about this one point of perverting other mens books; he will say, that this spirit is peculiar. For first *Martin Luther* seeing his schollers *Zuinglius*, *OEcolumpadius*, and *Carlostadius* to have begun a new different sect from him of *Sacramentaries*, he writeth thus of them: *Their opinion of the Sacrament they began with lies, and with lies they do defend the same; and they broach it abroad by the wicked fraud of corrupting other mens books.* Whereunto *Zuinglius* answereth, accusing *Luther* of the same fault, especially in the Scriptures by his translations, in which respect he termeth him; *A foul corrupter, and horrible falsifier of Gods word, one that followed the Marcionists, and Arrian hereticks; that raved out such places of holy writ, as were against them.* *Beza* of a third sect accuseth *OEcolumpadius*, together with all his brethren the Divines of *Basil*, for great impiety, in abusing the sacred Scriptures, by false and malicious corruption in translating them. The like he doth, but with much more vehemency against *Castalio*, another brother, affirming his dealing with holy Scripture, to be both bold, pestilent, sacrilegious and ethnicall. *Carolus Molinaus* was a chief brother also of the same brood, and yet he confesseth of *Calvin*: *That he made the text of the Gospel to leap up and down at his pleasure; that he used violence to the same, and added of his own to the very sacred letter, for drawing it to his purpose.* The same Authour testifieth, and crieth out of *Beza*: *Quod de facto textum mutat*: That actually he is not ashamed to change, in his translations, the very text of holy Scripture, when it maketh against his purpose.

4. So here then you see, *Luther*, *Zuinglius*, *OEcolumpadius*, *Calvin*, *Castalio*, *Beza*, and *Molinaus*, all new Gospellers and chief Coronels of modern sectaries, all accusing one the other for the spirit of corrupting, and perverting other mens works, or that which is farre worse, for corrupting Gods own work and word. And what shall we marvell then, if *M. Edm. Buny* but a puny among them, do follow the same spirit of his ancestours in this his Edition of my Book! To the particular examination whereof, now shall I come, and for more brevity, and perspicuity, endeavour to reduce all to certain short observations of his shifts, and fallacies, and other abuses therein.

*Athan. ap.  
2. & ep. ad  
Falic.*

*Luth. in E-  
pi. ad Jo-  
an. Herna-  
gium typo-  
gra. Argent.*

*Zuingl. de  
Sarra. fol.  
412. tom. 2.*

*Beza in resp.  
ad defen.  
Castal. Item  
in prafa.  
Test. an.  
1556.*

*Molin. in  
transf. Test.  
novi part. II.  
fol 110. item  
part. 64. 65.  
66. 74. 49.*

# THE FIRST PART OF THIS PREFACE.

*Of the abuses of M. Bunyes Edition.*

5. **F**irst of all, wheresoever he can, he so altereth, and disguiseth his adversaries speech and phrase, as though he spake like himself: and so where conveniently he may, he maketh me speak after the phrase of Protestants. As for example, Pag. 204. of his book, where I talk of Catholick Priests, that heare Confessions, he maketh me say: *Men that be skilfull to give counsell, &c.* Again pag. 229. where I say out of holy Scripture: *Herehence do proceed all those large promises, to virginity, chastity, voluntary poverty &c.* he maketh me say: *Hence do proceed those promises to mortification, and newnesse of life.* And he striketh out the Scriptures which I alledge for the other. In like manner Pag. 368. when I say: *Penance, and satisfaction.* He maketh me say, *toil of amendment.* And so in infinite other places (which were too long here to recite) *M. Buny* maketh me to speak like a good minister of *England.* Neither deal-eth he onely thus with me, but in like manner also with the ancient Fathers, so long as by that means, he can hold in with them; and when he cannot, then he breaketh off, and biddeth them adue.

The first  
devise, to  
make his  
adversaries  
speak like  
Protestants.

6. Let one or two examples serve for all. Pag. 374. he runneth on a whole half leaf, which *S. Augustine*, translating every where the word *Penance* and *Satisfaction*, into *repentance*, untill at length *S. Augustine* saith; *that this penance must be enjoined to the penitent by the Priest:* And there *M. Buny* leappeth over that block, but yet after a line or two turneth and joyneth with him familiarly again, and so runneth on, untill he cometh to another block, that cannot be removed, where he is inforced again to give a new skip, and to leap over, leaving quite out that which misliketh him, or lending *S. Augustine* some words more fit for his purpose. So pag. 209. where *S. Augustine* recounteth the Story of *S. Antony* the holy ancient Monk of *Egypt*, *M. Buny* leaveth out the name *Monk*, as displeasing him, and teacheth *S. Augustine* to say: *S. Antony that had professed a private and solitary life in Egypt.* And then where *S. Augustine* writeth: *That there was a Monastery of the same Monks in his dayes, nourished by S. Ambrose without the walls of Milan,* *M. Buny* maketh him to leave out the names of *Monks* and *Monastery*, as also the alms of *S. Ambrose*, which he bestowed

*S. August.*  
taught to  
speak by  
*M. Buny.*

upon



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upon them, and the very name of *S. Ambrose*, making *S. Augustine* to say onely: *That others (as he then heard) did the like, even in Millan it self.* And finally he frameth every mans speech (where he can) to such a stile, as though he had been trained up in *Luthers* or *John Calvins* school, and in this he hath no scruple of falsifying.

The second device, to insert a parenthesis.

Mat. 19.  
Marc. 10.  
Luc. 18.

2 Tim. 2.  
Apoc. 2.

2 Cor. 4.

Eccl. 9.

The third shift, Marginal annotations of divers sorts. Annotations fond.

7. Secondly, when he hath not commodity to change the very words, or else dareth not every where, for that they are the words of Scripture it self; then seeketh he to salve the matter, with inserting some parenthesis, as though the same were of the authour himself. So p. 39. I say: *That our Saviour being demanded by a certain Prince, how he might be saved, would give him no other hope, but, if thou wilt enter into life, keep the commandments.* Where *M. Buny* helpeth the matter our, with this Parenthesis, saying: *He would give him no other hope (so long as he sought salvation by his works) but to keep the commandments, &c.* As though this Prince had sought his salvation erroneously, and that Christ had answered him in his errour, and so deceived him by his answer. In like manner pag. 219. where I alledge out of *S. Paul*, and out of the Revelations: *That men shall be crowned in heaven, according to their fight in this life.* *M. Buny* inserteth this Parenthesis (*in some good measure*) thereby to limit the holy Ghost in his meaning. And what good measure will *M. Buny* assigne unto God (trow you) for his crowning us in heaven? Whereas *S. Paul* saith, it shall be above measure: *Supra modum in sublimitate æternum gloriæ pondus*: An eternall weight of glory, above all measure in sublimity. Semblably p. 229. when I alledge plainly the words of Scripture: *No man knoweth whether he be worthy of love or hatred in Gods sight*: He addeth this parenthesis (*by outward things*) as who would say, that by inward things each man might know the same; which the holy Ghost in this place (belike) did not foresee, and *M. Buny* is more provident then he.

8. Thirdly, when he cannot accomodate the matter, either by changing the words, or by putting in a parenthesis; then maketh he oftentimes certain Annotations in the margent; whereof certain be idle and foolish, some be ridiculous, and absurd, and other be wicked and tending to impiety. Of the first kind you may see examples pag. 171. where for that I say: *That our naturall passions moderated, may serve us to virtue*; he maketh a long and fond annotation: *That we do hold, that the soul doth follow the temperature of the body, and thereupon do ground that our Lady was born without originall sinne*, and other such fond dreaming devices, which have no ground in the world, nor the good man understandeth

with divers advertisements.

understandeth what he saith, nor what we hold, albeit (if you will believe him) he hath studied not a little our schoolmen. Pag. 228. where I say: That there was no reason in our fight, why Almighty God should so much abase his own onely Sonne in this world, as to suffer so many indignities as he did: This man saith in a marginall note: That there was great reason in it. And so consequently, doth bring the inscrutable mystery of the Sonne of God his abasement (whereat S. Paul so oftentimes wondered, and whereat the very Angels remain astonished) within the compasse of humane wit and reason, which every simple man by nature may comprehend. Let us rather cry out in admiration of this mistery with S. Paul: O depth of riches wisdom, and knowledge of God! how incomprehensible are his judgements, and his wayes inscrutable!

Phil. 2.

Rom. 11.

9. Of the second kind, which are absurd, you may find examples pag. 153. where, by a marginall note he discrediteth the belief of S. Cyprian about the knowledge, that we shall have of our Fathers, Mothers, and other acquaintance in heaven: as though one S. Cyprian with Christian men of reason, weighed not more in the affairs of our soul, then ten of this mans coat. So again pag. 214. upon the religious rule of life, which S. Augustine reporteth to have been revealed to his mother for him to follow, M. Buney writeth: That it was but a more carefull indeavour in the way of godlinesse. And pag. 212. he addeth to the same: That it was but such as we all (saith he) are bound unto. But yet he that shall reade either S. Augustine himself, or else Possidius his scholler, declaring the particulars of that rule, which he saw S. Augustine observe in life, and prescribe unto others; he will easily confesse (I think) that howsoever the ministers of England may be bound thereunto by M. Bunies word in this annotation: yet that they do observe but few parts thereof in conversation, especially touching voluntary poverty, and single life. And moreover I will adde, that my opinion is, that whatsoever M. Buney saith in this annotation; yet will he not in earnest deny, but that S. Augustines rule doth contain somewhat more, then he and his fellows at this day do practice: and why then maketh he this fond annotation? To like fond absurdity appertaineth that which is noted by him, pag. 500. where I affirming: That Gods secret judgement of each mans particular predestination is uncertain to us, he noteth in the margent: That calling and justifying are very plain and infallible tokens thereof, and so farre is it not uncertain to the faithfull: As who would say, that it were an easie matter for him that hath faith, to know who are so called, or justified, as is requisite to assure a man of his

Annotati-  
ons absurd.

August. lib.  
8. Confess.  
cap. 12.

Possid. in'vi-  
ta Aug.

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his particular predestination : whereas notwithstanding Christ saith of the first : *That many are called which are not chosen*: And of the second *S. Paul* saith in himself : *That he was guilty of nothing, and yet thereby he was not justified.*

Annotati-  
ons maliti-  
ous.

*Athanas.* in  
*vita Anton.*  
*Aug.* lib. 8.  
*confess.* c. 6.

Matth. 9.

Against  
*S. Antony.*

Against  
*S. Augustine.*

Impudent  
impiety.

Against our  
*B. Lady.*

10. Of the third kind of annotations, which seem more malicious, there might many examples be alledged, but these few ensuing shall suffice to discover *M. Bunyes* spirit. First then *Pag.* 212. as concerning the life of that holy, and most wonderfull man *S. Antony* the first Monk of Egypt, whom all antiquity so much admired, and whom *S. Athanasius* in writing his life, so highly extolled, and whose doings *S. Augustine* so heartily revered, as he made the same a principall motive, and pattern to his own conversion ( especially for that he took those words of our Saviour : *Go and sell all thou hast and give to the poore*, as spoken to himself in particular : ) upon this mans conversion, I say and wonderfull life, *M. Buny* maketh this scornfull and irre- ligious note : *That it may well be doubted, whether he had in that place sufficient ground-work of these his doings, unlesse he had some other speciall motion besides*, condemning herein not onely *S. Antony*, but also *S. Athanasius*, *S. Hierome*, *S. Augustine*, and all other Fathers that so highly commend *S. Antony* for putting in execution those words of our Saviour, which *M. Buny* would have dissuaded him from hearkning unto, if he had been his spi- rituall Counsellour.

11. To like purpose, or rather more rashly, and maliciously he maketh another annotation *pag.* 308. upon the most famous conversion of *S. Augustine* recorded by the pen of that learned Father himself, to wit: *That some points of the Story which S. Au- gustine writeth ( of himself ) are such, as a man may as well doubt they proceeded of Sathan, as of God.* What Heathen or *Julian- Apostata* could write more impiously ? But of all other, that an- notation of his, is most ridiculous, and yet blasphemous, where he will needs bring in our blessed Lady to have broken four se- verall commandments, ( forsooth ) at one clap, for that she defended not her Sonne upon the Crosse : For *pag.* 369. where I in com- mendation of the confession which the thief made, said in my book : *That it was at such a time, when all the world aban- doned our Saviour, and the very Apostles themselves either doubt- ed or lost their faith of his God-head : This man noteth in the margent : That the blessed virgin likewise was by, and said nothing ( that we read of ) in his defenec, a plain breach ( saith he ) of the first, fifth, sixth, and ninth commandments.* A strange matter, that these good fellows should be so desirous to score up, and make Catalogues of our Ladies sinnes, which she never commir-

*with divers advertisements.*

committed, and themselves being so overladen therewith. But let us see with what shew of reason, *M. Buny* is so blasphemous against the Mother of God.

11. He saith: *That she brake four commandments at one time:* Let us then examine them what they are. The first commandment (according as *S. Augustine* in old time, and Catholicks now adayes are accustomed to number them) is: *Thou shalt have no strange Gods before me, nor make unto thy self any graven Idol to adore the same.* The fifth is: *Thou shalt not kill.* The sixth: *Thou shalt not commit adultery.* The ninth: *Thou shalt not covet thy neighbours wife.* And this as Catholicks do number the commandments. But according as some Protestants will reckon the same. The fifth is: *Honour thy Father and thy Mother.* The sixth: *Thou shalt not kill.* The ninth: *Thou shalt not bear false witness against thy neighbour.* Now then (Gentle Reader) consider with indifferency, how in reason it may be said, that the *Blessed Virgin*, the sacred Mother of God, for not defending her Sonne upon the Crosse, against the Magistrates and souldiers, did break any of these four commandments: that is to say, did either make unto her self any strange God or Idol, or did dishonour her Father and Mother, or did commit murther, or adultery, or did bear false witness against her neighbour, or did covet her neighbours mate. Whether (I say) it be credible, that in not defending her Sonne at that instant, she committed any one of these hainous and mortall crimes: and much more, whether she committed four of them together as *M. Buny* affirmeth. Let (I say) the indifferent and Christian Reader judge of this accusation; as also consider, whether *M. Buny* be not worthy of a very good see at the devils hands, for indeavouring to bring into his claws, so rich a prey, as was the most excellent, pure, and sacred mother of our Saviour, by accusing her of four deadly sinnes together.

13. And here now let every man consider & tremble at the danger of schisme and heresie, and of Gods severe judgements oftentimes upon them that fall thereinto, blinding them, and delivering them up to a reprobate sense, so as they run by little and little from one wickednesse, into another, untill they fill up their full measure, and fall into the dungeon of impiety it self; so as they come to be wholly subverted and damned (as *S. Paul* saith of them) by their own judgements. For if a man should have made such a speech to *M. Buny* himself, as he doth here of the mother of Christ, when first he began to break from Catholick Religion, and to become a sectary, or soon after; his heart I know would have risen against him, and the worst he would have said of her, should

The Virgin Mary defended from *M. Buny.*  
*Aug. quest. 71. in Exo. & con. 1. in Psal. 32.*

Great impiety of *M. Buny.*

Marvellous absurdity.

*M. Buny* the devils proffer.

Rom. 1.

Tit. 3.



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Hereſie and impiety groweth by degrees.

Joan 1. 2. & 3.

The fifth ſhift. Sorting and ſut-ting of words and ſentences.

The 5 ſhift, ſtriking out what miſliketh.

Apparitions of Chriſt.

ſhould have been, that they meant not, but onely to take away abuſes, and that the bleſſed virgin ſhould not be worſhipped for God or a Goddeſſe, but as a moſt eminent Saint, and holy Creature under God, wherein the Catholick, and he would eaſily have agreed. But now as hereſie and impiety is wont to grow by degrees, and one ſtep or link to draw on another; they are come to that height of hatred againſt her, as God taking his light of grace and underſtanding from them, they ſeek arguments to make her one of the worſt women, and moſt ſubject to ſinne of any other: yea to break foure commandments at one time, as here you ſee ſhe is ſaid to have done by *M. Bunies* aſſertion, and then you know what followeth in Scripture: *He that ſinneth, is not of God, but of the devil.* And again; *He that ſaith he loveth God, and keepeth not his commandments, is a liar.* So as by this new doctrine, our bleſſed lady, when ſhe ſtood by the Croſſe and brake theſe foure commandments, was not of God, but of the devil, nor loved her Sonne by whom ſhe ſtood; which horrible blaſphemies Chriſtian mens ears do abhorre to hear.

14. And thus much of Annotations; paſſing over divers other things that might be examined, if time and place did not prohibite. But another ſhift which *M. Buny* hath, to ridde his hands (when neither changing of the words, nor putting in of parentheses, nor annotations in the margent will clear and pacifie the matter) is to diſfigure or daſh out whatſoever he miſliketh, whether they be my words, or elſe the diſcourſes of ancient Fathers, or authorities themſelves of ſacred Scripture. For underſtanding whereof, it is to be conſidered: that firſt, generally whereſoever he findeth the mention of certain things that pleaſe him not; as of *abſtinence, faſting, chaſtiſing the body, penance, ſatisfaction, virginity, merit, hire, gaining of heaven, labouring for reward*, or the like; he commonly ſtriketh all out, together with the Authours that treat thereof, or elſe ſo mangleth the ſame, as their ſenſe is no more to be ſeen, though he ſuffer the places to remain. And this you may call, ſorting and ſutring of words and phraſes to his liking.

15. But then further, when any authority offereth it ſelf, or cometh in his way, which he cannot ſo well accommodate by this means of ſorting and ſutring; out it goeth without redemption, be it Father, Doctor, Councell, or Scripture it ſelf. Hereof you may ſee examples pag. 28. of his book, where he thruſteth out *S. Hierome*, and *Joannes Caſſianus*, for that they mention *Monks of the Primitive Church*. So again p. 98. he thruſteth out *S. Cyprian* and *Poſſidius*, for that they give teſtimony of an apparition which Chriſt our Saviour made to a Godly man at his death.

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death. In like manner p. 109. he thrusteth out *S. Ambrose*, *S. Augustine*, *S. Gregory*, and *S. Bernard* together, for that they perswade men to be afraid of Purgatory. Further, p. 98. he striketh out *S. Augustine*, *S. Gregory*, and venerable *Bede*, with their large discourses, which they make, concerning Apparitions of certain Angels to Godly people. So again, p. 305. he dasheth out the example of *S. Paul* the first Hermite, with the authority of *S. Hierom* that wrote his life, and this in hatred of Monks and Hermites, whose names he cannot abide. After this again p. 374. he thrusteth out *S. Augustine* with all that he can alledge about Satisfaction and finall penance, though he alledge abundant Scriptures for the same.

Purgatory.

Apparitions of Angels.

Hermites.

Satisfaction. Penance.

16. And further pag. 60. he thrusteth out the weeping, fasting, watching, lying on the ground, wearing of sackcloth, and other bodily punishments that King David used upon himself, albeit they be recorded and set down in holy Scripture. Item p. 269. he thrusteth out the example of *S. Paul* the Apostle, how he was assisted and made able by Gods holy grace, to resist and overcome the temptations of the flesh, to the end (belike) that no man should take courage by that example, to fight, and resist these temptations as he did. Again p. 220. he striketh out all the promises made in Scripture of reward to virginity, chastity, and (as Christs words are) the gelding of our selves for the Kingdom of heaven; as also to voluntary poverty, and other like virtues: all (I say) he thrusteth out, together with the Scriptures alledged for the same. And finally, not to hold the reader any longer in the enumeration of those things, which he shall find almost in every other lease of the book; he thrusteth out pag. 157. not onely *S. Augustine* talking of the price of heaven, and of the facility to gain the same; but also dispatcheth in like manner, the very words of Christ himself, where he saith: *The Kingdom of heaven doth suffer violence, and men do lay hand-fast upon it by force*; and divers other such places both of Christ, and his Apostles: he dispatcheth all (I say) and maketh avoidance of them, with the same facility, as he doth of other testimonies and authorities, when they are against him. And what may be said then (gentle reader) of these men, who spare neither Fathers, Doctors, Apostles, nor Christ himself, when they stand in the way against their foolish phantasies?

Bodily affliction.

2 Cor. 12. Resisting of temptations.

Promises to virginity.

Christs words thrust out Matt. 11.

17. And thus much of thrusting out. But now if I would speak of mangling, I might say much more, but that this place beareth it not, and therefore thou shalt be content (good reader) to accept of one example onely, among infinite, that might be alledged, and by this one, thou maist make unto thy self some certain

The six shift, mangling of other mens sayings.

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certain conjecture of the rest. Pag. 367. it is handled and proved by me against the impediment of delay : *How that we by deferring our conversion, do alwayes bind our selves to greater penance, and satisfaction afterwards.* In which discourse, *M. Buny* first, instead of the word *Penance*, useth alwaies the word *Repentance*, as though it were the better word, and so runneth he on smoothly with me so long as it will hold out. And as for the word *Satisfaction*, for that he had no other word to put in for it, he thrusteth it clean out. Then cometh he to *S. Cyprian*, who saith; *That a diligent and long medicine is to be used to a deep sore,* which words he admitteth and letteth stand as good and currant: But the other part of the same sentence immediately following in *S. Cyprian*: *That our penance must be no lesse then was our fault committed,* as not tolerable, he striketh out of the text, as also the rest ensuing, wherein *S. Cyprian* prescribeth : *That this penance must be made with tears, watching, weaving of hair-cloth, and the like:* Which, utterly misliking both the minister, and perhaps also his master the Archbishop, he maketh riddance thereof by dashing all out.

*Cyprian lib. de lapsis & l. 5. p. 9. ad Cornelium.*

*S. Augustines words sent into banishment.*

*Hier. ep. 27. ad Eusebium circa medium.*

*S. Hierome and S. Ambrose cast out.*

*Ambrose. ad vir. laps. cap. 8.*

18. After *S. Cyprian* followeth *S. Augustine* in the very same page, affirming: *That it is not sufficient for a sinner, to change his manners, and to leave off to sinne, except he make satisfaction also to God for his sinnes past, by sorrowfull penance, giving of Alms, &c.* Which word, *M. Buny* thought best also to condemne to exile with the rest, for that they seemed to be incorrigible, and to admit no amendment: yet out of *S. Hierome*, that in the third place ensued, he was content to admit these word: *Our body that hath lived in many delights must be chastised with affliction, our long laughing must be recompenced with much weeping.* But the words immediately following in the same sentence: (*Our soft linnen and fine silk apparell must be changed into sharp hair-cloth*) seemed too hard to this delicate Doctour, and therefore he voided the paper of them. And finally, in the end of the rank, came grave *S. Ambrose*, affirming; *That unto a great wound, a deep and long medecine is needfull.* Which words *M. Buny* quietly and courteously let passe: But upon the other that immediately followed, he gave a dead blow, and thrust them, by head and shoulders, out of the book, to wit, *Grande scelus grandem necessariam habet satisfactionem.* A great offence requireth (of necessity) a great satisfaction; seeming to be in choler, that such things should be so much as once mentioned.

19. Now then (gentle reader) what shall we think or say of these men, or of their manner of dealing? Have they honest meaning trow you? Have they fidelity? Have they a conscience?

science? Have they respect of God or man, that deal in this order? Is it hard to found any new Religion, or to defend it, or avouch what folly or falshood soever, by this manner of proceeding? If these men had ability to do what their consciences would permit them in the world abroad; what an alteration, what a subversion, what a Metamorphosis would they make in all matters of antiquity? If they had to themselves the setting forth of the holy Fathers and Doctours works; how would they top and lop, and circumsise the same? Cutting off all that liked them not, or were not sutable to the season of these mens senses, and fancies for the time. If these men (I say) had the keeping of all antiquities, of Fathers, Councils, and Scriptures, and that to themselves alone in their own custody, without the knowledge or contradiction of any one Catholick, for the space of onely one hundred years together (as they grant we held them all in our hands for more then a thousand;) what manner of books (trow you) should we find them? How currant and absolute for the Protestant Religion? No doubt but we should hear them speak even as *Luther* and *Calvin* do speak in all matters of controverfie, or rather as that Sectary for the time would have them to speak, unto whose hands the least edition of such works should be committed.

Considerations upon the premises about corrupting of books.

20. But Catholick men have other consciences, and proceed after another manner, knowing that God hath no need of our lying or falshood for upholding his cause, which is truth it self; but rather that it is abomination in his sight, and that onely error and heresie hath need to be underpropt with such devises, for which causes we shall never reade in Generall or Nationall Councils, that Catholicks were accused for any such deceits in corrupting other mens works, but alwayes hereticks. It is to be noted also, how truly these good-fellows the Sectaries of our times, do brag among their fellows, of the consent and authority of the ancient Catholick Fathers for their opinions, and innovations; and yet when it commeth to the purpose, they wholly disclaim from them again: and when *M. Buny* in so little a Treatise as this of the *Resolution* is, which treateth not of controverfies, but of devotion, be forced to shake off, and reject so many ancient Fathers and their authorities; what will be in matters of Controverfies themselves? And this shall be sufficient to shew as it were with the finger, what the doing of this people is; whither they look, what they mean, whereunto they aim, which is, that themselves onely may be believed, and all others discredited, what proof or authority soever they bring with them. And thus much of this matter.

The different proceeding of Catholicks from Sectaries.



## THE SECOND PART OF THIS PREFACE,

Of *M. Bunyes Treatise of Pacification*, annexed to my  
book of *Resolution*.

21. **T**Here remaineth according to former promise, that we say somewhat also of the Treatise wherewith *M. Buny* accompanied my book, tending (as he saith) to *Pacification*: And albeit you will marvel (perhaps) considering the time when this was written; wherein so many were pursued and imprisoned, and others tortured, and put to death for our religion, that a private Minister, Chaplain to an Archbishop, should offer in print a publick *Pacification*; yet when you have read over the thing it self, or at leastwise comprehended the substance thereof by the summe here set down, you will cease to marvell. For it is such a *Pacification*, as the high Priests of the Jews would have made with the Apostles after they had whipt and beaten them, upon condition they should neither teach nor preach any more the doctrine of Christ; but yet for that he saith in his first entrance; *That this Pacification is meant by labouring the adversaries*, which are we; let us see how he doth labour us, by words, and reasons in this his Treatise; whiles his master, and other greater ministers, having the civil Magistrate on their sides, did labour us by prisons, yrons, racks, and other such perswasions. But I take *M. Bunyes* meaning to be simple in this his desire of *Pacification*, as his Treatise also is, and therefore am I content to run over with him the chief heads and arguments thereof, which you will see to be such, as the most of them may rather move a man to laughter, then to joyn with him and his, in religion.

Act. 9.

How Catholics are  
laboured to  
Pacification  
in England.

A presumptuous  
principle.

22. As for example, in his very first entrance or Preface before he begin to lay forth his arguments and motives to *Pacification*, he establisheth this priviledge to him and his, and prejudice against us; that their light is so great and eminent in matters of religion: *That to their knowledge God never yet bestowed the like on others*. Do you see this principle of singularity? What *Pacification* can be with this pride? Was there never other people that had the like light? No Fathers? No Doctours? In no time or age? What say you of the Apostles, and Apostolical men, for you except none? Who would say never but you? What will Lutherans, what will Zuinglians, and OEcolumpadians, what will other families of new gospellers of our dayes say, as also Wickliffians and Hussites, somewhat elder then your selves? What will they answer (I say) when they heare you so boldly avouch

never

with divers advertisements.

never? But this is the spirit of every new Sectary; none but himself, none before him was ever perfect.

23. But we Catholicks take another course, quite contrary to this, we challenge nothing singular, but all common; for otherwise it should not be truly Catholick, nothing new, but all old, we use not the phrase *never*, but rather *ever*; to wit, that ever since Christ was on earth and planted his religion, all known Christians have been of our faith: and if any have swerved from it, they were first of us, and went out of us, and were held hereticks by all the rest for their departure, and so are commonly at this day also, by *M. Buny* and his fellows, if we go a little higher then the beginning of his particular Sect. Wherefore seeing this singularity, whereof he braggeth, is rather a mark of heresie, then of true Catholick faith; I hold it for no good argument to move us towards making of a *Pacification* with him, and his religion; but rather to step further off from him: and consequently it seemeth unadvisedly brought in for a principle of his credit at the beginning. But let us see the rest, for it is like that it will be sutable in wisdom and prudence to this beginning.

Catholicks brag not of singularity nor of novelty, nor of *never*, but of *ever*.  
1 Joan. 2.

24. After this his vaunting entrance, he beginneth his discourse very confidently, as though he would perswade us all, and for methods sake, maketh many divisions, and subdivisions, every thing running therein by couples, wherein he is so fertile, and abundant, as by methods he confoundeth all memory, and by order, bringeth all into disorder. But yet as I may, I will here recite the chief points of his discourse.

25. First he saith: *That there is great reason why we should joyn with them of his religion, and none at all, why they should yield to us.* The first he proveth, for that it becometh the Church of God to be at unity in it self. Which reason, how farre it proveth his purpose, the reader can consider: to me it seemeth wholly impertinent, for that the Church of God may be in unity with her own, though she make not *Pacifications* with her enemies: nay, her warres with enemies and hereticks is her own peace, and unity. The second, *of their not coming to us*, he declareth. for that the gain which they should receive by coming to us, in his opinion, should be very small, both touching matters of Religion, as also of State. For in Religion he maketh his account, that they should have nothing more then now they have, except onely certain Sacraments, Images, and Ceremonies (which he calleth *representations*) all which he esteemeth of small avail. What simple soul would ever reason thus? In matters of State likewise, he supposeth the commodities would be few and little, as namely to be delivered from the *Iopes curse*, which he saith:

Fond reasons why they will not joyn with us.

They

## The Preface to the Reader ;

*They find now by experience, not to be so hurtfull, as heretofore it was esteemed, for that England hath prospered with it. Which reason ( as you know ) may as well serve against Gods curse also, for that it doth not alwayes shew forth presently his effect.*

Why they  
may not  
yield to us.

26. Next after this, he declareth how that by yielding to us, they should not onely not receive gain, but also great hurts, and that in double manner. First in Religion, wherein among other things : *They should be bound to Confession and Penance: which things (saith he) are burdensome, and abhorring from mans nature.* And is not this a goodly reason? And may not the same be said of chastity, temperance, liberality, poverty, love of our enemies, and other like virtues, which are displeasing to the corruption of our nature? Then in State, he sheweth the same also, for that by this means they should come under the government of the Bishop of Rome, *which he esteemeth intolerable*; adding further : *That this onely reason of state holdeth many of their side, from coming to us, who otherwise in conscience would have no scruple at all*: Which is such a Confession, as I marvell that ever my Lord Archbishop would let it passe in print. For howsoever this poore Minister, to terrifie the common people, deviseth fears and bugges upon the Ecclesiasticall authority of the Bishop of Rome, if it should be restored in England again; yet every man of reason can consider with himself, that the Emperour, the Kings of Spain, France, Polonia, and other Princes both of Italy, and else where, admitting the same authority of the Popes Ecclesiasticall Jurisdiction, do find no such inconveniences, as neither our Princes of England ever did, for so many ages together, when they were more potent in forreign Countreys, then they have been since the suppression thereof. Wherefore if this reason onely do stay so many of his people from us, as he affirmeth; we may expect daily great accessie unto our side of the better and wiser sort, for so much as any mean understanding will discover easily how grosse and palpable this error is.

What hold-  
eth many  
Protestants  
from us.

The com-  
modities of-  
fered to us  
in joyning  
with them  
in Religion.

27. This being done, he cometh to shew the commodities that we should receive by joyning with them, and those also (after his manner) he maketh of two sorts. First in Religion, and then in our Civil State. In Religion (saith he) *we should first receive the free use of holy Scriptures* (as though among us now there were no use thereof) and then also, *we should be delivered from the burden of Confession and Penance, as also, from all vices of chastity, poverty, and obedience.* And finally, *we should so cleave to Christ alone* (saith he) *as we should abandon all other helps both in heaven and earth, of Angels, saints, other mens, as also our own*; which (saith he) were a great advantage. And then he

maketh

with drivers advertisements.

maketh a solemn protestation in these words. *If any people can be found in the world, that do more abandon all other means in heaven and earth, then we do: then we must pronounce against our selves, that in this respect they are nearer to this advantage, then we are.* Unto which protestation notwithstanding, I doubt, *M. Buny* (if he should be well urged) would be very much ashamed to stand and cleave. For albeit I confesse, that he and his fellows do very little (indeed) whereby to help themselves by their own good works: yet by this reason they should do farre better, in doing nothing at all. For he that should never pray, nor desire others to pray for him, he that should never fast, or do other good deeds, but should rather neglect all, and lay all upon Christs passion onely; he should more abandon all other helps and means both in heaven and earth, besides Christ alone then many of the best Protestants do.

28. Besides this I would ask *M. Buny* what he thinketh of *S. Paul*, who writeth of himself: *That he chastened his body, to the end he might not be reprobate after his preaching to others.* And to the *Colossians*: *I do rejoyce in sufferings for you, and I do fulfill in my flesh those things that are wanting of the sufferings of Christ for his body, that is the Church.* He desireth also in divers places, and upon divers occasions to be holpen by other mens prayers for him. Wherefore he could not say, as *M. Buny* saith: *That he abandoned all helps in heaven and earth, as well his own, as of all other men, and consequently he was not of M. Bunyes faith and religion.* But let us go forward.

29. Next in our Civil State, he saith: *That we should greatly be bettered by joyning with them, being made partakers of the blessednesse of England, which is greater (as he saith) at this time, then ever it was since the land was first inhabited.* Whereof he seemeth to alledge two reasons or causes. First, for that Protestants in these temporall affairs are alwayes prosperous. For, (saith he) *howsoever it go with others that are not friends to the Gospell; yet shall the favourers thereof alwayes prosper: howsoever it be with the residue of the children of Israel, yet the tribe of Judah shall alwayes flourish.* In other places the people are groaning under their burdens; but in England all is mirth and safety. The second cause of this blessednesse of England is: For, *that England (saith he) is governed by a Prince of their own countrey, one that dealeth mildly with them, one that sendeth not their pleas abroad to other Consistories, one that drieth them not up with exactions. And when convenient collections are made, the money that is exacted of subjects is not sent (saith he)*

A

out

ridiculous  
protestation

Colof. 1.

Ephes. 6.  
Colof. 4.  
1 Thes. 4.  
2 Thes. 3.  
1 Tim. 2.

Ja. 1.

Commodities by  
yielding in  
our Civil  
State.

Foolish flattery.



## The Preface to the Reader;

out of the realme to the maintenance of forraigne powers, but is im-  
ployed at home, to their honour and defence. Wherin notwithstanding  
it seemeth that this good man talketh, rather by meditation,  
fiction and adulation, then by any great intelligence he hath in  
such affaires, but his meaning is to please them that are in  
government.

Fond remo-  
ving of de-  
viled impe-  
diments for  
our going to  
them.

Childish  
foolery.

30. After all this he goeth about to remove certain grave im-  
pediments, which, he will seeme to imagine, doe let many Catho-  
licks from comming unto their side. For which cause he sheweth,  
first, that wee (*Catholicks*) should not loose altogether our credits  
by making us *Protestants*, or at leastwise, we should not lose it  
with them that be good and of their side; or if we did somewhat  
impair the same; yet patience were to be used, for the Gospels  
sake. In like manner he sheweth: *That the holy Saints of heaven*  
*would not be angry with us* (as we seem to doubt) *for leaving their*  
*patronage. Also that Carvers, Candlemakers, Belcasters, Organists,*  
*and other such like, who might fear to lose and want by following*  
*the Gospel, albeit in truth they should lose a small part of their gain:*  
*yet might the matter be eased, and they comforted otherwise.*

\* It is an  
article of  
our Creed.

How by M.  
Buny we  
are all of  
one Church  
Pag. 100.

31. Thus discourseth this wiseman in very great sadnesse. And  
after all this, he handleth divers other points both of controver-  
sies in Religion, and of the hard dealing of the *Protestant-Ma-*  
*gistrate* towards *Catholicks* in *England*, which he seemeth not  
altogether to approve, for that he supposeth many are stayed  
from coming unto them by this mean. But he handleth all with  
as great discretion and foundation, as he hath done the former  
points, demanding of us at length in very good earnest: *Why we*  
*should stand so much upon Limbus Patrum, upon Christs \* de-*  
*scending into hell, upon Real-presence, freedome of will, and me-*  
*rit of works, upon traditions, Priesthood, and Sacrifice, upon wor-*  
*shipping of Saints and Images. marriage of Priests, inherent ju-*  
*stice, and the five Sacraments that we number more then they do?*  
*Why (I say) we should so rely and stick upon these things, as*  
*for their sakes not to joyn with them and be Protestants? Where-*  
*as notwithstanding all these things, the Protestants saith (as he*  
*saith) and ours is all one in substance, and we all are members of*  
*one true Catholick and Apostolick Church, albeit some be better*  
*members in that Church then others. And this is M. Bunyes good*  
*fellow-ship in Religion.*

32. And this last point of the Church (thereby to allure us  
the more) he urgeth very often and earnestly; to wit, that we  
and the *Protestants* are all members of one true Church, repre-  
hending greatly his fellow-ministers and brethren, *who, upon in-*  
*discreet zeal (as he saith) urged first this separation between us,*  
and

with divers advertisements.

and did write in not so sensed a manner as they ought to have done; adding further in his own name these words: *We are to justify that of departing from the Church, there ought to be no question at all among us.* Do you see whereunto now this minister is come? and how farre he hath enlarged his conscience, that he maketh no substantiall difference in all the points of Religion before mentioned, whether they be believed or not? Do you see how he would gladly now admit us to his Church, so we would receive them also into ours? But what is the cause (think you) of this so great, and sudden curtesie which now at length *M. Buny*, against all custome of his brethren, doth offer unto us? You shall hear it uttered (if you please) in his own words: *For by consenting so farre with them (saith he) as to grant that we are not both of one Church, we bring our selves to needlesse trouble. For that it is great probability with them, that so we make our selves answerable, to find out a severall and distinct Church from them, from which we descend, which hath continued from the Apostles age to this present, else that needs we must acknowledge that our Church is sprung up of late, or at least, since theirs.*

33. This is his Confession, which we having heard, we need not stand any longer in doubt, wherefore he is become so kind, as at length to make us all of one true Catholick and Apostolick Church with them, whom hitherto they have detested, as the Synagogue of Antichrist. Why also *M. Buny* took in hand to write this Treatise of Pacification, to wit: for that indeed (as he confessed before) he now perceiveth that many men held with them, rather for respect of state and civil commodities, then of conscience in belief. I do think also, if their conscience and belief be as large and loose, as *M. Buny* before hath signified his to be, in not making any account at all of so many important points of faith, as are the descending of Christ unto hell (which, as all men know, is an Article of our Creed) and the Real-presence, which is so seriously handled in Scripture both by Christ himself, and *S. Paul* after him: *Free-will, and merit of works in man, Priesthood, sacrifice, inherent grace, and five Sacraments*, which we teach more then they: All which points, and many more being set down in Scriptures, and consequently to be reputed as important matters of faith, and for such, disputed between us and them for many years; this good-fellow-minister now cometh forth, and saith that they are not things to be stood upon: whereas we on the other side (according to the severity of ancient Catholick Fathers, that say, that for any one word or syllable belonging to faith, we ought to die if need were) do stand so precisely, not onely upon every one of these articles

Why *M. Buny* is so kind now as to make atonement with us.

Math. 26.  
Marc. 14.  
Luc. 22.  
John. 6.  
1 Cor. 11.  
Rom. 10.  
Math. 5.  
Marc. 9.  
Dan. 11.  
1 Cor. 10.

## The Preface to the Reader ;

The severity  
of Catho-  
licks in stan-  
ding upon  
every point  
that belon-  
geth to  
faith.

*August. l.  
de hares. ad  
quod vult  
Deum in fine*

mentioned, but upon every part and parcell thereof, and the true sense of belief contained therein, and delivered unto us by the Catholick Church; as not onely may we yield therein, for any such trifling worldly commodities, as *M. Buny* proposeth; but neither for the gaining or losing of any world or Kingdome, or of the avoiding of any temporall torment whatsoever. And by this also may you imagine how farre off, we be from admitting *M. Bunyes* Sect or Se<sup>t</sup>aries into our Church with us, who differ from us, and we from them in so many important Articles of belief; seeing we hold with *S. Augustine* in the end of his book of heresies: *That whosoever holdeth any one point of belief different from the Catholick Church, he cannot be of her, nor admitted into her, but by revoking his error*: and *M. Buny* by his loose doctrine to the contrary, sheweth that he is of no Church, nor yet of any certain or stable Religion at all, if he think, as he writeth.

## THE THIRD PART OF THIS PREFACE.

*And Conclusion upon the premises : with an exhortation to read  
spirituall Books.*

*1 Cor. 3.  
Aug. in Ps.  
37. 80. &  
163. & in  
Euchir. c. p.  
67. 68. & l.  
de fide & o-  
peribus c. 15.  
& l. 21. de  
civitate Dei  
c. 21. 26. & c.  
1 Tim. 6.  
Why Secta-  
ries never  
write light-  
ly of mat-  
ters of De-  
votion,*

34. **V** Herefore to draw to an end of this Preface, we see how our Adversaries in Religion do proceed in the foresaid two points of devotion, and pacification. And as for the first no great marvell is it, if they write no books of devotion, nor treat much thereof in their writings, sermons or conversation, as by experience also you learn. For, (alas) they are not come yet so farre forward, nor ever are likely to do: For that *S. Paul* to the *Corinthians* making two parts of Christian Religion, the one, the foundation, the other the building of gold and silver thereupon (which *S. Augustine*, and other Fathers did every-where interpret to be true faith, and good works) they do never passe the first foundation, but do lie wrangling and contending thereabout. *Languentes circa quaestiones & pugnas verborum*, as *S. Paul* doth speak of such people: That is to say, languishing about questions, and fight of words. And yet further as the same Apostle saith: *Non acquiescentes sanis sermonibus Domini nostri Iesu Christi, & ei, quae secundum pietatem est, doctrina*: Not yielding unto the wholesome speeches of our Lord and Saviour *Iesus Christ* (which commonly were about good life) and the doctrine which concerneth piety, devotion, and good works. And with what fruit (trow you) do they this?

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this? You shall hear it in *S. Pauls* words: *Ex quibus oriuntur invidia, contentiones, blasphemiae, conflictationes hominum mente corruptorum, qui veritate privati sunt.* Out of which janglings about our faith, do spring envies, contentions, blasphemies, and strifes of men corrupted in mind, and deprived of all truth. And in another place the same Apostle of the like sort of people, saith: *Semper discentes, & nunquam ad scientiam veritatis pervenientes* 2 Tim 3. Always learning, but never arriving unto the knowledge of truth in deed: *Proud, restless, and without peace* 3 mockers, and 2 Pet. 4. scoffers, as *S. Peter* addeth. And finally men that have a shew of piety, but in effect do deny the force and virtue thereof. And so, for so much as these men never passe over to the second part of Christian Religion, wherein the fruits and exercises of devotion do principally consist, but do spend their time in jangling and contending about the first part onely, which is the foundation: no marvell though they write no books of devotion, as before hath been said. And this is the first cause.

35. Another is, for that in truth, the very grounds of their opinions do resist all treating of such affairs, neither can you urge almost any one point of true piety, but that you must impugne some principall Article of their doctrine. As may appear by that which hath been declared before, concerning the places both of Fathers and Scriptures, touching piety and devotion, thrust out by *M. Buny* in my former book, whereof also it were not hard to make divers most evident demonstrations in this place, if I would stand upon it.

Another cause of the same.

36. For, if (for example-sake) you exhort men to labour for their own salvation, as *S. Paul* did, *Philip. 2. ver. 12.* then you reach them to put confidence in their own works, which with Protestants is abominable. If you encourage men to suffer in respect of reward, as Christ did, *Mat. 5. vers. 12.* then fall you flatly upon the doctrine of merit. If you tell them that heaven is put in their own hands to gain, as our Saviour did, *Mat. 11. vers. 12.* then allow ye not onely of merit, but also of free-will. If you wish men to live in fear and trembling in respect of Gods secret judgements, and of the uncertainty of our salvation, as *S. Paul* did, *Philip. 1. vers. 12. Heb. 3. vers. 14.* And *S. Peter* 1 Pet. 2. *Ephes. 3. vers. 17.* then impeach you the certainty of new Gospellers predestination. If you will men to look well about them, threatening that if they build not gold and silver, but straw and stubble upon their foundation of faith, they must suffer dammage afterward by fire, as *S. Paul* doth, 1 Cor. 3. *ver. 12. and 13* then you fall flat upon Purgatory. If you Counsel men to make amends by good works for their evil life past, as *S. John Baptist*

Examples how Sectaries cannot teach piety or devotion without impairing their doctrine.



### *The Preface to the Reader ;*

did, *Luc. 3. vers 8.* then you teach satisfaction. If you terrifie them with the fear of hell, and with the declaration of the pains in the world to come, as Christ did, *Matth. 8. vers. 12.* then with them, you offer injury to Gods infinite mercy. If you exhort men to fasting, praying, love of virginity, desire of poverty, chastising their own bodies, restitution, penance, and the like, as all the course of holy Scripture doth : then runne you into plain Papistry : And then what treating can there be of piety in life or devotion, where none of these important matters may be once named ? Truly well may a man vainly talk in the aire of a *quickning spirit and mortification*, as they are wont to do, but nothing in sincerity and substance of works will ever be brought to passe, where these weighty points be not soundly and seriously handled. For, take away the mention of these things, not onely from Fathers writings, but even from holy Scripture it self, together with the large, and frequent exhortations that therein are made unto them, and very little will remain about other affairs; the chief in-deavour of Gods holy spirit being bent ( as is manifest ) to the setting forth and inculcating of these points above all other, unto Christian people. And so much of this.

Two wayes  
of pacifica-  
tion.

First way  
with our  
Adversaries

A. 15.  
1 Jo. 2.

37 But now to say a word or two also of the second part before touched, to wit, of *M. Bunyes* pretended *Pacification*. In two sorts, as I said, it may be treated: the first with our Adversaries, the second with our selves. With our adversaries, I see no other effectuall means indeed, if we will treat it seriously, and not in shew onely, as *M. Buny* hath done, but by returning to the first breach and causes thereof, as in making other kinds of peaces men are wont to do : that is to say, that whereas we lived all in peace, of one faith, for so many ages together, both in our own Countrey, and in the rest of Christendome abroad; who were they which first brake forth ? Why ? where ? when ? And upon what occasions ? And then you know what *M. Buny* feareth, that for so much as it will appear, *that they went forth of us*, and persevered not with us ( a speciall mark of schisme, and heresie set down by the Apostles themselves ) they must be bound either, to find out a severall distinct Church from us, from which they descend ( which is impossible ) or else that needs they must acknowledge their Church to be later and gone forth of ours, and consequently, that they have broken the peace, whereof ensueth that the *Pacification* must be made by their return again, and not ours. For avoiding of which inconvenience, you have seen that *M. Buny* is content to runne into a farre worse and greater absurdity, which is, to acknowledge that we are all of one true Church, and none gone out from the other, and consequently also, that we are all

of

with divers advertisements.

of one faith and belief; for that one Church can have but one faith, as but one baptisme, and one Christ, if we believe Ephes. 4. *S. Paul* most earnestly affirming the same.

38. The onely true way then to sincere *Pacification* indeed, were, that *M. Buny* and his fellows would look back from whence they have leapt, return from whence they have broken forth, and remember those dreadfull words of *S. John* the Apostle: *They went out of us, but they were not of us, for if they had been of us, they would have persevered with us.* And thereupon he concludeth that they are *Reprobates*, and very *Antichrists*, for so going out, and making a part alone from the whole body: which rule and observation of the Apostle, hath been a direction ever since to discern *Sectaries* by going forth, and that by one or two, or some small number at the beginning, though afterward they grew and became sometimes so great a multitude, as they will seem to compare with the body it self: but if you reduce them to their first beginning of out-going: they are few. As for example: the *\* Arrians* began by the out-going of *Arrius*, first alone in *Alexandria*, and then came unto him *Eusebius* of *Nicomedia*, and so others; and after them again the *\* Pelagians* began by the out-going of the Britain *Pelagius* in *Rome*, though soon after joyned to him *Celestius* a Frenchman. And in like manner if we inquire of the beginning of *Protestants* in this age; who knoweth not, that they began by the onely going out of *Martin Luther* a Dutch Frier alone, at the first? to whom soon after joyned themselves others, as *Zuinglius*, *Carolstadtus*, and *OEcolumpadius*, partly Dutch, and partly *Switzers*, who brake from him again soon after, and made a new Sect of themselves, nor could ever be reconciled to him, while they lived; as neither *John Calvin* the Scholler to them, when he went out from them, but every man held his own way after his own head, whereof infinite sects, and sections, innumerable broyles, hurts, and calamities have ensued, and do ensue daily to Christendome, and no other hope of redresse or remedy can be had, but either that they return again to the unity of Christs Church, from which they have broken, and to the fold which they have left, or that they be consumed in time with different and opposite Sects and divisions among themselves, as all other hereticks, and Sectaries their ancestours have been before them, and as themselves are in the way thereunto already. And thus much of this first manner of *Pacification* with our adversaries.

39. The second may be (as before I have said) to make *Pacification* with our selves, and our own consciences, and this whether we be *Catholicks* or not. For, albeit a man were not altogether

*Joan. 2.*

*Out-going of hereticks.*

*\* An. Do. 316. Cref. lib. 4. c. 28.*

*Epiph. har. 68.*

*\* An. Dom. 405. Chrysost. epist. ad Olympiadern*

*An. Dom. 1517. Coch. in vita Lutheri & Suerium in hist. an. 1524.*

*The a way of Pacification with our selves.*

## The Preface to the Reader ;

gether resolved in all matters of controversies concerning faith, but should feel himself distracted, and doubtfully affected in some points : yet is there a way to make this peace with himself, and his conscience, remitting his judgement to the Church in generall for the verification of these points, whereof he is not fully resolved, concerning this first part of Christian Religion; and by passing over to the second part, which is the exercise of piety and devotion, whereby he shall not onely receive infinite joy, and consolation ( these being the proper effects of devotion , as Catholick Divines do shew ) but great light also in the first part; to wit, about faith and belief ; according to that heavenly speech of our Saviour : *If any man will do the will of my Father, he shall know whether my doctrine be of God, or no.* As if he had said , if any man will be devout, that is, devote himself to do the will of my Father by living virtuously and keeping his commandments, and by flying the conformity, and coinquination of this world ( for all this is comprehended under the nature of true devotion, which is defined by Divines, *prompt will towards all things that concern Gods glory* ) this man ( I say ) that hath this will, this affection, these good desires, and putteth the same in execution, shall quickly come to know the truth of Christs doctrine also: for that Christ will not permit such a man to be lost, for the lack of light in his faith, as we see he did not *Cornelius* the Caprain, though he were a Heathen, but sent first an Angell to comfort him, and then *S. Peter* to instruct him, for that he was both devout in prayer, and liberall in alms-deeds, and prompt to all pious exercises of good life, as the said Angell testified, that appeared unto him.

40. But on the contrary side , Christ our Saviour yielding a reason unto the Scribes and Pharisees, and other worldly ambitious men, that had no true devotion in them at all to serve God effectually, why they could not believe in him, asketh this question : *How can you believe that seek glory one of another, and not the glory which is onely of God ?* Mark here the hindrance of true faith and belief, to wit, the want of devotion , proceeding from a true devoted mind to the glory of Almighty God, which alwayes excludeth both ambition, and all other wickednesse that dependeth thereon.

41. Wherefore ( dear Christian ) I beseech thee, even for thy soules sake, consider well of this doctrine of thy redeemer ; and if thou be a Catholick, and thereby art delivered from all disputes, & alterations about thy faith, remember the benefit thou receivest thereby, as also our Ancestors did, who living so many age stogether quietly in the union of one & the self same faith, throughout Christendome ; were free from these troublesome contentions which

Devotion  
draweth on  
light of true  
faith.  
John. 7.

Rom. 2.  
Gal. 1.  
1 T m. 4.  
What devo-  
tion is.  
L b. 4. dist.  
5. q. 4 art. 3.

A& 10.

Ambition  
letteth the  
light of  
faith.  
John. 5.

The happi-  
nesse of our  
Ancestours  
that attend  
ed to good  
works more  
then to dis-  
pure of  
faith.

*with divers advertisements.*

which we have now about the same. For that they believing simply the articles of faith which the said universall and Catholick Church delivered unto them, as revealed from God and conserved from age to age by tradition, together with holy Scriptures (for the Scriptures also we have not, but by the same tradition) they holding fast this first and firm foundation of faith, without alteration or dispute, as hath been said, bestowed their whole lives in the second Part of Christian Religion, which *S. Paul* calleth, *1 Cor. 3.* *building gold, silver and precious stones upon that foundation*, which is to say, *pious works*, and *holy life* upon Catholick faith: a most holy, sweet, comfortable and profitable exercise; the fruits and effects whereof, we do see abundantly by their infinite monuments of piety left behind them upon earth. But if you could see and behold the rewards, and crowns of glory, which they have received for the same in heaven, at his hands which promiseth, *Mat. 10.* *That a cup of cold water given for his sake shall not go unrewarded*; we should infinitely more be moved therewith.

42. Neither is the participation of this happinesse of our Ancestours denied unto thee (dear brother) that art a Catholick in these dayes: for albeit there be never so much wrangling, and contention about matters of faith among others; yet mayest thou enjoy the same peace and security that thy fore-Fathers did, if thou wilt, by remitting thy judgement in all such controversies or contentions unto the same Catholick Church which they did, seeing that the very same remaineth, and shall do, to the worlds end, with the same authority and assurance of not erring, as it did in their dayes, and in all ages before them, even from the Apostles time downward: Christ having appointed that Church to direct us, nor for one or many ages onely, but for all, so long as men shall live upon earth, saying: *that he would be with her unto the end of the world; and that the gates of hell shall never prevail against her.* *How men may deliver themselves from disputes in matters of faith, and attend to devotion, Mat. 16. Luk. 22. John 14.*

43. To this Church then called by the Apostle, *The pillar of truth*, embracing the whole corps of all Christendome, and furnished with so great store of learned men of all nations, protected by the Holy Ghost, and guarded by the vigilancy and sanctity of so many thousand holy Bishops, Fathers, Doctours, Synods and Councils, from age to age, by whom we have received the first knowledge of Christian Religion, together with the Scriptures, & other testimonies thereof: To this Church (I say) doth a Catholick man most safely, and securely commit his soul for matters of faith, taking that which she teacheth, for the most sure and certain doctrine of our Saviour. And the very same may also any prudent & discreet man do, that is not yet Catholick; for if in matters of this life,



## The Preface to the Reader;

life, we are forced oftentimes to rely in many things upon the credit, and authority of others, as Princes upon their Counsellors and Councillours, for many points, which, themselves, by themselves, cannot immediately come to know or discusse; how much more may we do it in our case, where the matters that are to be known, are infinite, and many of them high and obscure, and impossible to be discussed by an unlearned man, and yet necessary to be believed under pain of damnation by all, and the parties on whom we rely, to wit, the Governours of Christs Catholick Church so highly commended, and authorized unto us by Christ himself, as one Article of our belief is, that they can not deceive us?

The Catholick Church of more credit, then any particular sort of men.

44. And for so much as whosoever is no Catholick, he must needs rely upon some mens credit also, whether the doctrine he believe be truly of God, and conform to his Scriptures or not (especially himself being unlearned, and unable to examine it); as also whether all heresies condemned before his time, were justly and truly condemned or not, for that they pretended no lesse to be of God then our Sects and Sectaries at this day do, and acknowledged each one abundant shew of Scriptures for the same: for that (I say) each *Protestant*, or other man cannot discusse all these things of himself, but must rely upon other mens credit for many points, and therein adventure his soul: Let it be considered whether in wisdom, and discretion, he may not better rely upon that Catholick Church, which before I have described, then upon any particular Sect or Sort of men else in the world, who have no such peculiar warrant from the Scriptures for their credit, as the foresaid Church hath.

An exhortation both to Cath. and Protest. to reade spirituall books of devotion.

45. Which foundation being laid, I do beseech the civil and well meaning *Protestant*, as well as the Catholick, not having yet all doubts cleared in his mind about controversie in faith and belief, to suspend at least for a time, his judgement, remitting the same unto the foresaid authority of the universall Church spread over Christendome, untill God give him greater light to discern more fully the truth of his doubts, and with this pacification of mind and understanding, to passe over (as before hath been said) to the second part of Christian duty, concerning the practice of piety and devotion in our life and actions; and to read some Catholick spirituall Books written of that subject, whereby, I do not doubt, but that the tender mercy of Almighty God will so enlarge his heart, open his understanding, encrease his knowledge, enkindle his affections; as he will feel other motions, and cogitations therein, now he doth: for that the sparkles of true devotion once entering into his heart, they will work such divine effects, as no man knoweth, but he that receiveth them.

Apoc. 2. 17.

46. For

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46. For better understanding whereof, we must note, that devotion is the most chief and principall act of that high and heavenly virtue, named Religion, and it is defined by Divines (as before hath been touched) to be, *promptissima voluntas tradendi se ad omnia, quæ ad Dei famulatum, cultum, & obsequium pertinent*: A most prompt and ready will to deliver our selves over to the furthering of all those things which appertain to the service of God, his honour, and obedience. The cause or mother of this virtue is the love of God, that giveth heat and life unto it. The effects are joy, comfort, and alacrity of mind, which do feed and nourish her in such sort, as the Scripture doth term his state of devotion, *the fatnesse of a devout soul, nourished by the heat of charity*, for which cause the Prophet did pray earnestly: *Sicut adipe & pinguedine repleatur anima mea*: Let my soul (O Lord) be replenished, as with abundant fatnesse. And then followeth immediately the effect of joy, and comfort before mentioned: *Et labiis exultationis laudabit os meum*: And my mouth shall praise thee with rejoycing lips.

The nature and commendation of devotion.  
D. Tho. 2.  
2-q. 82. 83.

Psal. 62.

The reading of spirituall Books more profitable then of controversies.  
2 Tim. 2.  
1 Tim. 4.

47. All which being so; thou wilt easily see (gentle Reader) of what Religion soever thou be, what reason I have to exhort thee so earnestly as I do to the attainment of this most excellent virtue, and rich treasure of devotion, by reading of spirituall Books, leaving aside for the time, the others that are of strife and contention, which are not so fit to breed in our minds this sweet peace, whereof we treat. For which cause *S. Paul* instructing his dear scholar *Timothy*, deborteth him from *Contending in words*, saying: *that it serveth to nothing but to subvert the hearers*: But of this he setteth down this most excellent commendation, that it is profitable to all effects; and hath the promise of life both in this world, and in the world to come.

48. Wherefore truly, except it were for other mens good, to be able to instruct and assist them that are out of the way, with direction towards the truth (which yet belongeth not to all to do) it were to be wished that lesse time were spent in Books of controversy, then in those of piety and devotion: whereunto if these small labours of mine also may bring any help, or open the way unto thy spirituall good and comfort; I shall be most glad, and think them well and happily bestowed; as also be encouraged thereby the sooner to send unto thee, the other two Books designed to the complement of this argument, if Almighty God so permit, and shall assist me therein with competent health, and time to perform the same: To whose holy protection I commit thee, beseeching his divine majesty to poure out upon thee in reading over this Book, his hidden treasures of heavenly graces, for the attaining of that endless Kingdome of glory which he hath prepared for all them that love, and seek him unfeignedly.



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OF THE MANIFOLD HURTS  
And Perils that ensue to the world by  
Inconsideration.

AND

*How necessary it is for everie man to enter into cogitation of his own estate, whilst he hath time.*

CHAP. I.

**T**He Prophets and Saints of Almighty God, who from time to time have been sent by his merciful providence, to advertise and warn sinners of their perillous estate and condition; have not onely fore-told them of their wickednesse and imminent dangers for the same: but also have revealed the causes thereof, whereby they might the better provide remedie for the inconveniences to come.

The charitable proceeding of God by his Prophets.

2. Such is the charitable proceeding of our most mercifull Lord with the children of men; and among other causes, none is more generall or more often alledged, then the lack of Consideration; by which, as by a common snare and deceit of our adversarie, most men fall into sinne, and are holden also perpetually in the same, to their finall destruction and eternall perdition. So *Isaiah* the Prophet, speaking of the carelesse Nobilitie and Gentry of *Jurie*; that gave themselves to banquetting and disport, without consideration of their duties towards God; repeateth often the threat of *Woe* against them, and then putteth down the cause in these words: *The lute, and harp, and tymbrel, and*

The danger of Inconsideration.

*Esay 51*

B

*shalm,*



The sensual  
life of the  
Jewish  
Gentrie.

*shalm, and good wine aboundeth in your banquets ; but the works of God you respect not, nor have you consideration of his doings. And then ensueth : Therefore hath hell enlarged his soul, and opened his mouth, without all measure or limitation, and the stout and high, and glorious of the people, shall descend into it.*

3. Here are two causes (as you see) and two effects linked together, of these Jews damnation, the one depending of the other. For as good chear and sensuality brought these men to Inconsideration of Gods works and proceedings towards sinners, so Inconsideration brought them to the mouth and pits-brim of hell. I saie, that Inconsideration of Gods works towards sinners, brought them to this peril, for that it followeth in the very same place ; *And the Lord of hosts shall bee exalted in judgement, and our holy God shall be sanctified in justice :* as if he had said, that albeit you will not consider now Gods judgements and justice amidst the heat and pleasure of your feasting, yet shall hee by exercising the same upon you hereafter, be known, exalted, and sanctified througout the world.

Esay 47.

The daughter of Babylon foretelleth her end.

4. The like discourse maketh God himself by the same Prophet, to the daughter of Babylon, and by her, to everie sinfull and sensuall soul figured by that name. *Come downe (saith he) and sit in the dust thou daughter of Babylon : thou hast said. I shall bee a Ladie for ever, and hast not put upon thy heart the things thou shouldest, nor hast thou had remembrance of thy last end &c. Now therefore hearken thou delicate daughter, which dwellest so confidently : There shall come upon thee an evill, whereof thou shalt not know the offspring, and calamities shall rush upon thee, from which thou shalt not be able to deliver thee. A miserie shall overtake thee upon the sudden, which thou shalt not know, &c.*

5. Holy

5. Holy *Jeremie*, after he had weighed with himself what miseries for sinne the Prophets *Isaiab*, *Amos*, *Hosea*, *Joel*, *Abdias*, *Micheas*, *Nahum*, *Sophonias*, and himself (all which Prophets lived within the compasse of one hundred years) had fore-told to be imminent upon the world; not onely to Samaria and the ten tribes of Israel, which were now already carried into banishment to the furthest parts of the east: but also to the States and Countries that most flourished at that time (as by name to *Babylon*, *Egypt*, *Damascus*, *Tyrus*, *Sidon*, *Moab*, and finally to *Jerusalem* and *Judea* it self, which he fore-saw should soon after most pitiuously bee destroyed :) when hee saw also by long experience, that neither his words, nor the words and cries of the other fore-named Prophets, could any thing move the hearts of wicked men: he brake forth into this most lamentable complaint: *Desolatione desolata est omnis terra quia nullus est qui recogitet corde.* The whole earth falleth into extreme ruine and desolation, for that there is no man which considereth deeply in his heart.

The complaint of *Jeremie* for inconsideration, Jer. 12.

6. This complaint made good *Jeremie* in his dayes for compassion of his people, that ran miserably to perdition for want of consideration. And the same complaint, with much reason, may everie good Christian make at this time, for the infinite souls of such as perish daily by Inconsideration. Whereby as by a general and remediless enchantment, many thousand souls are brought asleep, and do finde themselves within the gates of hell, before they misdoubt any such inconvenience, being led through the vale of this present life, as it were blinde-folded, with the vail of careless negligence (like beasts to the slaughter-house) and never permitted to see their own danger, untill it be too late to remedie the same.

7. *Propterea captivus ductus est populus meus, quia* *Esay* 51

*non habuit scientiam*, "saith God by the mouth of *Isai-*  
*ah*, : therefore, and for this cause is my people led a-  
 "way captive in all bondage and slavery to perdition,  
 "for that they have no knowledge, no understanding  
 "of their own estate, no fore-sight of the times to  
 "come, no consideration of their danger. Here hence  
 "floweth all the misery of my people, [and yet this is  
 "a mystery that all men will not know. Will you see  
 what a mystery and sealed secret this is? hearken then  
 how one describeth the same, and with what circum-  
 stances. Furthermore (saith he) a certain hidden word  
 was spoken unto me, and mine ear as it were by stealth,  
 received the veins of his whispering : it was in the hor-  
 ror of a vision by night, when dead sleep is wont to  
 possesse men. "Fear came upon me and trembling,  
 "and all my bones were extremely terrified. At length  
 "a spirit past by in my presence, whereat the hairs of my  
 "flesh stood up in horror. There stood before me one,  
 "whose face I knew not. His image was before mine  
 "eyes, and I heard his voice as the sound of a soft air.

The myste-  
 rie of In-  
 considera-  
 on, set forth  
 many thou-  
 sand years  
 past by *Job*  
*cap 4.*

*Job Ibid.*

8. Hitherto is described in what manner and order  
 this secret was revealed : but now, what said this vision  
 or spirit (think you) at the last? Truly he made a  
 short discourse, to prove by the fall of the Angels for  
 their sinne, that much more, *Qui habitant domus lu-*  
*teas, & terrenum habent fundamentum, consumen-*  
*tur velut a tinea, & de mane usque ad vespertam suc-*  
*cidentur.* They who dwell in houses of mortar (as  
 all mortall men do, whose bodies are of flesh) and  
 they, which have their foundation of earth (as most  
 folk of this world have, that put their confidence in  
 things of this life) must all consume by little and little,  
 as the cloth doth by the moth, and at length they must  
 upon the sudden (within lesse space perhaps then is  
 from morning to night) be cut down and dispatched,  
 when they think least of it.

*Job 4.*

A collection  
 to be noted.

9. And

9. And to shew that herein standeth a point of high secrecie ( I mean, to consider and ponder well this discourse ) he maketh his conclusion in these words immediately following : & *quia nullus intelligit, in aeternum peribunt* : And for that few or none of those men before mentioned, who have such earthly foundations, do understand this point aright ( I mean, of their sudden death, and cutting off from this world ) therefore must they perish eternally, and this is a secret which few men will believe. *Vir insciens non cognoscet, (saith David) & stultus non intelliget hac* : “ An unadvised man will “ not learn these things, nor will a fool understand them, But what things ? it ensueth in the same place : how wonderfull the works of God, and how deep his cogitations are about sinners, who spring up as grasse and “ flourish in this world, *ut intereant in saeculum saeculi*, to the end they may perish for ever and ever.

Lack of consideration cause of eternal destruction.

Psal. 91.

A point that fools will not consider.

10. The Prophet *Daniel* had many visions and strange revelations of great and high mysteries : but one amongst all other ( and this not the least ) of the most dreadfull judgement of God upon sinners in the end of the world. The vision was by the great river Tygris ; where, as divers Angels were attending about the banks ; so upon the water it self stood one in the likeness of a man, of exceeding dreadfull majestie ; his apparel beeing onely linnen, through which his bodie shined like precious stone, his eyes like burning lamps, his face like flashing lightening, his arms and legs like brasse inflamed, and his voice as the shout of a whole multitude of people that should speak together.

Dan 10. A most terrible vision of Daniel, wherein he saw Christ.

11. This was Christ by all interpretation, at whose terrible presence when *Daniel* fell down dead, he was erected again by an Angel, and made strong to abide the vision, and so having heard and seen the most wonderfull things that in his book he recounteth ; he was



Dan. 12.

bold to ask a question or two for better understanding thereof, and his first question was: *How long it should be, ere those most wonderfull things took their end?* Whereunto the man upon the water answered, By stretching out both his brasen arms to heaven, and swearing strangely by him that lived for ever and ever; that it should be *a time, and times, and half a time.* Which answer *Daniel* not understanding, began to question further, but he was cut off with this dispatch: *Go thy way Daniel, for these speeces are shut up and sealed untill the time preordained.* And yet for his further instruction, it was added in the same place, *Impie agent impii, nec intelligent.* Wicked men will alwaies do wickedly, and will not understand these mysteries, albeit we should never so much expound them.

A secret.

Dan. 12.

Wilfull ignorance.

12. Whereby, as by all the rest that hitherto hath been alleadged, is made apparent, that Inconsideration, Negligence, carelesse Ignorance, and lack of understanding in our own estates and in Gods judgments and proceedings with iniquitie and sinne, hath been a bane, and a common perdition of rechelesse men, from time to time.

The cause  
of so much  
sinne at this  
day.

Job 15.

13. And if we will turn our eies to this our age, much more shall we see the same to be true. For what is the cause (think you) why at this day, we have so many of those people, whom holy *Job* doth call *abominable, that drink up iniquity as beasts do water*, that commit all sinne, all injustice, all turpitude, without remorse or scruple of conscience? what is the cause of this (I say) but lack of consideration, lack of understanding lack of knowledge? For as Christ said to *Jerusalem* touching her destruction, *Si cognovisses & tu, &c.* If thou also (O sinfull Soule) diddest know, what hangeth over thy head for this carelesse life of thine: if thou (daughter of *Babylon*) wouldest remember and ponder in thy heart what shall be the end

Luk. 19.

Esa. 47.

of these thy delights : thou wouldest not live so pleasantly as thou doest. *Nunc autem abscondita sunt hac ab oculis tuis.* But now (saith Christ) these things are hidden from thine eyes. Luk. 19.

14. Not, but that thou mayest have known them if thou wouldest, but for that thou art one of them, who say to God : *Scientiam viarum tuarum nolumus* : we will not have understanding of thy way ; one of them, *qui sunt rebelles lumini*, that are rebellious against the light and illumination of Gods grace : one of them, *qui nolunt intelligere ut bene agant* ; that will not understand to do well. And finally one of them, *qui declinant aures, ne audiant legem*, that turn away their ears to the end they may not hear Gods law : *quorum oratio est execrabilis*, whose not onely life but also prayer is execrable and detestable in the sight of their Maker. Voluntarie  
inconsidera-  
tion.  
Job 21.  
Job 24.  
Psal. 35.  
Prov. 28.  
Ibidem.

15. Truly, nothing in reason can be lesse tollerable in the presence of Gods Majestie, then whereas he hath published a law unto us with so great charge to bear it in mind, to ponder it in heart, to study and meditate upon it both day and night, at home and abroad, at our up-rising and at our down-lying ; to make it our cogitation, our discourse, our talk, our exercise, our rumination, and our delight : that we should notwithstanding so contemn the same, as to make it no part of our thought, but rather to flie the knowledge thereof, as we see most men of the world do for not troubling their consciences.

Deut. 5. &  
11.  
Jof. 1.  
Psal. 118.  
Ecc. 6. &  
23.

16. But the Holy Ghost hath layed down the reason hereof long ago in these words : *Cum sit timida nequitia, dat testimonium condemnationis.* For that, wickednesse in it self is alwayes fearfull, it giveth witness against it self of damnation, whensoever it thinketh of the law of God, or of honesty. So *Felix* the governour of *Jurie*, when *S. Paul* began to talke of Sap. 17.  
The first  
cause why  
foolish men  
flie conside-  
ration.

Act. 24.

Joseph. lib.  
20. antiq.  
cap. 5.

justice, chastitie, and Gods judgments before him, he was wonderfully afraid, and said to Paul: that he should depart for that time, and that he would call for him again afterward when occasion should require. But he never did, and what was the cause? For that (as Josephus testifieth) he was a wicked man, and Drusilla his fair Lady that was with him at S. Pauls speech, was not his true wife, but taken by allurement and violence from another, and therefore it offended them both to hear preaching of chastitie.

The second  
cause why  
men flie  
considerati-  
on.

Jer. 7.

Jer. 8.

17. This then is one principall cause, why men of this world will not enter into consideration of their own estate, and of Gods Commandments, least they should reade and see their own faults, and bear witnesse against themselvs, of their own condemnation. Whereunto the Scripture annexeth an other cause, not far unlike to this, which is, that worldly men do so drown themselvs in the cares and cogitations of this life, as they leave in their minds no place to think upon Gods affairs; which are the businesse of their own souls. This expresseth *Jeremy* the Prophet most effectually, when having made his complaint, that notwithstanding his Preaching and crying in the Temple gate for long time together, where all the people passed by him, and heard him; yet no man saith he, would enter into consideration, or say with himself, *what have I done?* whereof he addeth presently the cause and reason: *Omnes enim conversi ad cursum suum, quasi equus impetu vadens ad praelium.* All men are set upon their own courtes and wayes, and do run in the same, with as great vehemency and feirce obstination, as a furious armed horse, when he heareth the Trumphet in the beginning of a battail. By which comparison the Holy Ghost expresseth lively the irrecoverable state of a settled worldly man, that followeth greedily his own desigments in the negotiation of earth.

18. These

18. These then are two of the chief causes of Inconsideration, to wit, wilfull aversion upon fear to see their own danger, and obstinate occupation in the vanities of this life. And yet mentioneth the Scripture a third sort also of inconsiderate men, who neither of set purpose, nor yet of great imployment in worldly affairs, do neglect consideration, but rather of a certain lightnesse and idle negligence, for that they will not trouble their heads with anie thing but disport and recreation, of whom it is written: *Æstimaverunt lusum esse vitam nostram.* They esteem this life of ours to be but a play-game. And in another place of the same men: *ita securi vivunt, quasi justorum facta habeant.* They live as securely and confidently without care or cogitation, as if they had the good works of just men to stand for them. But as the Holy Ghost pronounceth in the same place; *hoc vanissimum*, this is vanitie and folly in the highest degree.

The third cause of inconsideration.

Sap. 15.

Eccles. 8.

19. For as in things of this life, he were but a foolish Merchant, that for quietnesse sake would never look into his account-books, whether he were behind-hand or before; and as that ship-master were greatly to be pitied, that for avoiding of care, would sit down and make good cheer, and let the ship go whither she would: so much more in the businesse of our soul is it madnesse and folly, to fly consideration for eschewing of trouble, seeing in the end this negligence must needs turn upon us much more trouble, and irremediable calamitie. For as *Jeremy* saith to all such men: *in novissimo dierum intelligetis ea*: in the end of your dayes, you shall not choose but know, and see, and understand these things, which now for delectacy you will not take the pains to think of. But when shall this be trow you? he telleth plainly in the same place: *When the fury of our Lord shall come forth as a whirl-wind,* and

A comparison.

Jer. 30. & 33  
In the end  
evil men  
shall understand  
whether they  
will or no.



and shall rush, and rest upon your heads as a tempest; then shall you know and understand these things, which commonly is too late.

*S. Bernard writeth five books of consideration to Eugenius Pope.*

What consideration is.

*Bernard. lib. 2. de consideratione, cap. 2.*

*Ibidem cap. 3*

*Mat. 16.*

*1 Cor. 13.*

Consideration must begin and end

20. That blessed man *S. Bernard* when *Eugenius* was chosen Bishop of Rome, that had been his scholar, and child in obedience before, weighing with himself the great dangers that hee was like to fall into by that high state of life, and infinite businesse, and distractions, which it was to bring with it, if he were not prevented, and well warned before-hand; wrote five Books of *Consideration* unto him: wherein after he had told him effectually the utilitie and necessitie of *Consideration*; he cometh in his second Book to lay before him, first what *Consideration* is; and secondly, wherein it shall principally be used. *Consideratio* (saith he) *est intensa ad investigandum cogitatio*. *Consideration* is an earnest and intense cogitation to find out the truth of matters: so as every cold, negligent, or slight cogitation is not sufficient to consideration, but it must be earnest, and ardent. Secondly he sheweth him, that this consideration must be first and principally about himself, and his own state of soul, and not onely of others, if he will be wise indeed.

21. From your self (saith he) must your consideration begin, lest in vain you extend your ears to others, neglecting your self. "You know who asketh you, *what will it profit, if you gain the whole world and loose your self?* and though you be wise, yet wanteth there somewhat to your wisdom if you be not wise to your self. You will ask (perhaps) how much there wanteth? truly as I think all; for albeit you should know all mysteries, the breadth of the earth, the height of heaven, the depth of the sea, yet if you know not your self, you shall be like him, that buildeth without foundation, and your work will bee ruine and no building. Wherefore let your consideration

be

lib. 1. part. 1. Hurts that ensue of Inconsideration.

11

begin from your self, and not onely this, but end also in your self. &c. Be you the first and last to your self.

22. Thus good S. Bernard, whereby we may see, what account he made of this virtue of mature consideration, concerning the state of our own souls, and no doubt with great reason. For if consideration might have due place in the world, infinite inconveniences would presently be prevented, and few damned. We reade in the Gospel, that Christ our Saviour commended the prudence of that unjust Steward, for that at least hee had used good fore-sight, and consideration of his poor estate to come, when he should be put out of his office, and called to account, though it was with the injury of his Lord and Master; whereby we may easily gather, how much more gratefull it would be unto his divine Majestie, if we that are stewards also of his talents in this life, would enter into serious consideration of our present estates, and thereby use prudent prevention also for the time, or rather eternitie to come.

Consideration if it were well used, would exclude damnation. Luk. 16.

23. And truly if wee ponder well the matter, and yield unto each thing that which is due, I am of opinion that the two main gates of perdition or salvation in the next life, are these two of *Consideration* and *Inconsideration*; For if we should demand of most of those unfortunate spirits that be now in everlasting misery, what was the cause or principall origen of their ruine, they would answer *Inconsideration*, as they do in effect, when in the Scripture, with lamentable voice they say: *Nos insensati*, &c. We senselesse men did esteem the life of good men to be madnesse; which is as much as to confesse, that they never entred into consideration thereof, nor of their own life. And on the other side, if we should ask those happy souls that be in heaven, what was the first step to their conversion in this world, and thereby to their everlasting felicitie

Consideration and inconsideration the two main gates of perdition and salvation. Sap. 5.

Psal. 118.

licitie in the next, they would alledge us some pious cogitation, or consideration well followed by them, when they were upon earth: *Cogitavi vias meas, & converti pedes meos* (saith one of them) *I entred into cogitation of my wayes, and thereupon turned my course to follow thy commandments.* O happy cogitation, that wrought such a turn, and gained thereby such a crown of eternitie.

Mar. 19.

Mat. 6.

24. Wee reade of that famous, and great servant of God S. *Anthony*, as also of blessed S. *Francis*, that beeing yet secular men, and coming into the Church in time of divine service, and hearing those words of the Gospel. *If thou wilt be perfect, go and sell all thou hast and give to the poor.* And these other words to the Apostles. *Do not possesse gold nor silver, nor monie in your purses, nor two coats, neither shooes. &c.* They entred into such earnest consideration, and ponderation upon these words, as both of them became Saints thereby, the first framing his institute of life according to the first speech, and the second to the latter, and many thousands by their examples, rules and directions, have obtained since that time the same felicitie by the same means of frequent and pious consideration.

*How Consideration must descend to particulars.*

§ I.

How much  
God ascri-  
beth to con-  
sideration.

**G**reat then and soveraign is the use and utilitie of Consideration to the amendment of our lives in this world, and consequently to our salvation in the next; yea God by the Prophet *Ezekiel* doth ascribe as it were to this the beginning of all our spirituall good, and leaving of sinne. For that having made a large discourse concerning sin and justice, and that the sonne shall not bear the sinne of his father, nor the justice or good life of the father, be frustrated

frustrated by the wickednesse of the son, his conclusion is, that every one shall bear his own burthen. *Anima Ezech. 18. qua peccaverit ipsa morietur.* The soul that sinneth, she shall die for it her self, and no other. And then shewing us the means, how a man of a sinner may become virtuous, and thereby, in stead of damnation receive life everlasting: he attributeth the beginning of all to consideration, thus; *Considerans enim* (saith he) *& avertens se ab omnibus iniquitatibus suis, quas operatus est, vita vivet, & non morietur.* He entering into consideration of his own estate, and thereby turning himself away from all the iniquities which he was wont to work, he shall live and not die; as if he had said, that a man that is considerative, or useth often and frequent consideration, cannot perish everlastingly.

26. *Philippus Comineus*, a very judicious author, writing the history of *Lewes* the Eleventh, K. of France, and of *Charles* Duke of Burgundy (both which he had served, and been of their countell) doth upon good occasion ask this question; How is it possible that some Christian Princes of his daies, knowing and believing the Articles of the Christian Faith, (as must be presumed they did) could, notwithstanding, be such in their life and actions, as he knew them to be? Unto which question he finally answereth, that he could alledge no other reason, then either infidelitie or inconsideration; and for that it were hard to suspect the first, (they all professing Religion as they did) he ascribeth the whole unto the second, which is lack of consideration, affirming, that their belief of the Articles of Christian Religion, which concerned good life and just proceeding, together with the reward of the one, and punishment of the other, was in grosse, and generall onely: that is to say, they believed in generall, that there was a God, that he rewarded good and evill, that there is a hell, a heaven, a judgement, and the like; but never unfolded

The speech  
of *Philippus  
Comineus*  
in his histo-  
rie.

Belief in  
grosse with-  
out confi-  
deration.



unfolded the matter in particular, nor applied the same to themselves, nor entered into consideration how soon it may fall to their lots to be called unto this account or punishment, and to prove the effects of this doctrine; for if they had (saith he) it had been impossible for them to have lived as they did.

Similitudes  
to shew the  
necessity, of  
consideration.

27. Oh (good Christian) how manie be there at this day of miserable Christians in the world; that believe the aforesaid Articles onely in grosse, that hold them in their minde as a fardell of pretious wares, but never open and look into them, or examine them in particular by due consideration, and consequently do gather little profit from them; for as a sweet pomander, be it never so excellent, if it be not handled and chafed, yieldeth little smell; and as the nut or almond, if the shell bee not opened and broken, giveth not the kernell; or as a medicine, be it never so wholesome and effectually, worketh little commodity if it lie by us, and never be applied: so fareth it with us in these Articles of our Belief, which albeit of themselves they be most forcible and potent to work vertuous life in us, yet if they be not opened, handled, looked into by often contemplation, consideration, and meditation, if they be not heated or chafed, as it were, by exercise of the powers of our minde therein, (to wit, our memorie understanding and affection) they remain cold, and work no great effect. Let us consider an example or two.

28. Who doth not believe that he shall die, and after death go to judgement, and be damned also, if he have lived wickedly? What Christian (I say) believeth not this? and yet liveth as though he believed it not; what is the reason? For that he believeth it in grosse, without entrance into particular considerations; he believeth he shal die, but he considereth not when, nor where, nor how shortly, or miserably it may be, and so is not moved with the cogitation thereof:

but

but if hee did enter earnestly into consideration of the thing, not as far absent but present, to wit, that himself were now at the point of death indeed and could escape no longer; if he considered how he should look at that houre, what he should feel both in body and minde; what fears, what griefs, what gripes, what pangs in that passage; the horror of his estate after, and this not for a year or two, or twenty, or a thousand, or a million, but for all eternitie; and that now he is ready to be laid on the bear, and to be carried forth with his feet before him to the grave, there to be gnawn and consumed by worms, and never to appear more in flesh, but at the great day of universall judgement.

The difference between consideration in general and in particular.

29: He that should (I say) consider earnestly these particular Points, with many other that I pretermitt in this matter, and should persevere some good time in this meditation, and imagine them present, as hath been said, and not far off from him, (for therein consisteth the greatest deceit, in that a few years are accounted a great distance of time, yea, and in some times a few moneths or daies) hee that should do this seriously, should feel himself moved after another manner, then onely by talking of the matter in general, and it is like he should feel som part of that inward heat which King David felt, when he said, *In meditatione mea exardescit ignis*: I feel fire to be inflamed within my breast in my meditation of thy Commandements, and Justifications, O Lord. And what marvell, seeing he testifieth of himself in another place, that this meditation was *his continual exercise both day and night*, which if we could truly say also, I doubt not but we should feel the same effects, and reap the said fruit.

Psal. 38.

Psal. 118.

30. But for that we do never lightly enter earnestly into this holy exercise of meditation, or due consideration of our estate; or if wee do, it is either sleightly, or in general, as hath been said, wee rest commonly without

out any profit at all, which is the greatest oversight, folly, and infelicitie that can be in the world, as men that have souls and know them not, have understanding and use it not, have memory and remember not themselves, nor their greatest good and hurt; have will and affection, but apply them not, but onely to trifles and vanities of the world: and finally, as men that be wholly out of themselves, and possessed with a most lamentable lethargy and deadly stupidity, for lack onely of the life and spirit of true consideration.

The conclusion of the chapter.

The misery of the world.

Jer. 33 3.

31. Wherefore, to conclude this Chapter (my dear brother) for that consideration is so pretious and profitable, so needfull and necessary a thing as hath been declared; I thought it convenient in this first front and entrance of my book, to place the mention, and diligent recommendation thereof, as of a thing most requisite for all that ensueth. For without consideration, neither this that I have said already, nor any thing else that shall or may be said hereafter, can yield thee profit, as by most lamentable experience we see daily in the world, where manie millions of men passe over their whole age, without taking profit of so many good books, so many preachings, so many virtuous examples, so many terrible chastisements upon sinners, which every where they see before their face. But yet for that they will not, or have not leasure, or dare not, or have not the grace to enter into consideration thereof: they passe over all, as rich men do pills, diverting as much as they may both their eies, ears, and cogitations, from all such matters as are ungratefull unto them.

32. But as good *Jeremy* saith, the time will come, when they shall be inforced to see, and know, and consider these things, when perhaps it will be too late to reap great comfort or consolation thereby. Wherefore (dear brother) that which perforce thou must do in time to come, and that perchance to thy greater dam-

damnation (I mean to enter into consideration of thine own estate) do the same now willingly to thy comfort and merit, for preparing the way to thy salvation. Prevent the day and redeem the time according to S. Pauls wise counsell: run not headlong with the world *Ephes. 5.* to perdition, stay some time as holy *Jeremy* admonisheth thee, and say to thy self, What do I? whither do I *Jerem. 7.* go? What courie hold I? What shall be my end? Take some time from thy pleasures, and from the company of thy delightfull friends, to do this, although it be with some losse of pastime and recreation: for I assure thee it will recompence it self in the end, and make thee merry, when thy laughing friends shall perchance weep.

33. To which effect, and for thy better help in this matter, I have thought good to lay down the severall considerations following: the scope and argument of all which may be reduced to two Heads, mentioned by good S. *Augustine*, when he so earnestly asked of God in his devout prayers, *Ut cognoscam te, & cognoscam me*, that I may know thee (O Lord) and that I may know my self. Of the knowledge of God, Christ our Saviour said unto his Father in great fervour of spirit, *This is life everlasting, that men know thee, which art onely true God, and Jesus Christ whom thou hast sent.* *John 17.* Which is as much as to say, as to know God and Christian Religion. And out of this knowledge of God (if once it be truly had) ensueth presently the knowledge of our selves also. For as in Philosophy, the knowledge of one contrary bringeth in the knowledge of the other: so hee the right knowledge of Almighty God, and of his most eminent perfections, doth lead us, as it were by the hand, to know our selves, our basenesse, and frail infirmities.

*How we  
come to  
know God  
and our  
selves.*



The way to  
know God  
in this life.

Psal. 45.

Gods mat-  
ters must be  
thought up-  
on leasurcly

Luc. 10.

34. Gods nature and essence we cannot know in this life; but the onely means to know God here, is to know his attributes and perfections, that is to say, to know his Majesty, to know his Mercy, to know his Judgements, to know his Hatred to sin, his Favour to the good, his Benefits and Promises to all; his Grace, his Threats, his Wayes, his Commandements, his dealing towards other men before us, his Will, what hee would have us to do; to what end he created us; why he placed us in this world; what we are bound to do; what helps we have for the same; what lets and impediments we ought to avoid, and the like: all which things, the considerations following, do set before our eyes; and consequently they do teach us to know God and our selves aright. Reade then therefore (dear brother) with attention, and remember the words that God useth to all: *Vacate & videte quoniam Ego sum Deus.* Take leasure and consider that I am God. It must not be done in haste, nor as the fashion is, for curiosity, to reade three or four leaves or lines in one place, and so in another, and be weary, and cast off the book, and return to trifles again: but it must be done with such serious attention, leasure, and application, as appertaineth to so great a businesse, which in truth is the weightiest that possibly under heaven may be taken in hand. It is the businesse whereof Christ meant, especially when he said: *Unum est necessarium*, one onely thing is necessarie.

35. For that all other things in this world are but trifles to this and this alone of it felt, of more importance then they all put together. Remember, that if it were a temporall matter, but of a thousand pounds rent by year, how attentive wouldst thou be in examining and reading over thy writings and evidences for the same; but this concerneth thy life or death everlasting, and therefore of much greater importance.

THAT



# THAT THERE IS A GOD

Which rewardeth Good and Evill, against all  
Atheists of old, and of our time :

*With the Proofs alledged for the same, both  
by Jew and Gentile.*

## CHAP. II.

**I**T is a thing both common and ordinary in Sciences and Arts, when they are learned or delivered by others, to suppose divers Points and Principles, and to passe them over without proof, as either known before to the learner, or else so manifest, easie, and evident of themselves, as they need no other proof, but onely declaration.

A common custom in Sciences, to suppose Principles.

So when we take in hand to instruct a man in Chivalrie, or feats of arms ; we do suppose that he knoweth before (were he never so rude) what a man, what a horse, what armour, what fighting meaneth : as also that War is lawfull and expedient in divers cases ; that Princes of the world may wage the same ; that Souldiers have to live in order and discipline under their Regiment ; and that Kings for this cause do hold their Generals, Lieutenant, Collonels, Captains, and other like Officers in their bands, garrisons, camps and armies.

An example in Chivalry.

2. In manual Arts and Occupations likewise, it is evident, that divers things must be presupposed to be fore-known by the Learner, as in husbandrie or agriculture, in building, in painting, and other such exercises, when a man is to be taught or instructed, it were not convenient for the Teacher, to stand upon every point or matter that appertaineth to the same, but must

In Handy-crafts.

leave and passe over many things as apparent of themselves, or easily to be discerned of every learner by nature, sense, reason, or common experience.

In liberal  
Sciences.

Grounds to  
be granted  
in sciences.  
In Logick.

But yet in liberall sciences and professions of learning, is this more apparent, where not onely such common and vulgar points are to be presumed, without proof or discourse, but also certain propositions are to be granted in the beginning, as grounds, whereupon to build all the rest that ensueth. So the Logician (for example) will have you yield ere he enter with you, *That contradictory Propositions cannot be together either false or true: neither, That one thing may be affirmed and denied of another, in one and the self-same respect and time.*

In Moral  
Philosophy.

In Naturall  
Philosophy.

In the Ma-  
thematicks

In Meta-  
physick.

In Divinity.

Heb. 11.

3. The Moral Philosopher will have you grant at the beginning, *That there is both good and evill in mens actions: and that the one is to be followed, and the other refused.* The Natural Philosopher will have you confesse, that all Physicall bodies which depend of nature, have motion in themselves, and are subject to alterations; and *whatsoever is moved, is moved of another.* The Mathematick at his first entrance, will demand your assent, *That every whole is bigger then his part.* As also the Metaphysick, or supernatural Philosopher, *That nothing can be and not be, at one time.* And so other such like principles and common grounds, in these and all other Sciences, are to be demanded, granted, and agreed upon at the beginning, for the better pursuit and establishment of that which hath to follow, being things in themselves (as you see) either by Nature, Common sense, or Experience, most clear and manifest.

4. And is not this also in Divinity, (trow you) and in the affairs that wee have now in hand? Yes truly, if we believe S. Paul who writeth thus to the Hebrews: *Credere oportet accedentem ad Deum, quia est, & inquir-*

*inquirentibus se remunerator sit.* He that is in coming towards God, must believe that there is a God, and that he is a rewarder to such as seek him. Behold here Two principles in Divinitie. two principles, wherein a man must be resolved before he can seek or draw near unto God. The one, *That there is a God*; and the other, *That the same God is just to reward every man that seeketh him according to his deserts.*

Which two Principles or generall grounds are so evident in deed of their own natures, and so ingrafted by Gods own hand, into the mind and understanding of every particular man at his nativity, ( according to the saying of the Prophet : *The light of thy countenance is sealed upon us O Lord,* ) Psal. 4. that were not the times we live in too too wicked, and the shamelesse induration of sinners intollerable; we should not need to stand upon the proof of these points, for confirmation of our cause, that we now intreat, of resolution: but rather, supposing and assuring our selves, that no reasonable creature could doubt of these principles; should pursue onely the consideration of other things that might stir up our wills to the performance of our duties towards this God that hath created us, and remaineth to pay our reward at the end.

5. But for so much as iniquitie hath so advanced herself at this day, in the hearts of many, as not onely to contemn and offend their Maker, but also to deny him, for patronage of their evil life, and for extinguishing the Worm of their own afflicted and most miserable Consciences: I am inforced before all other things, to discover this fond and foul error of theirs, and to remove also this refuge of desperate iniquity, by shewing the invincible veritie of these two principles, the one depending of the other, in such sort, as the first being proved, the second hath of necessity to follow.



If there be a  
God he is a  
just rewarder.

follow. For if once it be manifest, that there is a God, which hath care and providence of all those, whom he hath created and governed; then must it ensue by force of all consequence, that he is also to reward the same men according to their merits and deserts of this life.

\*See Laſtan-  
tius at  
large in his  
book of the  
workman-  
ſhip of the  
world.  
The works of  
the world do  
declare the  
workman.

6. First then to prove this principle, *That there is a God*, I need use no other argument, or reason in the world, but onely to referre each man to his own \* sense, in beholding the world, whereof every part and portion is a most clear glasse, representing God unto us, or rather a fair table wherein God hath drawn and imprinted himself, in so many characters and legible letters; as the simplest man living may read and understand the same.

Sap. 13.

Rom. 1.

In respect hereof, said the wise-man so long ago, that vain and foolish were all those, who considering “the works that are seen in this world, could not there-  
“by rise to understand the workman. And he giveth  
“this reason, *A magnitudine enim speciei creaturae, cognoscibiliter poterit Creator horum videri*. For that by the greatnesse of beauty in the creature, may the Creator thereof be seen and known. “Which S. Paul con-  
“firmeth when he saith, that the invisible things of  
“God may be seen, and known by the visib’le creatures  
“of this world; which is to be understood in this sense, that as a prisoner in a dungeon may easily by a little beam, that shineth in at a chink, conceive there is a Sun, from whence that beam descendeth: and as a traveller in the wilderness that falleth upon some channell or brook, may ascend by the same to the well or fountain: even so, he that beholdeth and considereth the wonderfull works of this world, may thereby conceive also the wonderful Artificer or work-man that made them.

A similitude

7. If a man should passe by sea into some forreign, strange,

strange, and salvage country, where nothing else but birds and beasts did appear, yet if he should espy some exquisite building or other work of art and reason in the place, he would presently assure himself, that some men dwelt or had been in that country, for that such things could not be done by beasts or unreasonable creatures : even so in the view and consideration of this world.

If we cast our eyes upon the heavens, we remain astonished, with the miracles that we behold : but who made them ? we see the skies of exceeding huge highnesse, distinguished with colours and beautie most admirable, adorned with stars and planets innumerable, and these so qualified with their divers and different and unequall motions, as albeit they never move or go together : yet do they never give let or hinderance the one to the other, nor change their course out of order or reason. *Quis enarrabit cœlorum rationem, & concentum cœli quis dormire faciet ?* “ Who is able to declare the reason of the heavens, or who can make cease or sleep the uniform course of their motion, saith God to *Job* ? As who would say, that because no man or mortall creature can do this, therefore may we imagine of what power and perfection their maker is. Which King *David* had done when he pronounced, *Cœli enarrant gloriam Dei, & opera manuum ejus, annunciat firmamentum.* “ The heavens declare the glory of God, and the firmament doth preach the works of his hands unto us. The Heavens teach God. Job. 28.

If we pull down our eyes from heaven to earth, we behold the same of an infinite bignesse, distinguished with Hills and Dales, Woods and Pastures ; covered with all varietie of Grasse, Herbs, Flowers and Leaves ; moistened with Rivers, as a Bodie with Veines ; inhabited by Creatures of innumerable kinds and qualities ; enriched with inestimable The earth teacheth God. 1 Tim. 4.

Job 30.

The sea  
sheweth  
God.Arist. lib. de  
mirabilibus.

Job 38.

mable and endlesse treasures : and yet it self standing, or hanging rather with all this weight and poise, in the midst of the aire, as a little ball without prop or pillar. At which devise and most wonderful miracle, God himself, as it were, glorying, said unto *Job*. *Where wert thou, when I laid the foundations of the earth? Tell me if thou have understanding, who measured it out or drew his line upon the same? Whereupon are fastened the pillars of his foundation, or who laid the first corner stone thereof.*

If we look neither up nor down, but cast our countenance onely aside : we espie the sea on each hand of us, that invironeth round about the land. A vast creature, that containeth more wonders then mans tongue can expresse. A bottomlesse gulf, that without running over, receiveth all rivers which perpetually do flow. A restless fight and turmoil of waters, that never repose neither day nor night ; A dreadfull raging and furious element, that swelleth, and roareth, and threateneth the land, as though it would devour it all at once. And albeit in situation it be higher then the earth, as the Philosopher sheweth, and doth make assaults daily towards the same, with most terrible cries and waves mounted even to the skie : yet when it draweth near to the land, and to his appointed borders ; it stayeth upon the sudden, though nothing be there to let it, and is enforced to recoil back again, murmuring as it were, for that it is not permitted to passe any further.

Of which restraint, God asketh *Job* this question. *Who hath shut up the sea with gates, when he breaketh forth in rage as from his mothers womb? Whereunto no man being able to give answer, God answereth himself in these words, I have limited him with my bounds, and I have set him both a doore and a bar, and have said unto him, hitherto shalt thou come, and shalt not passe further ; here shalt thou break thy swelling waves.*

8. This

8. This in summ, is of things without us. But if we should leave these, and enter to seek God within our own selves, whether we consider our bodies or our souls, or any one part thereof, we shall find so many strange things, or rather so many seas of miracles and wonders, that preach and teach their maker unto us; as we shall not onely perceive and see God most evidently, but rather (as a certain old heathen hath written :) we shall feel and handle him in his works. Which kind of speech also Saint *Paul* himself doubteth not to use, affirming, that God hath given space to every man in this life to seek him, *Si forte attrahent eum aut inveniant*, "if perhaps they would handle him, or find him out. Which manner of words do signifie, that by consideration of Gods creatures, and especially of the wonders in man himself, we may come to see and perceive the Creatour so clearly; that in a sort we may be said to feel and handle him. So jointly do all things concur to the manifestation of their Maker: So manifestly and effectually do they teach and demonstrate, and paint out God unto us: nothing being so little, that declareth not his greatnesse; nothing so great, which acknowledgeth not his Sovereignty; nothing so low, that leadeth us not up to behold his Majesty; nothing so high, that descendeth not to teach us his Veritie.

The things  
in man de-  
clare God.

Familiar  
de Myst. c. 1.

Acts 17.

It were a labour without end, to go about in this place to alledge what might be said in the proof of of this Principle, *That there is a God*; seeing there was never yet learned man in the world, either Gentile or other, that acknowledged and confirmed not the same, being driven thereunto by the manifest evidence of the truth it self.

If you object against me *Diagoras*, *Protagoras*; *Theodorus Cyrenensis*, *Bion Boristhenes*, *Epicurus*, and some

Old Atheists



**Lactantius 1. 1.**  
**& 4. de vit.**  
**philos.**  
**Pfal. 13. 52.** som few others that were open Atheists and denied God : I answer, that some of these were utterly unlearned, and rather sensual beasts then reasonable men ; and consequently might deny any thing, according to the saying of holy *David* : *the fool said in his heart there is no God.* Others that had some smack of learning, rather jeasted at the falshood of their own Paganism Idols, then denied the being of one true God.

**Rom. 1.**  
**Phil. 3.** But the most part of these men, in deed, and such others as in old times were accounted Atheists, denied not God so much in words, as in life and facts : such as *S. Paul* called Atheists in his dayes, that obeyed their bellies, and followed their pleasures in sinne and sensuality, not vouchsafing to think of God in this life; (such was the Epicure, and many other at this day of his profession) but yet (as *Lactantius* well noteth) when the same men came to be sober, and speak of judgment (as at their death or other time of distresse and misery : ) they were as readie to confesse God as any other whatsoever.

**Lact. lib. 3.**  
**institut.**

But for learned men, and people of discretion, sobriety and judgment, there was never yet any ( were he Jew, or were he Gentile, ) that doubted in this veritie, but had means of probation to confirm the same, as more particularly in the rest of this Chapter shall be declared.

## §. 2. How the Heathens proved there was a God.

**Philosophers.** **A**Mong the Gentiles or Heathen people, those men were alwayes of most credit and estimation, that professed the love of wisdom, and for that respect were termed Philosophers. Who being divided into divers sorts and sects, had foure principal sciences, whereof they made profession each one of these having other lower Sciences comprehended under it.

The

The first of these four, is called Naturall Philosophie; the second Morall; the third, Supernaturall, or Metaphysick; the fourth, Mathematick: Four principall sciences. And for the first three, they have each one their proper means and peculiar proofs, whereby to convince, that there is a God. The fourth, which is the Mathematick, for that it hath no consideration at all of The Mathematicks prove not God. the efficient or finall cause of things, (under which two respects and considerations onely God may be known, and declared to men in this world :) therefore this science hath no proper mean peculiar to it self, for proving this veritie, as the other sciences have, but receiveth the same as borrowed of the former.

The Naturall Philosopher among the Gentiles, had infinite arguments to prove by the creatures The Naturall Philosopher. that there was a God, but all he reduced to three principall and generall heads, which is termed, *ex Motu, ex Fine, & ex Causa Efficiente*. That is, Arguments drawn from the Motions, from the Ends, and from the Cause Efficient of creatures that we behold; which terms the examples following, shall make clear and manifest.

The Argument of *Motion*, standeth upon this generall ground in Philolophie, that *whatsoever is moved, is moved of another*. The first argument in natural Philolophy. Arist. 1. 7. & 8. Phy. Wherein also is observed, that in the motions of creatures, there is a subordination the one to the other. As for example, these inferiour bodies upon earth, are moved by the influence and motion of the Moon, Sunne, and other Heavenly Bodies; these Planets again are moved from the highest Orb or Sphere of all, that is called *the first Moveable*, above which, we can go no further among creatures. Primum mobile.

Now then asketh the Philosopher here, who moveth this *first Moveable*? for if you say that it moveth it self; it is against our former ground, that *no thing*

*nothing is moved in nature but of another.* And if you say that some other thing moveth it, then is the question again, who moveth that other? and so from one to one, untill you come to some thing that moveth, and is not moved of another, and that must be God, which is above all nature.

*Plat. l. 10. de legib.*

*Arist. lib. 8. phys. c. 5.*

An argument taken from the clock.

This was the common Argument of *Plato*, and of *Aristotle*, and of all the best Philosophers. And they thought it a Demonstration unavoidable, and it seemeth they were admonished of this Argument by consideration of the Clock, whose hammer when it striketh sheweth the next wheel whereby it is moved: and that wheel sheweth another wheel; and so from one to one, untill ye come to him that was the first cause of motion to all the wheels, that is to the Clock-maker himself.

*Arist. lib. de mundo.*

A similitude

*Aristotle* to King *Alexander*, useth this prettie Similitude. That as in a quyer of Singers, when the fore-man hath given the first Tune or Note, there insueth presently a sweet harmony, and consent of all other voices, both great and small, sharp and mean: So God in the Creation of this World, having given once the first push or motion to the highest Heaven, called *Primum Mobile*, there insue upon the same, all other motions of Heavens, Planets, Elements, and other bodies, in most admirable order, concord, and congruities, for conservation and government of the whole. And thus is God proved by the Argument of motion.

The second argument of natural Philosophy.

The other two Arguments of *the End*, and of *the Cause Efficient of creatures*, are made evident in a certain manner by this that hath been spoken of Motion. For seeing by experience, that every thing brought forth in nature, hath a peculiar End appointed, whereto it is directed by the self same nature, (as we see the Bird is directed to build her nest by nature, the

the fox to make his denne, and so the like in all other creatures :) the Philosopher asketh here, what thing is that, which directeth nature her self, seeing each thing must have somewhat to direct it to his End? And no answer can be made, but that the Director of Nature must be something above Nature, and that is God himself. This argument of the *Final End* is most excellently handled by *Philo Judæus*, in his most learned Treatise *Of the workmanship of the world*.

*Philod. de  
epificio  
mundi.*

13. From the *Cause Efficient*, the Philosopher disputeth thus. It is evident by all reason, in respect of the corruptions, alterations, and perpetual motions of all creatures that this world had a beginning; and \* all excellent Philosophers that ever were, have agreed thereupon, except *Aristotle* for a time, who held a fantasie, that the world had no beginning, but was from all eternitie, albeit, at last in his old age, he confessed the contrary, in his book to King *Alexander*.

The third  
argument of  
natural Phi-  
sophy.

\* Vide *Plu-  
tarch. de  
Placitis Phi-  
losoph. Arist.  
lib. 3. phys. &  
1. de Gen. &  
Corrup.  
Arist. lib. de  
Mundo &  
vide *Plorin,  
l. de mundo.**

This then being so, that this world had a beginning, it must needs follow also, that it had an *Efficient Cause*. Now then is the question, who is that *Efficient Cause* that made the world? If you say that it made it self, it is absurd: for how could it have power to make it self before it self was and before it had any being at all? If you say, that something within the world, that is, that some one part of the world made the whole, this is more absurd: for it is, as if a man should say, that the finger (and this before it was a finger, or part of the body) did make the whole body.

Wherefore we must confesse by force of this argument, that a greater and more excellent thing then is the whole world put together, or then any part thereof, made the world, and was the *Cause efficient*, of the frame that wee see; and this can be nothing else, but God that is above the world. So that hereby we see, how many wayes the Naturall Philosopher is fraught



fraught with arguments to prove there is a God, and that by reason onely, without all light or assistance of Faith.

The Metaphysick & his arguments.

14. But the Metaphysick, or supernatural Philosopher among the Gentiles, as he to whom it appertaineth most in speciall, to handle these high and supernaturall affairs, had many more arguments and demonstrations, to prove and convince the being of one God.

The first argument in Metaphysick.

And first of all he said, That it could not stand with any possibility in his science, that *ens finitum*, a thing finite, or closed within bounds and limits, (as this world and every creature therein is,) could be, but from some Maker or Creator. For (saith hee) the thing that in it self is not infinite, hath his bounds and limits; and consequently there must be something that assigned these bounds and limits. And seeing in this world, there is no creature so great which hath no bounds and limits; we must of necessity, imagine some infinite supreme Creator or Maker that limited these creatures; even as wee see, that the potter at his pleasure giveth bounds and limits to the pot that he frameth.

A Maxime in Metaphysick.

Arist. lib. 2  
Metaph.  
Caput. 2.

This argument the Metaphysick confirmeth by a ruled Principle in his Science, *That every thing which is by participation, must be reduced and referred to some other thing, that is not by participation, but of it self.* And hee calleth *a thing by participation*, which is not in the fullest or highest degree of perfection in his kinde, but may have addition made unto it. As for example, water, or any thing else that is heated by the fire, is hot by participation, and not of it self, for that it may alwayes be hotter, and have addition of heat made unto it: But fire is hot of it self, and not by participation, for that it hath heat in the highest degree, and in that kinde can receive no addition, wherefore the heat of all other things which are hot by participation of fire, are reduced (concerning their heat) to the heat of fire, as to their originall.

Now

ap. 2.  
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Now then (saith the Metaphysick) we see by experience, that all the creatures and parts of this world, are *things by participation onely*, for that they are finite in nature, and have limitations in all their perfections, and may receive additions to the same; and consequently they must of necessity be referred to some higher cause that is infinite in perfection, and consisteth of it self alone without participation from others, and this is God; who being absolute, endlesse, and without all limitation of perfection in himself; deriveth from his own incomprehensible infinitenesse, certain limited natures and perfections to every creature, which perfection in creatures, are nothing else, but little particles and participations of the bottomlesse sea of perfections in the Creator, whereunto they are to be referred and reduced, as the beam to the Sunne, and the brook to the fountain.

How all creatures are by participation of God.

15. A second argument useth the Metaphysick grounded upon certain rules of unity, whereof one Principle is, *That every Multitude or distinction of things, proceedeth from some unitie, as from his fountain.* This he sheweth by many examples of things in this world. For we see by experience, that the divers motions or movings of the lower spheres or bodies Celestiall, do proceed of the moving of one highest sphere, and are to be referred to the same, as to their fountain. Many rivers are reduced to one well or of-spring: innumerable beams to one sunne: all the boughs of a tree to one stock.

The 2. argument in Metaphysick. Multitude. Plato in Parmen.

Primum mobile.

In the body of Man, which for his beauty and variety is called, *The little World*: the veins, which are without number, have all one beginning in the liver; the arteries in the heart; the sinews in the brain. And that which is more, the infinite actions of life, sense and reason in man; as generations, corruptions, nourishments, digestions, and alterations, feeling, smelling, tasting,

Microcosm.

The infinite things that proceed from the soul.

tasting, seeing, hearing, moving, speaking, thinking, remembring, discoursing, and ten hundred thousand particular actions, operations, and motions besides, which are exercised in mans body under these or other such names and appellations: all these (I say) being infinite in number, most admirable in order, and distinct in every their office and operation; do receive, notwithstanding, their beginning from one most simple unity, and indivisible substance called the Soul, which produceth, governeth, and directeth them all to so innumerable, different, and contrary functions.

By this concludeth the Metaphysick, that as among the creatures, we finde this most excellent order and connection of things, whereby one bringeth forth many, and every multitude is referred to his unity: so much more, in all reason, must the whole frame of creatures contained in this world (wherein there are so many millions of multitudes with their unities,) be referred to one most simple and abstract unity, that gave beginning to them all. and this is God.

The 3. argument in Metaphysick. Subordination.

16. A third argument useth the Metaphysick, derived from the Subordination of creatures in this world; which Subordination is such, and so wonderfull, as we see no creature, by nature, serveth it self, but another, and altogether do conspire in serving the common.

We see the heavens do move about continually without ceasing, and this, not to serve themselves, but inferior creatures lesse excellent then themselves. We see that water moisteneth the ground, the air cooleth, openeth, and cherisheth the same, the Sunne heateth and quickneth it, the Moon and Stars powre forth their influence, the Winde refresheth it, and all this, not for themselves but for other. The Earth again, that receiveth these services, useth not the same for her self, or for her own commodity, but to bring forth grasse where-

wherewith to feed cattell, and they feed not for themselves but to give nourishment unto man.

Now then (saith the Metaphisick,) if a man that A similitude stood a far off upon a mountain, should see in a field under him, a great, huge, and main army of souldiers, most excellent well appointed; each one in order agreeing with the other; divided into Ranks, Squadrons, Companies, and Officers, subordinate the one to the other by degrees; and yet all tending one way, all their faces bent upon one place, all moving, marching, and turning together, all endeavouring with alacrity towards the performance of one common service by mutuall assistance, without dissention, discord, difference, or clamour: he that should see this (saith the Metaphisick,) as he could not but imagine some general high Captain to be among these souldiers, whom all obeyed, and from whose supreme commandement and order, this most excellent subordination, agreement, and union, proceeded; so much more, upon consideration of the former coherence, consent, and miraculous subordination of creatures among themselves in their operations, must we inferre, that they have some generall Commander over them all, by whose supreme disposition, each creature hath his charge and peculiar task appointed, which he must perform, for the common and universall service of the whole.

17. The fourth reason or argument alleged by the Supernaturall Philosopher, is, of the marvellous providence, art, and wisdom, discovered in the making of every least creature within the world. For seeing there is nothing so little, nothing so base or contemptible within the compasse of this heaven that covereth us, but if you consider it, you finde both art, order, proportion, beauty, and excellency in the same: this cannot proceed of Fortune (as foolish *Lucretius* and some other

The 4. argument in Metaphisick. Providence.

*Lucretius* made divers bookes against the Workmanhip of the world.



other would have it ; for that Fortune is casualty without order, rule, or certainty, and therefore needs it must come from the wisdom and providence of some omnipotent Creator.

If you take a flie, or a flea, or a leaf from a tree, or any other the least creature that is extant in the world, and consider the same attentively, you shall finde more miracles then parts therein : you shall finde such proportion of members, such variety of colours, such distinction of offices, such correspondence of instruments; and those so fit, so well framed, so coherent, so subordinate, as the more you contemplate, the more shall you marvel : neither is there any one thing in the world more effectually to draw a man to the love and admiration of his Creator, then to exercise himself often in these contemplations; for if his heart be not of stone, this will move his affection.

*Galen forced to confess Gods providence.*

*Galen lib. 5. de usu part.*

*Lib. 3. de usu part.*

We read of *Galen*, a profane and very irreligious Physician, who, as himself confesseth in a certain place, taking upon him to consider of the parts of mans body, and finding much wisdom in the order, use, and disposition of the same; sought first to give the praise and glory thereof to Nature, or to some other cause then to God. But in proceſſe of time, being oppressed, as it were, with the exceeding great wisdom, cunning, and providence which he discovered in every least parcell and particle of mans body, wherein nothing was redundant nothing defective, nothing possible to be added, altered, or better devised : he brake forth into these words, *Compono hic profecto canticum in creatoris nostri laudem, quod ultra res suas ornare voluit, melius quam in ulla arte posset.* Here truly do I make a song in the praise of our Creator, for that of his own accord, it hath pleased him to adorn and beautifie his things better, then by any art possible it could be imagined.

Hereby

Hereby then doth the Metaphysick gather and conclude most evidently, that there is a God, a Creator, a most wise and powerfull Artificer that made all things: Such a one as exceedeth all bounds of Nature, and of Humane hability. For if all the world should joyn together, they could not make the least creature which we see in this world. He concludeth also that the fore-sight and providence of this Creator is infinite, for things to come in all eternity; and finally, that his wisdom and cogitations are inscrutable. And albeit sometime he reveale unto us some part thereof, yet often again we erre therein. For which cause, a wise Heathen Platonick concludeth thus, after long search about these affairs, *I will praise God (saith he) in those things I understand, and I will admire him in those which I understand not: For I see that my self oftentimes do things wherein my servants are blind and conceive no reason; as also I have seen little children cast into the fire jewels of great price, and their fathers writings of great learning and wisdom, for that they were not of capacity to understand the value and worthinesse of the thing.*

A wonderful speech of a Heathen.  
Plat. lib. de  
prov.

18. One argument more will I alledge of the Metaphysick, grounded upon the Immortality of mans Soul; which Immortality is proved with one consent of all learned men, (as Plato alledgeth) for that it is a spirit and immateriall substance, whose nature dependeth not of the state of our mortall body: for so by experience we see daily, that in old men and withered sickly bodies, the mind and soul is more quick, clear, pregnant, and lively, then it was in youth, when the body was most lusty.

The 5. argument in Metaphysick.  
Immortality of the Soul.  
Plat. lib. 10.  
de Repub.

The same also is proved by the unquenchable desire which our mind hath of learning, knowledge, wisdom, and other such spirituall and immateriall things, wherein her thirst by nature is so great, as it cannot be

When the  
desire of  
our soul  
shall be  
atisfied.

satisfied in this life, neither can the objects of sense and bodily pleasures, or any other commodity, or delight of this material world content or satiate the restless desire of this immaterial creature. Which is an evident argument to the Philosopher, that some other object and contentation is prepared for her in another world, and that of such excellency and supereminent perfection as it shall have in it all wisdom, all learning, all knowledge, all beauty, and all other causes of love, joy, and contentation, wherein our soul may rest for ever.

“Themist.  
in lib. de  
anima. Plut.  
de placis.  
Philos.

The mean-  
ing of old  
Philoso-  
phers touch-  
ing *Anima  
mundi.*

This being so (saith the Philosopher) that the soul and mind of man is immortall: of necessity it must ensue, that an immortall Creator sent the same into our bodies, and that to him again it must return after her departure from this life here. This was the true meaning indeed, (“howsoever some later Interpreters have mis-understood the same,) of that antient Doctrine of old Philosophers, which *Plutarch* alledgeth out of *Pythagoras* and *Plato*, affirming that all particular souls of men, came sent from one generall and common soul of the whole world, as sparkles from the fire, and beams from the common sunne: and that after their separation from their bodies, they shall return again to that generall soul, called *Anima Mundi*, the soul of the world, (for that it giveth life and being to the world) and so to remain with that generall soul eternally.

Eccles. 12.

This was the Doctrine of old Philosophers, which seemeth indeed to have been nothing else (though delivered in other words) but that which *Solomon* himself affirmeth in plainer speech, *Et spiritus redibit ad Deum, qui dedit illum*: and our soul or spirit, shall return to God that gave it unto us. And this may suffice for a taste of that which the Metaphysick or Supernatural Philosopher can say for proof, that there is a God.

19. There

19. There remaineth yet a third part of humane wisdom or Philosophy, called Morall, whose reasons and arguments for proof of this verity, I have of purpose referred to the last place, for that they be more plain and easie then the former, and more sensible to the capacity of every simple and unlearned reader,

The Morall  
Philosopher

For first of all, he observeth in the very naturall inclination of man (be his manners otherwise never so evil,) that there is a certain propension and disposition to confesse some God or Deitie; as by example he proveth in all nations, were they never so fierce or barbarous; yet alwayes confessed they some God by nature though no man did teach or instruct them therein. The same is confirmed by the common use of all Heathens, in lifting up their eyes and hands to Heaven, in any sudden distresse that cometh upon them: Which importeth, that nature her self hath ingrafted this feeling, that there is a God, Yea, further he alledgeth, that by experience of all ages, it hath been proved, that Atheists themselves, that is such men, as in their health and prosperitie, for more libertie of sinfull life, would strive against the being of any God; when they came to dy or fall into great misery, they of all other men, would shew themselves most fearfull of this God, as *Seneca* declareth, and as *Suetonius* sheweth in the example of *Calligula*. Which is a token, that their conscience inforced them to believe a God-head.

The first argument of  
morall Philosophy.

\* *Tertullian* handleth  
this point excellently  
in *Apolog.*

*Seneca* lib. 1. de ira.  
*Sueton.* in *Callig.*

Nay, *Zeno* the Philosopher was wont to say, that it seemed to him a more substantiall proof of this verity, to hear an Atheist at his dying day preach God from a pair of Gallows, or other such place of misery, (when he asketh God and nature forgiveness;) then to hear all the Philosophers in the world dispute the point; for that at this instant of death and misery, it is like that such good fellows, do speak in earnest and sobriety of

The saying of *Zeno* touching the death of Atheists.



spirit, who before in their wantonnesse, impugned God, either of vanity, ambition, sensuality, or dissimulation.

20. Now then, when the morall Philosopher hath proved by this naturall inclination of man, that there is a God, which hath imprinted in us such a feeling of himself, as no conscience can deny him, when it cometh to speak sincerely : then steppeth he a degree further and proveth, that this God, which is acknowledged, can be but one; for that if he be God, he must be infinite; and if he be infinite, he can have no companion : For that two infinite things can not stand together, without impeachment the one of the others infinitie.

The reason  
why there  
can be but  
one God.

Last lib. 2.  
divin. instit.  
cap. 2.

Deus & non  
plii.

Plato ep. 13.  
ad Dionys.

Cyrillus lib  
contra Juli-  
an.  
Plotinus. En-  
nea. l. 8 c. 1, 2  
& c. 6. l. 4 c.  
1, 2, 3, 4.

He proveth the same by the custome of most Gentiles, who (as *Laetantius* well noteth in his time) when they swore, or cursed, or prayed, or wished any thing heartily, (especially in affliction, that lighteneth the understanding;) their fashion was to say, *God*, and not *the Gods*. And for the learned sort of them, howsoever they dissembled, and applyed themselves outwardly to the error of the common people: yet in earnest they never spake of more then of one God, as *Plato* signifieth of himself to *Dionysius* King of Sicile in a certain Letter, wherein he gave him a sign when he spake in earnest, and when in jest. *Hinc discas tu, scribam ego serio, nec ne, Cum serio, ordior epistolam ab uno Deo, cum secus, a pluribus.* By this sign shall ye know, whither I write in earnest or not. For when I write in earnest, I begin my Letter with one God; and when I write not in earnest, I do begin my Letter in the name of many Gods.

*Julian* the Apostata in his three most scornfull books that he wrote against us Christians, (whom contemptuously he called Galileans,) endeavouring by all means to advance and set forth the honour of Paganism, alledgeth this *Plato* for a chief pillar and father thereof, and dareth prefer him before our *Moses*:

ses: And yet you see what he testifieth of himself.

And that this was his perpetuall opinion, three of his worthiest Schollers, I mean, three of the most learned that ever professed the Platonick Sect, *Plotinus*, *Porphyry* and *Proclus*, all heathens themselves, do testifie and prove in divers parts of their works assuring, that both they and their master *Plato*, never believed indeed, but onely one God. And as for *Socrates* that was *Plato*'s master, and pronounced by the Oracle of *Apollon*, to be the wisest man of all Greece; the world knoweth, that he was put to death for jeasting at the multitude of Gods among the Gentiles.

*Porph. L. 2. de ab. & l. de occa. c. 21. Procl. in theol. Platon & l. de anima & Dam. l. 1. c. 31. 42. 53. Socrates. Apuleius, Agellius, & Laertius in vita Socratis.*

*Aristotle* that ensued after *Plato*, began the Sect of Peripateticks, and was a man so much given to the search of Nature, as in many things he forgot the author of nature, or at leastwise, he treated little, and very doubtfully thereof, yet in his old age, when he came to write the book of the world to King *Alexander*, (which book *S. Justine* the Martyr esteemed greatly, and called it the Epitomy of all *Aristotles* true Philosophy; he resolveth the matter more clearly, saying thus of God: *He is the father of Gods and men, he is the maker and conserver of all things that be in the world.* And he addeth further in the self same place, that the multitude of many Gods, was invented to expresse the power of this one God, by the multitude of his ministers: so that he maketh all Gods to be servants besides onely one. Which sentence of their master, *Theophrastus* and *Aphrodisiens*, two principall Peripateticks, do confirm at large.

*Aristotle and the Peripateticks.*

*Justin in A. polog.*

*Arist. de mundo.*

*Theo. in metaph. Alex. Arphod. li. Zeno and the Stoicks. Plus. de orat. cul. de sect. de tranquil. de qua. Plaz. Seneca d. viri beat. de rovid. in Ep. Epist. apud Amian.*

*Zeno* the chief and father of all the Stoicks, was wont to say, as *Aristotle* reporteth, that *Either one God, or no God*, Which opinion is averred every where, by *Plutarch* and *Seneca*, two most excellent Writers, and great admirers of the Stoick severity. And before them, by *Epictetus*, a man of singular ac-

count in that sect, whose words were esteemed Oracles. *Dicendum ante omnia, unum esse Deum, omnia regere, omnibus providere.* Before all things (saith he) we must affirm that there is one God, and that this God governeth all, and hath providence over all.

\* So in this  
time of vari-  
ety of Sects.

*Arnob. cont.  
Gentes.*

All old Phi-  
losophers  
acknow-  
ledged one  
God.

\* Vide apud  
Platarch. de  
Placitis. Phi-  
los.  
Trismeg. in  
Pamind. &  
in Asclep.

As for the Academicks, who made the fourth division or sect of Philosophers, it is sufficient, which I have mentioned before, that *Socrates* their founder was caused to die for his opinion in this matter; albeit it seem, that such as infused in that sect, whose profession was to dispute and doubt of every thing, came at length by their much jangling and disputing, to believe and hold nothing, Whereof *Cicero* himself may be an example, who in his books *De Natura Deorum*, followeth so far the Academicall vein of doubtfull disputing to and fro about the nature of Gods; as he may seem (and so did he to divers Christians of the Primitive Church,) to be very irresolute whether there were any God or no. Albeit in the end he make shew to conclude very plainly and peremptorily with the Stoicks.

21. All the four Sects of Philosophers then, who in their times bare the credit of learning and wisdom, made profession of one God, when they came to speak as they thought. But if we ascend up higher to the daies before these Sects began, that is, to *Pythagoras* and *Archytas Tarentinus*; and before them again, to *Mercurius Trismegistus* that was the first parent of Philosophy to the Egyptians: we shall find them so resolute and plain in this point, as no Christian can be more. Whereof he that desireth to see innumerable examples, as well of these mens sayings, as of other learned Heathens in all ages: let him read but Saint *Cyril* first book against *Julian* the Apostata, or *Lactantius* first and second books against the Gentiles, and he shall remain satisfied.

This

This then is the Morall Philosophers first argument; the inclination of all people to believe a God-head; the instinct of nature to confesse it, the force of mans conscience to fear it, the custom of all nations to adore it. And finally, the content and full agreement, of all learned and wise men, in applying this God-head not to many, but to one onely that made this world, and governeth the same. *Non hominibus, non demonibus, non diis ipsis, quos non natura ratione, sed honoris causa Deos nominamus.* We do not attribute the appellation of true God (saith *Trismegistus*) either unto men, or unto devils, or unto the multitude of other Gods, themselves. For that we call them Gods, not in respect of their natures, but for honours sake. That is we call them Gods to honour them for their famous acts, and not for that we think them in nature true Gods. Which *Cicero* confirmeth in these words: *The life of man and common custom hath now received, to lift up to heaven by fame and good will such men, as for their benefits are accounted excellent. And here hence it commeth, that Hercules, Castor, Pollux, Æsculapius, and Liber, are now become Gods, and heaven almost is filled with mankind.*

The recollection of the first argument in Morall Philosophy.

*Trismeg. in Paman c. 2, 3 4, 5, 6. &c. in Æsclep. c. 2, 6 &c.*

*Ciceros opinion of the multitude of Panim Gods, how they were made.*

The second argument of Morall Philosophy.

22. The second argument of Morall Philosophy, is *de ultimo fine & summo bono*, that is, concerning the last end of man, and of his highest or supreme felicity, whereby the being of God is also confirmed. And albeit I have said somewhat of mans end before; yet that which in this place I am to add, is more proper and peculiar to Morall Philosophy. For as other sciences may and do consider the finall ends of other creatures, which are divers, and yet all concur for the service of man: so this science of Morall Philosophy doth properly consider the final end of man himself, calling it, *summum bonum*, his greatest and highest happinesse, whereunto he was created, and whereunto he tendeth in this life, and wherein he resteth and reposeth without further motion or appetite when he hath obtained it.

For



Every thing  
in this world  
hath a natu-  
ral desire to  
his end.

For better understanding whereof, it is to be considered, that every thing in this world hath some particular end, together with an appetite and desire ingrafted by nature to that end; which desire ceaseth, when the end is obtained. As for example: A stone hath a naturall appetite to go downward to the Centre or middle of the earth, and so it resteth in no place (except by violence it be stayed,) untill it come thither. On the contrary, fire repositeth no where (except it be restrained) untill it mount above the aire to his peculiar and naturall place of abode, where, of it self it resteth. And so in other things that are without sense, there is a certain naturall appetite and desire to their end, which end being once obtained, that desire and appetite of it self repositeth.

The felicity  
of beast.

In beasts likewise we behold, that they have a desire to fill their bellies, and to satisfie their other senses, which being satisfied, they remain contented, and desire nothing else, untill the same appetite of sense want his object again. Whereby we perceive, that sensualitie or contentation of the senses, is the finall end desired of beasts, and the very *summum bonum*, or supreme felicitie.

But in man, albeit for maintenance of the body, there be this appetite also to satisfie his senses, according to the lower portion of his mind, that is called *sensitive*; yet according to the other higher part of his mind, whose name is Reason, or the reasonable part, which is the onely part indeed, that is peculiar to man, and distinguisheth him from unreasonable beasts; he hath an appetite of some more high and excellent object, then is the contentation of their senses; for that by experience we see and feel, that oftentimes, when the senses be all satisfied, yet is the mind not quiet, which argueth that sensuality, or sensual delectation, is not our *summum bonum*, wherein our mind must rest and enjoy her felicitie.

Here

Hereupon have Philosophers and Wise men fallen to dispute in all ages, what should be the final felicity, and *summum bonum* of mankind? And Cicero saith, *Cic. l. de finib. bonorum & malorum.* that this point, is *cardo totius Philosophiae*, the hook or hinge whereon all Philosophy hangeth; for that this being once found out, clear it is, that all other things and actions are to be referred to the obtaining of this end and happinesse. And therefore about this point, there hath been marvellous contention and fight among Philosophers; the Stoicks refuting the Epicures, and the Peripateticks refuting again the Stoicks, and the Platonicks, (who went nearest the truth) impugning and refuting both the one and the other; and this dissension went so far forth, the one part assigning one thing, and the other an other, to be this felicity, or *summum bonum*; that Marcus Varro a most learned Roman, gathered two hundred four score and eight different opinions (as Saint Augustine noteth) about this matter. *The contention of Philosophers, about the felicity of man.* *Aug. l. 9. de Civit. cap. 1.*

And finally when all was said and examined, Plato found, that nothing which might be named or imagined in this life, could be the felicitie or *summum bonum* of man, for that it could not satisfie the desire of our mind. And therefore he pronounceth this generall sentence. *It is impossible that men should find their felicity, or summum bonum in this life, seek what way they will, but in the next life without all doubt it must be found.* *The sentence of Plato in Phaedon.* The reason of which sentence and determination was, for that Plato was able to refute any thing, that the other Philosophers did or could name to be our felicity and finall end in this life, were it Riches, Honours, Pleasures, morall virtues, or the like, which each Sect did assigne.

As for example; he proved that riches could not be *summum bonum* or happinesse, for that they are uncertain, undurable, vain, variable, and things that bring with them

How nothing in this life can be our felicity.

them more danger oftentimes and trouble of minde then doth povertie. Honours he refelled, for that besides their vanitie, they depend of the mouth and minde of other men, who are changeable and inconstant. Pleasures of the body and voluptuousnesse, for that they are common to us with beasts, and alwayes have annexed their sting and discontentation, when they are past. Morall virtues, for that they consist in a certain perpetuall fight and war with our own passions, which never give us rest or repose in this life. Finally, whethersoever we turn our selves, and whatsoever we lay our hands upon in this life, to make it our felicitie, or *summum bonum*; it faileth us (saith *Plato*) neither giveth it any durable contentation to our mind; wherefore this felicity is to be sought and obtained in the life to come.

How far  
morall Philosophy  
reacheth in  
determining  
mans felicity.

*Plato in  
Phaed.*

*Plotin. Enn.  
1.1.4.c.1.*

Thus far arriveth Morall Philosophy by reason, to prove, that mans felicity or final end, can not be in any thing of this life or world. It proveth also by the same reason, (as in part it hath been touched before,) that this felicity of our mind in the life to come, must be a spirituall and immateriall object, for that our mind and soul is a spirit: it must be immortall, for that our soul is immortall. But what? goeth yet humane Philosophy any further? or can *Plato* assign the particular point wherein it standeth? Hear his words, and confesse, that not without reason he was called *Divine*. In this it consisteth (saith he) *ut jungamur Deo, qui omnis beatitudinis fastigium, meta, finis*. "That we be joined to God, who is the top, the but, and the end of all blessednesse. And can any Christian (think you) say more then this? yet hearken what a Scholler of *Plato* saith, for explication of his masters sentence. *Supremus hominis finis, supremum bonum, id est Deus*. The final end of man whereto he tendeth, is a supreme or soveraign good thing, and this is God himself.

By

By which words, we see that these Heathens, by the end of man could finde out God, which was the second argument propounded in Morall Philosophy.

24. A third argument useth the Morall Philosopher for proof of God, which shall be the last I will alledge in this place) deduced from consideration of good and evill, vice and vertue; and especially of the reward which by nature, reason and equity, is due to the one, as also of the punishment belonging to the other. For (saith he) as in all other things, creatures, and actions of this world, that passe from the Creator, we see proportion, order, justice, wisdom, and providence observed; so much more must we assure our selves, that the same is observed in the same Creators actions and proceedings towards man, that is the cheif and principall of all his other creatures.

The 3. argument in Morall philosophy touching reward and punishment.

Now then we see and behold that all other creatures are directed to their ends by nature, and do receive comfort and contentation as long as they hold that course: And losse, disease, and grief, as soon as they break or swarve from the same. Onely man hath reason given him, whereby to know and judge of his End; as also Free-will, and Election, whereby he may either direct his way to the same by virtue, or runne astray by following of wickednesse. Whereupon it ensueth, that in all equity and justice, there must remain reward for such as do well, and follow the right path assigned them to their end and felicity, which is by good life: and punishment for the other that abandon the same, for pleasure and sensuality,

But we see in this world (saith the Philosopher) that most wicked men do receive least punishment; and many there be (as Princes and high Potentates,) whose lives and actions, be they never so vitious, yet are they above the correction of mortall men: and many poor men in the contrary part, who for  
their



\* See of  
this matter,  
Socrates in  
Apologia  
Plato in  
Craiy & in  
Gorgia. & in  
Phaed. & in  
L. 10. de leg.  
Plur. de sera  
numina  
vincta.  
and others.

their virtue, patience, and honesty, receive nothing in this life, but envy, malice, contempt, reproch, despite and oppression. \* Wherefore (saith he) either wanteth their providence and equity in the government and disposition of these great affairs, which we see not to want in things of lesser moment: or else must there be a place of punishment and reward in the life to come, upon the souls of such as passe from hence; and a just and powerfull Judge to make recompence of these inequalities and injustices permitted in this world. Which Judge can be none but the Creator himself.

25. And so hitherto have I declared, how every particular Science among the Gentiles had particular means and wayes to demonstrate God, by contemplation of his creatures, and by force of reason, which no man could deny. Now remaineth it to shew, how the Jew, or faithfull Israelite, before Christs appearance, was able to confirm this verity to a Heathen, which shall bee the subject of the Section following.

### §. 3. How the Jews were able to prove God.

The people  
of Israel  
Gods par-  
tidge.

**T**He people of Israel, that for many years and ages were the peculiar people and partage of God; as they dwelt environed with Gentiles of each side, that impugned their Religion and Worship of one God, and had many weaklings among themselves that were often tempted to doubt of the same Religion, by the example of so many nations and countries about them, that made profession of a contrary Religion: so had the Divines and learned men of this people, diverse forcible proofs and most reasonable arguments peculiar to themselves, (besides the gift of Faith or any other demonstration that hitherto hath been acknowledged,) to confirm their brethren in the belief of

one

one God, and to convince all Atheists or Infidels in the world.

And albeit these proofs which they used were many, as the Creation of the world by one God; the deriving of the Hebrew Religion from the beginning; the conversation of God with *Abraham*, of whom the Jews descended; the miraculous delivering of that Nation from Egypt; the Law received from Gods own mouth by *Moses*; the strange entrance of Jews into the land of Promise; the extinguishing of the Gentiles which before inhabited there; the erection of the Jewish Monarchy, and protection thereof against all other Nations; the miraculous deeds and sayings of Prophets, and a thousand things and reasons besides, which confirm most evidently, that the Jews God was the onely true God. Yet for all these things and sayings with an Infidell, had no more credit then the writings or Scriptures wherein they were recorded; hereby it came to passe, that all which a Jew could say for proof of God, more then a Gentile, depended onely upon the authority of his Scriptures. And for this cause, he referred all his proofs and arguments to make evident the truth and certainty of the Scriptures, which thing once performed, the being of one God cannot be called in controversie; for that the Scriptures are nothing else but a narration of the acts and gets of that onely one God, which the Jews professe.

Divers  
things  
whereby  
Jews shew  
God.

We are now to see then what the Jew was able to say for proof of his Scriptures, and consequently, for demonstration of God, and of his judgements declared therein. Which discourte, as it was profitable in old time, for stay and confirmation of all such, as were or might be tempted with infidelity: So can it not be but very comfortable to us Christians of these dayes, to behold the certainty of these Scriptures laid before

Comfortable  
to hear  
the certainty  
of Scri-  
ptures de-  
clared.

us upon which the foundation of our whole Faith dependeth.

The 1. proof  
of Scri-  
ptures.  
Antiquity.

\* *Josephus*  
*l. 10. cont.*  
*Appionem.*  
handleth  
this at large

\* *Eusebius*  
assigneth  
them. 5. 70.  
in *Chron.*

27. First therefore, the Jew for proof of his Scriptures, alledgeth the great and wonderfull antiquity thereof. For as God (saith he) was before Idols, and truth before fallshood; so was the Scripture, which is the story of the true God, long before the writings of Panyms or \* Infidels. Nay, further he sheweth, that the most part of things recounted in the Bible, were done before most of the Panym gods were extant; and that the very last Writers of the Hebrew Canon, which are *Esdra*s, *Aggeus*, *Zacharias*, and *Malachy*, ("almost six hundred years before the coming of Christ, when the second Monarchy of Persians began,) were before the most of Heathen antient Historiographers; to wit, before *Hellanicus*, *Herodotus*, *Pherecides*, *Thucydides*, and *Xenophon*.

*Euphemeus*  
*Messen.*  
*Genealo.*  
*Deorum.*

*Cic. de nat.*  
*Deorum.*

And albeit the Gentiles had some Poets before, as *Orpheus*, *Homer*, and *Herodotus*, and *Lycurgus* the Law-maker, that lived a good while after; yet the eldest of these, arrived no higher then the dayes of King *Solomon*, which was five hundred years after *Moses*, the first Writer of the Bible. After whose time, the most part of Heathen gods were long unborn; as *Ceres*, *Vulcan*, *Mercury*, *Apollo*, *Æsculapius*, *Castor*, *Pollux*, and *Hercules*, as the Gentiles themselves in their Genealogies do confesse. And as for *Abraham*, that lived five hundred years before *Moses*, he was not onely elder then the lesser gods which I have named, but also then *Jupiter*, *Neptune*, *Pluto*, and such other, who for dignities sake and antiquity, are called by the Gentiles, *Dii majorum Gentium*, the Gods of greater Nations. And yet before *Abraham*, do the Scriptures contain the story of two thousand years or there about.

So that by this it is evident, that the writings of Heathens

Heathens and the multitude of their gods, are but late fables in respect of the old and venerable antiquity of Hebrew Scripture, and consequently, the authority of the Scriptures, must in reason be greater then of all other writings in the world besides, seeing they were extant before all others, in those first times of simplicity and sincerity, and were in part translated into divers Languages before the Monarchy of the Persians, that is, before any stories of the Gentiles were written, as *Ense-*

28. Next to the reason of Antiquity, is alledged the manner of Writing, Authorising, and conserving these Scriptures, which is such, as greatly confirmeth the certainty of things contained therein. For first, whatsoever is set down in these Writings, was either taken immediately from the mouth of God, as were the Prophecies and Books of the Law; or else collected from time to time by generall consent, according as matters and miracles fell out, as were the Book of Judges, the Books of Kings and Chronicles, and some other that contain Records and Histories of times. Which Books were not gathered by some one private man, upon hear-say, or by his own imagination, long after things done, as Heathen Histories and other profane Records and Monuments are; but they were written by generall agreement, in the self-same dayes, when things were in sight and knowledge of all men, and so could not be feigned.

29. Secondly, when Books were written, they were not admitted into the Canon or Authority of Scriptures that is, of Gods Word, or Divine Writings, but upon great deliberation, and most evident proof of their undoubted verity. For either the whole Congregation or Synagogue, who had the approving hereof, (and among whom commonly were divers Prophets,)

E

did

*Euseb. l. 9. de  
prop. Evang.  
cap. 2, 3, 4.*

The proof  
of Scri-  
ptures.  
Their man-  
ner of writ-  
ing and  
conserving.

How Scri-  
ptures were  
authorised.



did know most certainly the things and miracles to be true (as did also the whole people) that were recorded in these writings, containing Histories : or else they saw the same confirmed from God by signes and wonders, as in the books of their Prophets, and of their Law-giver *Moses*, it fell out.

The care of  
conserva-  
tion.

Thirdly, when any thing was written and admitted for Scripture, the care of conservation thereof was such, and the reverence of Jews thereunto so great ; as may easily assure us, that no corruption or alteration could happen unto it. For first the thing was copied out into twelve Authentick copies for all the twelve Tribes ; and then again in every Tribe there were so many Copies made, as were particular Synagogues within that Tribe. All was done by speciall Notaries, Scribes, overseers and witnesses. The Copies after diligent review taken, were laid up by the whole Congregation in the Treasure-house of the Temple, under divers locks and keyes, not to be touched, but by men appointed ; nor to be used but with singular reverence. To adde, diminish, corrupt, or alter, was present death by the laws of the Nation. And how then was it possible (saith the Jew,) that among these writings, either falshood should creep in, or truth once received, could afterwards be corrupted ?

The estima-  
tion that  
Jews had of  
their Scri-  
tures.

It is not possible (saith he) in reason ; and therefore observeth he another thing in this cause, which in truth is of very great consideration ; to wit, that no other Nation under heaven, did ever so much esteem their own Writings, that they would offer to die for the same, as the Jews were ready to do for every sentence and syllable of their Scriptures. Wherefore also it did proceed, that in all their miseries and afflictions, (wherein they were a spectacle to all the world,) in all their flights and banishments, to Egypt, Babylon, Persia, Media, and other corners of the earth ; in all their spoils, assaults, and

and devastations at home ; they yet ever had special care to conserve these Writings more then their own lives, and so have kept the same without maim or corruption, more ages together, then all Nations in the world have done any other monuments.

29. The third perswasion which is used by the Jew for the verity of his Scriptures, is, the consideration of the particular men that wrote them ; who were such, as in reason cannot be suspected of deceit or falsehood. For as I have said, the Stories of the Bible were written from time to time by publick Authority, and by the testimony of all men that saw and knew the things that are rehearsed. The books of Prophecies were ended by the Prophets themselves, who were plain, simple, and sincere men, authorised from God by continuall miracles, and yet so scrupulous and timorous of their own speeches, as they durst say nothing, but onely, *Our Lord saith this ; the God of Hosts commandeth that, &c.*

The 3.  
proof of  
Scriptures.

The sincerity  
of the  
Writers.

And when they had preached and read their writings in the hearing of all the people, they protested, that it was not mans word but Gods ; and that for such they left it in the publick Treasury of their Nation, until by tract of time, the event and fulfilling of their Prophecies should prove them true (as alwayes it did.) and their own both lives and deaths declare, that they meant no falsehood ; their lives being such, as were not subject to the corruption, pride, vanity, or ambition of this life, (as other profane and Heathen Writers were,) and their deaths, for the most part, offered up in holy Martyrdom, for defence of that Truth which they had preached and written : as appeareth in † *Esay*, that was sawed in pieces by King *Manasses* : in *Jeremy*, that was stoned to death by the common people : in *Ezekiel*, that was slain by the Captain of the Jews at Babylon : in *Amos*, whose brains were beaten out by *Amasias*

The lives  
and deaths  
of the Pro-  
phets.

† See Epi-  
phan. de vita  
Prophetarum

the wicked and Idolatrous Priest in Bethel : in *Micheas*, whose neck was broken by Prince *Joam* the son to King *Achab* : in *Zacharie*, that was slain at the Altar, and the like.

A peculiar  
considera-  
tion of *Mo-  
ses*, first Wri-  
ter in the  
Bible.

And this for the Prophets of later times among the Jews. But now if we consider the first Prophet of all that wrote among that people, I mean *Moses*, that was not onely a Prophet, but also an Historiographer, a Law-giver, a Captain, and a Priest : the first that ever reduced the people to a Common-wealth, and the first that put their acts and gests in writing, or rather the acts and gests of Almighty God towards them : this man (I say) if we consider him onely, (I mean the circumstance of his person ; ) the Jew thinketh this a sufficient motive, to make any man of reason believe whatsoever he hath left written in the Bible, without further confirmation.

*Euseb. l. 9. &  
10 de prep.  
Evang. 70.  
Ieph. l. 1. cont  
Aspio. &  
2 anii.*

And first for his Antiquity, I have spoken before, and the Heathens do confesse it : and for miracles done by him, the greatest enemies that ever he had in the world, that is, *Appion* in his fourth book against Jews, and *Porphyrie* in his fourth book against Christians, do acknowledge them : and *Porphyrie* adjoyneth more for proof thereof, that he found the same confirmed by the story of one *Saconiathon* a Gentile, who lived (as he saith) at the same time with *Moses*. But what ? all those miracles (say they) were done by art-magick and not by the power of God, as *Moses* boasted.

*Exod. 3. 4. 8.  
The mira-  
culous  
works of  
Moses.  
Exod. 14.*

30. But then asketh them the Jew, where *Moses* a shepheard, could learn so much magick ! or why could not the Magitians of *Pharaoh*, whose study was in that profession from their infancy, either do the like, or at least wise deliver themselves from the plagues of Egypt ? why did they cry out, *The finger of God is here* ? Where did you ever hear such works done by  
Magick

magick as *Moses* did, when he divided the red Sea ? when he called into his camp so many quayles upon the sudden, as sufficed to feed six hundred thousand men, Exod. 16. Num. 11. Jos. 5. Psal. 77. besides women and children ? When he made a Rock to yield forth a fountain ? when he caused a dew to fall from Heaven, that nourished his whole camp for forty years together ? when he caused the ground to open, and swallow down alive three of the richest noble men of all his armie together with their Tabernacles, and all other baggs and baggage ? When he caused a fire to come from heaven, and consume fifty Gentlemen of the former Rebels adherents, without hurting any one that stood about them ? Num 16. Jos. 1. 4. Antiq. c. 2. & 3.

These things did *Moses* and many other, in the sight of all his army, that is, in the sight of so many hundred thousand people among which there were divers his emulators and sworn enemies, as by the story and Scripture it self appeareth. *Core, Dathan, and Abiron*, with their faction, sought in all things to disgrace him, and to diminish his credit ; and therefore if any one point of these miracles had been reprovab; *Moses* would never have durst to put the same in writing, nor would the people have stood with him and much lesse have received his writings for Divine, and for Gods own words, beeing sollicitated against him by so potent means ; had not they known all things to be most true therein contained, and had seen his strange miracles, and familiarity with God. Num. 16. Deut. 1. 1. Psal. 22. 5.

But he dealt plainly and simply in this behalf, he wrote the things of his own doings, which every man present, did know to be true : and of Gods speeches and communications to himself, he wrote so much as he was commanded, whereof both God, and his Conscience did beare him witnesse. He caused the whole to be read unto the people, and The plain and sincere proceeding of Moses.



Num. 20. &  
27.  
Deut. 31.

Exod. 32.  
Gen. 49.  
Num. 12.  
Deut. 14.

Num. 27.  
Deut. 31.

laid up in their sacred Arke and Tabernacle, as Gods own writing and covenant with that nation. He caused all the whole army to swear and vow the observance thereof. And then drawing towards his death, he made a most excellent exhortation unto them, persuading them sincerely to the service of their God; and confessing his own infirmities and how for his offences he was to dy, before their entrance to the land of promise. He concealed not the offences of his brother *Aaron*, of his grand-father *Levi*, of his sister *Mary*, and other of his kindred, (as worldly Princes for their honours are wont to do;) neither did he go about to bring in government after his discease, any one of his own sons, (which is greatly to be observed,) notwithstanding he left behind him goodly Gentlemen fit for that room, and himself of power to place them, if he had endeavoured: But he left the government to a stranger, named *Josua*, as God had commanded him.

All which things (saith the Jew) do prove sufficiently, that *Moses* was no man of ambition or of worldly spirit, but a true servant of God, and consequently, that he wrought not by Magick or falsehood, but by the onely power of his Lord and Master, and that his wrightings are true, and of the same authority, that in his life and death he affirmed them to be, that is, the undoubted word of Almighty God.

The fourth  
proof of  
Scriptures  
consent.

31. This he confirmeth yet further by a fourth reason, which is, the consent and approbation of all latter writers of the Bible, that issued after *Moses*. For as among prophane Writers of worldly spirit, it is a common fashion for him that followeth, to reprehend the former, and to hunt after praise by his Ancestours disgrace: so in these writers of the Bibles, it is a most certain argument that all were guided by one Spirit from God, that in continuance of so many ages and

and thousand years, no one yet ever impugned the other, but alwayes the later supposing and approving the former for true, doth build thereupon, as upon a sure foundation. So the writings of *Josua*, do confirm and approve the writings of *Moses*; and the records of the Judges, do reverence and allow the book of *Josua*. The story of *Kings* and *Chronicles* doth refer it self to the story of *Judges*. One Prophet confirmeth another. And finally, Christ approveth them all, by the known division of Law, Psalms, and Prophets, which is a demonstration that all their spirits agreed in one.

32. And thus hitherto have been declared these four considerations, that are externall or without the Bible: to wit, the antiquity and continuance of the Scriptures; the manner of their writing and preserving from corruption; The sincerity, virtue, and simplicity of their writers; together with their agreement and coherence in one spirit. But now further (saith the learned Jew) if you will but open the book it self, and look into the text, and that which therein is contained: you shall see Gods own hand, Gods own characters, Gods own sign, and seal, and subscription to the paper. You shall see Gods omnipotency, Gods spirit, Gods providence, no lesse in these letters of his book, then you beheld the same before, in the tables of his creatures. Nay, much more (saith he,) for that these letters were devised for declaration of those tables, to the end, that such as for their blindness, could not see him in his creatures: might learn at least to read him in his Scriptures.

Four Considerations  
externall.

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2.

3.

4.

Considerations  
internall,

33. Consider then first (saith he,) the subject or argument which the Scriptures do handle, together with the scope and end, whereto they do levell. You shall find, that the first is nothing else but the acts and gifts of one eternall God, as before hath been mentioned;

The fifth  
proof of  
Scripture.  
Their argu-  
ment and  
end.

Philoso-  
phers.  
Historio-  
graphers.

and the second nothing else, but the onely glory and exaltation of the same great God, together with the salvation of mankind upon earth. And shall you find any writings in the world besides, that have so worthy an argument, or so high an End? Reade all the volumes and Monuments of the Pagans; turn over all their Authors, of what kind, or name, or profession soever, and see what mention they make of these two things, I mean, of the honour of God, and of the salvation of man? Reade their Philosophers, and see whether ever they name or pretend these things; Reade their Historiographers, and mark how many battels and victories they attribute unto God? They will describe to you often the particular commendation of every Captain; they will defraud no one souldier of his praise in the victories; they will attribute much to the wisdom of the Generall; much to his courage, much to his watchfulness, much to fortune. They will attribute to the place, to the wind to the weather, to the shining of the Sun, to the raising of the dust in the enemies eyes, to the flying of some little bird in the aire, and a thousand such petty observations besides; but to God nothing. Whereas contrarywise in the Scriptures, it is in every battell recorded. *God delivered them into their enemies hand: God overthrew them: God gave the victory.*

Heathen  
Law makers.

Deut. 6.

Prophets  
and South-  
sayers.

Again consider the Laws and Law-makers among the Gentiles, as *Lycurgus, Solon, Draco, Numa*, and the like, and see whether you may find any one such law, or tending to such an end, as this is of the Jews: *Thou shalt love thy God with all thy heart, and with all thy soul; and shalt love thy neighbour as thy self.* Consider in all the Southsayers and Diviners among the Gentiles, whether they used to say in their predictions, as the Prophets of *Itiaci* did, *Dominus dixit*, our Lord hath spoken it; or else, *Ego dico*, I do speak it.

Com -

Compare their versifiers and Poets, with those of the Scripture, and see whether they have laboured in the praise of men or of God. And whereas heathen Poets have filled up their books (as also the most part of ours at this day,) with matter of carnal love: mark whether any of them ever brake forth into such pangs of spirituall chaste love, as holy David did, when he said:

*I will love thee, my God, my strength, my firmament, my refuge, my deliverer, my helper, my protector, and the horn of my salvation.* And again in another verse, *What have I desired upon earth besides thee? my flesh and heart have fainted for thee, thou God of my heart, thou God that art my part and portion everlasting,*

Verifiers  
and Poets.]

Psal. 17.

The vehement love  
of David.  
Psal. 72.

Prophane  
writings  
treat onely  
of men.

By all which is evident, that as prophane writings and Writers, which do treat of men, extoll men, seek the grace of men, referre all to the commodity and good liking of men, do proceed of the spirit of man, and are subject to those infirmities of falshood, error, and vanity, wherewith man is intangled in this life: so the Scriptures, which handle matters above the compass of flesh and blood; that referre all to God, and supernatural ends; could not proceed of nature or of humane spirit. For that by nature the Jews were men, as the Gentiles were, and had their infirmities of flesh and blood as the other had. And therefore it must needs be concluded, that these high and supernatural Writings among them, proceeded from God that specially directed them, and gave them light of understanding, above all other nations & people in the world.

The sixth  
proof of  
Scriptures  
their stile.

See S. Aug.  
of this at  
large, lib. 12.  
de civ. Dei.

34. Next after the argument and end of the Scriptures, the Jew willeth us to consider the peculiar stile and phrase which they use; for that (saith he) it being different from all other manner of writing in the world, and unimitable to man: it doth discover the finger of God, by which it was framed. For whereas humane Writers do labour much in adorning their



Simplicity.

Profundity.

Gen. 1.

The gravity  
and Majesty  
of speech  
in the Scrip-  
tures.

Deut. 4. 16.  
22.

their stile, and in reducing their words to number, weight, measure, and found with addition of many figures, and other ornaments, for allurements of the reader: the Scripture taketh quite another course, and useth a most marvellous simplicity, thereby to accommodate it self to the capacity of the weakest; but yet, alwayes carrying with it so great profundity, as the best learned in search thereof, shall confesse their own ignorance. For examples sake; consider but the very first words of the Bible; *In the beginning, God created heaven and earth; and the earth was empty and void, and darknesse was upon the face of the deep; and the spirit of God was carried upon the waters; and God said, let light be made, and light was made, &c.* What can be more plain and simple then this narration, to instruct the most unlearned about the beginning and Creation of the World; and yet, when learned men come to examine every point thereof, how, and what, and where, and in what manner, and when, things were done; it astonisheth them all, to consider the difficulties which they find, and the depth of so infinite inscrutable mysteries.

Besides this, there goeth in the same simplicity, a strange Majesty and gravity of speech, declaring sufficiently from how great and potent a Prince, it proceedeth. For as great Monarchs in their edicts, and proclamations, are wont to speak unto their subjects, not in figures and rhetoricall phrases, but plainly, briefly, and peremptorily, to shew their authority: so the Scriptures, to declare whose edicts they be, do use the like manner of phrase and stile to all the world, without alluring or flattering any man, and without respect of Monarch, Emperour, Prince, or Potentate. *Fac hoc, & viues*, do this and thou shalt live: *si peccaveris in me, morieris in aeternum*, if thou sin against me, thou shalt die everlastingly.

And

And albeit (as I have said) the Scripture do use this simplicity of speech, and do not admit that kind of painted and artificiall stile, which humane Writers do so much covet: yet in perswading, instructing, moving of affections, and all other effects which speech or writing can work; there is no comparison, (a thing most wonderfull,) between any other writings in the world, and these. Whereof I could alledg many proofs and examples, but that it were too long. Let any man reade attentively, but the first Chapter of the Prophecy of *Esay*, and compare it with any one part or parcell of *Tullies* or *Demosthenes* Orations, and see whether the difference of words, be as great as the difference of motions? Let divers Hymns and holy Psalms of the Scriptures, be conferred with the most pathetical Poems that mans wit hath invented, and see, whether there be any comparison in stirring and firing of affections, or no?

The force of  
the Scri-  
ptures in  
moving af-  
fections.

This I am sure, that *Josephus* the Jew, who for glory of his eloquence, had his image of mettall erected by *Titus* the Emperour in the Market-place of Rome, wrote the same story, which the Scriptures contain, and bestowed much labour and humane cunning therein.

*Flavius Josephus de Antiq. Judaic.*

But yet even in those places, where he endeavoured most to shew his art, as in the sacrifice of *Isaac* by his father, and in the meeting of *Jephthe* with his onely daughter, which by vow he was constrained to put to death; the Scriptures are able to pierce the heart, and wring out tears of the reader, whom *Josephus* will not greatly move with his rhetoricall narration, though otherwise very learned and artificially penned.

See *S. Hierom lib. de Scrip. Eccl. Gen. 22. Judic. 11.*

*Aristaus* that learned Gentile, of whom we have made mention before, who was in speciall favour with *Ptolomy* the second great Monarch of Egypt, (about 300 years before Christs Nativity,) and a chief doer in procuring the translation of the Hebrew Bible into

Two miracles reported by *Aristaus.*

*Aristaus* l. i.  
bello de i. r. a. f.  
lat. *Biblicum*  
& ar. u. d. E. u.  
se. l. 8 de p. r. i. p.  
evang. cap. i.  
*Theopomp.*

into the Greek language, reported of his own knowledge to that King two strange accidents which had happened in his time, and which he had understood of the parties themselves, to whom they had happened. The first was of *Theopompus* an eloquent Historiographer, who having translated certain things out of the Bible, and endeavouring to adorn the same with vain colours of Eloquence; could not perform his desire, but was stricken with a sudden maze and giddiness in the head, and was warned in his sleep, not to proceed further in that work after that sort, for that such manner of stile, was too base for so high matters, as the Scriptures contained.

*Theodestes.*

The other example was of *Theodestes*, a writer of Tragedies, who told *Aristaus*, that once he attempted to bring certain matter out of the Jews Bible, into a Pagan Tragedy, and that thereupon he was presently stricken blind; whereupon he being astonished, and falling to repentance for that he had done, and desisting from the enterprise, as also *Theopompus* did;) they were both of them restored again to their healths. And thus much did these three Pagans confesse, of the authority, divinity, and peculiar sacred stile of our Scriptures.

The seventh  
proof of  
Scripture.  
the Con-  
fessions.

High Do-  
ctrines.

35. But now further it insueth in order, that after the subject and phrase, we should consider a little the contents of these Scriptures, which will perhaps, more clearly direct us to the view of their Author, than any thing else that hitherto hath been said. And for our present purpose, I will note onely two speciall things contained in the Bible. The first shall be certain high and hidden doctrines, which are above the reach and capacite of humane reason, and consequently, could never fall into mans brain to invent them. As for example; That all this wonderfull frame of the World, was created of nothing, whereas Philoso-  
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phy faith, *That of Nothing, nothing can be made*: that Angels being created Spirits, were damned eternally for their sins: that *Adam*, by disobedience in Paradise, drew all his posterity into the obligation of that his sin: and that the Womans seed should deliver us from the same: that God is one in substance, and three in persons: that the second of these persons, being God, should become man and die upon a Crosse for mankind: that after him, the way to all felicity and honour should be by contempt, suffering and dishonour. These doctrines (I say) and many more contained in the Bible, being things above mans capacity to devise, and nothing agreeing with humane reason, most evidently do declare, that God was the Author and Inditer of the Scriptures, for that by him onely, and from no other, these high and secret mysteries could be revealed.

The second thing contained in Scriptures, that could not proceed but from God alone, are certain Prophecies or fore-tellings of things to come. Wherein God himself provoketh the Idols of the Gentiles, to make experience of their power in these words: *Declare unto us what shall ensue hereafter, and thereby wee shall know that you are Gods indeed.* Which is to be understood, if they could fore-tell particularly and plainly what was to come in things meerly contingent, or depending of mans will, they should thereby declare their power to be Divine.

The Prophecies in Scripture declare their author  
Esay 41.23.

36. For albeit these Idols of Gentiles, as *Apollo* and other that gave forth Oracles, (which were nothing else indeed, but certain wicked spirits that took upon them these names) did sometimes happen upon the truth and foretell things to come; as also some Astrologers, Southsayers, and Magicians do, either by foresight in the Stars and other Elements, or by the assistance of these wicked spirits and devils: yet are the things which they prognosticate, either naturall and not contingent; and

How the devils, and other creatures may fore tell things to come.



and so may be fore-seen and fore-told in their causes; (as rain, heat, cold, windes, and the like :) or else, if they meer accidentall, these predictions of theirs are onely conjectures, and so, most incertain and subject to errors.

The opinion of a heathen touching the Prophecies of his Gods.

*Porphyr. lib. de resp. & orac.*

This testifieth *Porphyrie* the great Patron of Paganism, in a speciall book of the Answers of his Gods, wherein he sweareth, that he hath gathered truly without addition or detraction, the Oracles that were most famous before his time, with the false and uncertain event thereof; in consideration of which event, he setteth down his judgement of their power in Predictions after this manner. *The Gods do fore-tell some naturall things to come, for that they do observe the order and conjunction of their naturall causes: But of things that are contingent, or do depend of mans will, they have but conjectures onely, in that by their subtilty and celerity they prevent us. But yet they oftentimes do lie, and deceive us in both kinds: for that, as naturall things are variable, so mans will is much more mutable.*

*Oenomaus de falsitate oraculorum & de artificibus malificiis.*

Deceifull Oracles.

Thus farre *Porphyrie* of the Prophecies of his Gods, whereunto agreeth another Heathen of great credit among the Grecians, named *Oenomaus*, who, for that he had been much delighted with Oracles, and more deceived: wrote a speciall book in the end, of their falshood and lies; and yet sheweth, that in many things wherein they deceived, it was not easie to convince them of open falshood, for that they would involve their answers (of purpose) with such obscurities, generalities, equivocations, and doubtfulnesse; as alwayes they would leave themselves a corner wherein to save their credits, when the event should prove false. As for example, when *Cræsus*, that famous and rich Monarch of Lidia, consulted with *Apollo*, whether he should make warre against the Persians, and thereby obtain their Empire or no? *Apollo* desirous of blood-shed, (as all wicked

wicked spirits are,) gave his Oracle in these words for deceiving of *Cræsus*: *If Cræsus without fear, shall passe over Halys*, (this was a river that lay between him and Persia) *he shall bring to confusion a great rich kingdom*. Upon which words, *Cræsus* passed over his army, in hope to get Persia, but soon after, he lost Lidia, by evill understanding of this doubtful prophecy.

*Esai. l. 5. de  
prop. evang.  
cap. 10.*

This then is the imbecillitie of both humane and angelicall power, in prognosticating things to come, which are meer contingent. In which kind notwithstanding seeing that the Scriptures have many and almost infinite Prophecies, fore-told many years, (and sometimes ages) before they came to passe; set down in plain, particular, and resolute speech, at such times as their was neither cause to conjecture them, nor probability that ever they should be true; delivered by simple and unlearned persons, that could fore-see nothing by skill or art; and yet that all these by their events have proved most true, and never any one jot in the same have failed: this (I say) alone, doth convince most apparently, (all proofs and reasons, and other arguments laid aside, that these Scriptures are of God, and of his eternall and infallible Spirit. And therefore of these Prophecies will I alledge in this place, some few examples.

*The circumstances of  
Prophecies  
in the Scri-  
ptures.*

37. *Abraham* the first father and speciall Patriarch of the Jews, had many Prophecies and predictions made unto him; as of his issue, when he had yet none, nor ever like to have, of his inheriting the Land of Canaan, and the like. But this which followeth is wonderfull, of his posterities discent into Egypt; of their time of servitude, and manner of deliverance thence; (the same being fore-told more then four hundred years before it was fulfilled;) and at that time when no likelihood thereof in the world appeared.

*1. The Prophecy to  
Abraham  
for his po-  
sterity.  
Gen. 12. 13,  
15, 17, 18,  
&c.*

The

Gen. 15.

The words are theſe ; *Know thou before hand , that thy iſſue ſhall be a ſtranger in a forreign land , and they ſhall ſubject them to ſervitude , and ſhall afflict them for four hundred years ; but yet I will judge the Nation unto whom they have been ſlaves ; after that, they ſhall depart thence with great riches.* This is the Prophecy, and how exactly it was afterward fulfilled, by the ruine of the Egyptians, and deliverance of the Iſraelites, even at that time which is here appointed , not onely the Book of *Exodus* doth declare , where the whole ſtory is laid down at large ; but alſo the conſent of \* *Heathen Writers* , as before hath been touched. And it is ſpecially to be noted, that this Prophecy was ſo common and well known among all Jews , from *Abrahams* time down unto *Moses*, and ſo delivered by tradition from Fathers to their Children : as it was the onely comfort and ſtay, not onely of all that people in their ſervitude of Egypt, but alſo of *Moses* and others, that governed the people afterwards, for forty years together in the Deſart : and was the onely mean indeed whereby to pacifie them in their diſtreſſes and miſeries; and therefore *Moses*, in every exhortation almoſt, maketh mention of this Promise and Prophecy , as of a thing well known unto them all, and not deviſed or invented by himſelf or any other.

2.  
The Prop-  
hecy for  
the govern-  
ment of  
*Juda.*  
Gen. 49.

38. Long after this, *Jacob* , that was *Abrahams* nephew, being in Egypt , and making his Teſtament, ſaid of his fourth ſonne *Juda* : *Juda, thy brothers ſhall praiſe thee , and the children of thy father ſhall bow unto thee, &c. The Scepter ſhall not be taken from Juda, untill he come that is to be ſent , and he ſhall be the expectation of nations.* Which later part of the Prophecy, all Hebrews do expound, that it was meant of the coming of Meſſias, which was fulfilled almoſt two thouſand years after, at the coming of Chriſt, as ſhall be ſhewed in another ſpeciall Chapter. For at that time,

Joseph. de  
antiq. lib. 14.

Unlikely-  
hoods of  
this Pro-  
phesy.

Exod. 2.  
Josh. 19.

1 Reg. n.  
& 3.

F

filling



David.

filling this Prophecie in Israel; for that the Tribe of *Juda* was not established in government. At length they came to have Kings to rule, and then was there chosen one *Saul* to that place not of the Tribe of *Juda*, but of *Benjamin*, and he indued with divers children to succeed him. And who could then have thought that this Prophecy could have been fulfilled? but yet for that it was Gods Word, it must needs take place; and therefore, when no man thought thereof, there was a poor † Shepherd chosen out of the Tribe of *Juda*, to be King, and the Regiment and Scepter so established in his posterity, that albeit, many of his descendents offended God more grievously then ever *Saul* did, who was put out before: and albeit ten Tribes at once brake from *Juda*, and never returned to obedience again, but conspired with the Gentiles and other enemies of every side, to extinguish the said Kingdome and Regiment of *Juda*: yet for the fulfilling of this Prophecy, the Government of *Juda* held out still, for more then a thousand and two hundred years together, untill *Herods* time, as I have said. Which is more then any one family in the world besides can shew for his Nobility or continuance in government.

1 Reg. 16.

3 Reg. 12.  
2 Para. 11.  
The wonderfull providence of God towards the house of *Juda*.  
*Euseb in Chron.*

3.  
The Prophecy for the greatness of *Ephraim* above *Manasses*.

Gen. 48.

39. The same *Jacob* when he came to bless his little nephews, *Manasses* and *Ephraim*, that were *Josephs* children, though himself were now dimme of sight, and could not well discern them, yet did he put his right hand upon the head of the younger, and his left hand upon the elder, and that of purpose, as it proved afterward: For when *Joseph* their father disliked the placing of their Grandfathers hands, and would have removed the right hand from *Ephraim*, and would have placed it upon the head of *Manasses* that was the elder; *Jacob* would not suffer him, but answered, *I know that Manasses is the elder, and he shall be multiplied into many people, but yet his younger brother*

brother shall be greater then he. Which afterward was fulfilled ; for that *Ephraim* was alwayes the greater and stronger Tribe, and in fine, became the Head of the Kingdom of Israel, or of the ten Tribes, whereof there was no suspicion or likelihood when *Jacob* spake this, or when *Moses* recorded it. And how then came *Jacob* to fore-see this so many hundred years before ? as also to fore-see and fore-tell the particular places of his childrens habitations in the Land of Promise ! as of *Zabulon*, at the Sea-side ; of *Affer*, in the fertile pastures ; and of other the like, that fell out by casting lots, after four hundred years and more. Where hence had he this ( I say ) to fore-tell what lots so long after should appoint, but onely from God, who governed their lots ?

*Josh. 16. 8c*  
17.

*Eccles. 47.*  
*Esay 7. 8c 28*  
*Jerem. 31.*  
*Ezek. 37.*  
*Oze. 5.*

*Gen. 49.*  
*Josh. 14.*  
*Exod. 12.*  
*Gal. 3.*  
*Acts 13.*

40. The like might be asked concerning *Moses*, who, before his death in the Desert, divided out the Land of Canaan to every Tribe, even as though he had been in possession thereof, and as afterward it fell out by casting of lots, as in the book of *Joshuah* it doth appear. And could any humane wit or science (think you) fore-see what each Tribe should attain (after his death) by drawing of lots ? Again, the same *Moses* fore-saw and fore-told in Publick hearing of all the people, how in times to come, long after his death, the Jews should forsake God, and for their sinnes be cast into many banishments, and finally be forsaken, and the Gentiles received in their room, as indeed it came to passe. And whence (trow you) could he learn this, but from God alone.

*The fore-sight of Moses.*  
*Nun. 34.*  
35. 36.  
*Josh. 15. 16.*  
17.

*Deut. 31. 21*

41. In the book of *Joshuah*, there is a curse laid upon the place where *Jericho* stood, and upon whatloever person should go about to rebuild the same : to wit, That in his eldest sonne, he should lay the foundations, and in his youngest sonne, should he build the gates thereof : which is to say, that before the foundations

53  
*The Prophecy for the perpetuall destruction of Jericho.*  
*Josh. 6.*

3 Reg. 16.

were laid, and gates builded, he should be punished with the death of all his children. Which thing was fulfilled almost five hundred years after in one *Hiel*, who presumed, under wicked King *Achab* to re-build Jericho again, and was terrified from the same by the sudden death of *Abiram* and *Segub*, his children, as the book of *Kings* reporteth, *According to the Word of our Lord, which he had spoken in the hand of Ioshuah, the sonne of Nun*; And since that time to this, no man, either Jew or Gentile, hath taken upon him to raise again the said Citie, albeit the scituation be most pleasant, as by relation of Stories and Geographers appeareth.

6.  
The prophecy for  
the birth  
and acts of  
*Josias*.  
3 Reg. 12.

3 Reg. 13.

42. In the third book of *Kings* is recorded, that when *Ieroboam* had withdrawn ten Tribes from the obedience of *Roboam*, King of *Juda*; to the end they might never have occasion to re-unite themselves again to *Juda*, by their going to sacrifice in *Jerusalem*, (as by the Law they were appointed :) he builded for them a goodly gorgeous high Altar in *Bethel*, and there commanded them to do their devotions. And when he was one day there present himself, and offering his incense upon the said Altar, and all the people looking on; there came a man of God (saith the Scripture) and stood before the Altar, and cried out aloud, and spake these words: *O Altar, Altar! thus saith our Lord, Behold a childe shall be born of the house of David whose name shall be Josias, and he shall sacrifice upon thee, these Idolatrous Priests that now burn frankincense upon thee, and he shall burn the bones of men upon thee.*

Thus spake that man of God in the presence and hearing of all the people, more then three hundred years before *Josias* was born; and it was registered presently, (according to the manner of that time, which I have noted before) and with the same were registred also the miracles which happened about that fact;

fact; as that, the Altar cleft in two upon the mans words; and *Jeroboam* extending forth his hand to apprehend him, lost presently the use and feeling thereof, untill it was restored again by the said holy mans prayers; who notwithstanding for that he disobeyed Gods commandment in his return, and did eat with a Prophet of Samaria, (which was forbidden him :) he was slain in his way homeward by a Lyon, and his body was brought back again and buried in Bethel, nigh the said Altar, amongst the Sepulchers of those idolatrous Priests of that place; but yet with a superscription, upon his tomb, containing his name, and what had happened.

Disobedi-  
ence puni-  
shed grie-  
vously in  
Gods dear-  
est,

There passed three hundred years, and *Josias* was 4 Reg. 23. born, and came to reign in Juda; and one day coming to Bethel to overthrow the Altar, to destroy the Sepulchers of those idolatrous Priests that had been buried in that place; when he began to break their Tombs; he found by chance, the Sepulcher of the said man of God with the superscription upon it. By which superscription, and by relation of the citizens of Bethel, when he perceived that it was the Sepulcher of him that had foretold his birth, his name, and his doings, so many hundred years before he was born: he let the same stand untouched; as the fourth book of *Kings* Chap. 23. doth declare.

Now consider, whether among any people in the world, but only among the Jews, there were ever any such prophecy, so certain, so particular, so long foretold before the time, and so exactly fulfilled? But yet the Holy Scriptures are full of the like, and time permitteth me onely to touch some few of the principall.

43. *Esay* the Prophet is wonderful in foretelling the mysteries & acts of the Messias; his nativity, his life and all the particulars that happened in his passion. In somuch



Hier: n in  
Prolog. Gal.

7.  
The pro-  
phcy for  
the destru-  
tion of  
Jerusalem  
& Babylon.

4 Reg. 20. 16  
Esay 5.

4 Reg 20,  
Esay 13.

Esay 14.  
8.

The won-  
derfull pro-  
phcy of  
Cyrus king  
of Persians.  
Esay 25.

\* This he  
saith forthat  
Cyrus was  
an infidel.

that Saint *Jerome* saith, he may seem rather to write a story of deeds past, then a prophecy of events to come. But yet among other things, it is to be noted, that he living in a peaceable and prosperous time in *Juda*, when the *Jews* were in amity and great security with the *Babylonians*; he fore-saw and fore-told the destruction of *Jerusalem* by the said *Babylonians*, and the grievous captivity of *Jews* under them, as also the destruction of *Babylon* again by *Cyrus* King of *Persia*, whose expresse name and greatnesse, he published in writing, almost two hundred years before he was born; saying in the person of God; First, to *Ezechias* King of *Juda*, that rejoyced in the friendship he had with *Babylon*; *behold the dayes shall come, when all that thou and thy fathers have laid up, shall bee carried away to Babylon, and thy children shall be Eunuchs in the King of Babylons Palace.* And next, to *Babylon* he said; *The destruction of Babylon, which Esay the son of Amos saw, &c. howl and cry, for that the day of our Lord is at hand: &c.* And thirdly, to *Cyrus* (not yet born,) who was preordained to destroy the same, and to restore the people from banishment, and to rebuild the Temple in *Jerusalem*, he saith thus: *I say to Cyrus; thou art my shepheard, and thou shalt fulfill all my will. I say to Jerusalem, thou shalt be builded again. I say to the Temple, thou shalt be founded again. This saith our Lord, to my anointed Cyrus, I will go before thee, and will humble the glorious people of the earth, in thy presence; I will break their brasen gates, and crush in pieces their iron barrs; for my servant Jacobs sake have I called thee by thy name, and have armed thee, whereas thou \* knowest not me.*

44. Can any thing be more clearly or miraculously spoken in the world, then to name a heathen not yet born, that should conquer so strong a Monarchy as *Babylon* was at this time, and should build again the temple

ple of Jerusalem, which others of his own religion had destroyed before him? what cause, what reason, what likelihood, could be of this? yet *Esay* speaketh it so confidently, as he sayeth, *that he saw it*: and he nameth two witnesses thereof, that is, *Urias* and *Zacharias*, that were not born in many years after, saying; *and I took unto me two faithfull witnesses; Urias the Priest, and Zacharias the son of Barachias*. Where- of the first was a Prophet in *Jeremyes* time, an hundred years after *Esay*; and the second lived four score years after that again, in the dayes of *Darius*, as by the beginning of his Prophecy appeareth; and yet both (as you see) were distinctly named by *Esay* so long before.

Esay 13.

Esay 8.2.

Jer. 26. 20.

Zac. I. 1.

And whereas this book of *Esay* was pronounced openly to the people (as other Prophecies also were) and published into many thousand hands before the Captivity of Babylon fell out; and then carryed also with the people, and dispersed in Chaldea, and other parts of the world: there can be no possible suspicion of forgery in this matter, for that all the world both saw it, and read it, many years before the thing came to passe, yea, when there was no opinion of such possibility.

Circumstances of certain truths

45. The same captivity and destruction of Jerusalem, by the Babylonians, was prophesied by *Jeremy* an hundred years after *Esay*, and a little before the matter came to passe. Yea while the Babylonians were about the walls of Jerusalem, and besieged the same for two years together, *Jeremy* was within, and told every man that it was but in vain to defend the City, for that God had now delivered it. And albeit he were accounted a Traitor for so speaking, (especially when by an army of Egypt that came to the aid of Jerusalem from *Pharaoh*, the siege of Babylonians was raised for a certain time,) yet *Jeremy*

9.

The prophecies and doings of *Jeremy* in the siege of Jerusalem.

Jer 37. 16.

Jer 38. 3.

Jer. 39.  
4. Reg. 24. &  
25.

continued still his asseveration, and said to *Zedekias* the King, *thou shalt be delivered into the hands of the King of Babylon.* And to the people; *hec dicit Dominus, tradendo tradetur hac civitas, &c.* this sayeth our Lord, this Citie most certainly shall be delivered into the hands of the Babylonians. And so he continued, notwithstanding he were put in prison, and whipt, and threatened daily to be hanged; untill indeed the City was taken, and *Zedekias* eyes puled out, his children slain before his face, and all other things performed, which *Jeremy* had prophesied and foretold them before.

Jer. 25. 7.  
The years  
foretold of  
the captivity  
of Babylon.Jer. 24. 25.  
&c 29. v. 10.

1 Esd. 1. &amp; 2.

3 Esd. 2.

And which is yet more mervellous, *Jeremy* did not onely foretell the particulars of this captivity, but also the determinate time, how long it should indure, saying: *And all this land of Jury shall be into wildernesse and astoniednesse; and all this people shall serve the King of Babylon, for threescore and ten years, and when threescore and ten years shall be compleat. I will visit upon the King of Babylon, and upon that nation. saith our Lord, and I will lay the same into eternall desolation. But upon Juda will I cast my pleasant eyes, and will bring them back to this land again &c.* In which prophecy is contained. first the particular time, how long this captivity should indure. Secondly, the destruction of Babylon, and of that Monarchy, by the Persians: and thirdly, the returning home of the Jews again; which three things to have been after fulfilled, not onely *Esdra*s, that lived at that time and was an actor in performance of the last; but all other Heathen Writers besides, do record and tellifie.

And this prophecy of *Jeremy* was so famous and certainly believed amongst all the Jews, in the time of their Captivity: as when the day of expiration drew near, *Daniel* writeth thus of himself: *In the first year*  
of

of *Darius*, I *Daniel*, understood in the Scriptures, the number of the seventie years. whereof God spake to *Jeremy*, that they should be fulfilled touching the desolation of *Jerusalem*, and I turned my face to my Lord God, and besought him in fasting and sackcloth, &c. Neither onely the Jews understood and believed this prophccy; but even *Cyrus* himself that was a Gentile, gave full credit thereunto, and thereby was induced to restore the Jews; as appeareth both by his own words and proclamation, let down by *Esdras*, that executed the same, and by his deeds also, in restoring home the Jews, and rebuilding their Temple at his own great charges, as all historiographers of the Heathens do confesse.

Gentiles believed the Scripture.

1 Esd. 1.

3 Esd. 2.

I might here alledg infinite other examples, and make no end if I would follow the multitude of prophecies which are dispersed throughout the whole Scripture. I might shew how *Daniel* foretold to *Balsaser* King of *Babylon* in the midst of his triumph, and in the hearing of all his peers, the destruction which insured upon him the very same night after.

The prophecies of *Daniel*.

Dan. 5.

I might alledg how the same *Daniel* in the first year of *Darius* the Median, in the beginning of that second Monarchy of Medians and Persians, foretold how many Kings should reign after in *Persia*, and how the last (who was the fourth after him, and his name also *Darius*.) should fight against the Grecians and be overcome by a Grecian King (which was *Alexander*;) and how that Kingdome also of *Greece* should be divided and torn in pieces after *Alexanders* death, and not passe to his posterity, as *Justine* and other Heathen writers do testifie that it was, by *Antigonus*, *Perdiccas*, *Selencus*, *Antiochus*, *Ptolomeus* and other Captains of *Alexanders*, that divided the same among themselves, above an hundred years after *Daniel* was dead.

Behold three Kings shall yet stand in *Persia*, and the fourth shall be rich above all the rest.

Dan. 11. 2.

*Justin. hist. l. 12. & 13.*

-I might



The four  
Monarchies  
of Assyrians  
Persians,  
Grecians,  
and Romans  
Dan. 2.  
Dan 8.  
The forete-  
ling of great  
Alexander-  
Joseph. l. 1.  
de Antiq.  
judaic. c. 8.

I might declare how the same *Daniel* foresaw, and foretold the four great Monarchies of the world, and described the same as distinctly, as if he had lived in them all, and as by experience we finde since to be true. I might alledg the particular description of the fight between *Darius* and *Alexander*, set down by *Daniel* under the names of the great Ram and the fierce Goat with one horn, which Goat, himself interpreteth to be meant of a Grecian King that should conquer the Persians. And therefore *Alexander* (as *Josephus* reporteth) coming to Jerusalem about an hundred years after, and reading this Prophecy of *Daniel*, interpreted unto him by *Jaddus* the High Priest; assured himself that he was the man therein signified, and so, after Sacrifice done to the God of Israel, ( of whom he affirmed, that he had appeared unto him in Macedonie, and had exhorted him to take this warre in hand, ) and after he had bestowed much honour and many benefits upon the High Priest and inhabitants of Jerusalem: he went forward in his war against *Darius* with great alacrity, and had that famous victory which all the world knoweth.

An hundred such Prophecies more, which are as plain, as evident, and as distinct as this I might alledg of *Elias*, *Elizans*, *Samuel*, *David*, *Ezechiel*, the twelve lesser Prophets, and of others which I have not named. And in very truth the whole Scripture is nothing else but a divine kind of body replenished throughout with the vitall spirit of prophecy and every day some prophecy or other is fulfilled, ( though we marke it not ) and shall be to the worlds end.

What man-  
ner of per-  
sons our  
prophets  
were.

And the miracle of this matter is yet more increased, if we consider what manner of people they were for the most part; by whom these prophecies of hidden things were uttered: to wit, not such men as could

could gather their fore-sight of things by Astronomy, or Astrology, that is, by contemplation of the stars, as some fond Gentiles did pretend, (though *Ptolomy* deny that such things can be foretold, but onely by inspiration from God,) neither yet were they so sharp witted, as to attain to prophecy by strong imagination, as most vainly *Averroes* and his followers hold that some men may. nor finally, were they so delicately fed, as by exact diet and rules of Alchemy to come to prophecy, as Alchymists dream that a man may do, and that *Apollonius Thyaneus* did, who by Stellified meats (as they speak) came to be Stellified himself; and so by help of his glasse called Alchymusi, to foretell some matters and affairs to come. Our Prophets (I say) knew none of the phantasticall deviles, being for the most part poor, simple, and unlearned men, as in particular is recorded, that *David* was a Shepherd, and *Amos* was a keeper of Oxen; yea oftentimes they were women, as *Mary* the sister of *Aaron*, called in Scripture by the name of Prophetesse; *Debora* the wife of *Lapidoth*; *Anna* the mother of *Samuel*; *Elizabeth* the mother of *John Baptist*; *Anna* the daughter of *Phanneel*: and finally, the most holy and blessed Virgin *Mary*, with the daughters of *Philippe*, and many such other both in the Old and New Testament, who Prophecied strangely, nor could possibly receive such fore-knowledg of things to come, but onely from the Spirit of God, and by inspiration of the Holy Ghost, which is a manifest demonstration, of the excellency of holy Writ, and of the certaintie contained therein.

And now albeit, this might seem sufficient in the judgment and conscience of every reasonable man (as the Jew supposeth) to prove that the Scriptures be onely from God, and consequently by them, that there

*Prolo. in l. de  
fructu.*

*Moses.  
Naybon in  
lib. Abubaz-  
cher & A-  
uempace.*

*Roger. Baco.  
l. de sex. sci-  
ent. experi-  
mentalib.  
Amos 1.*

*Exod. 15.*

*Judic. 5.*

*1 Reg. 2.*

*Luk. 1. & 2;*

*Ag. 21.*

The eight  
proof of  
Scriptures.  
Approbat-  
ion of hea-  
then Wri-  
ters.

is a God : yet hath he one reason more to confirm their sincerity, which I will alledg in this place, and therewith make an end. His reason is; that although these Holy writings which proceed of Gods spirit, do not take their testimony or confirmation from man : yet for more evidence of the truth, God hath so provided, that all the principall and most strange and wonderfull things recounted in Scripture, should be reported also, and confirmed by Infidels, Pagans, Gentiles, and Heathen writers themselves: albeit in some points they differ from the Scripture in the manner of their narration, for that they adjoin superstitions thereunto. Which maketh the more for approbation of the things, for that hereby it appeareth, they took not their stories directly from the Bible, but by tradition and most antient antiquities of their own.

## I.

The Creation of the world.

Gen. 1. & 2.

## 2.

The Flood of Noah.

Gen. 6. 7. 8.

Joseph. lib. 1.

Antiq. Jud.

Euseb. l. 9. de

prep. Evang.

cap. 4.

## 3.

The long life of the first Fathers.

Gen. 5. and

10. 11.

47. First then he sheweth, that the Creation of the world, which is the marvell of all marvels, with the infusion of mans soul from God, is both granted and agreed upon, by all those heathen Philosophers which I have cited before, (albeit the particularities be not so set down by them, as they are in the Scriptures.) and by all other, that do see in reason, that of necessity, there must be yielded some creator of these things. Next to this, the flood of *Noe* is mentioned by divers most antient Heathen writers; as by *Berosus Chaldeus*, *Hieron. Egyptius*, *Nicolaus Damascenus*, *Abydenus*, and others, according as both *Josephus* and *Eusebius* do prove. And in *Bresile* and other countries discovered in our age, where never teachers were known to be before, they talk of a certain drowning of the world, which in times past happened; and do say, that this was left unto them by tradition from time out of mind, by the first inhabitants of those places.

48. Of the long life of the first Patriarchs according as the Scripture reporteth it, not onely the former authors, but

but also *Manethus*, that gathered the history of the Egyptians; *Molus Hestians* that wrote the acts of the Phœnicians; *Hesiodus*, *Hecataus Abderina*, *Hellanicus*, *Acusilans*, and *Ephorus* do testify, that these first inhabitants of the world lived commonly a thousand years a piece, and they alledg the reason thereof to be, both for the multiplication of the people, and for bringing all Sciences to perfections, especially Astronomy and Astrology, which (as they write) could not be brought to sufficient perfection by any one man that had lived lesse then six hundred years, in which space the great year (as they call it) returneth about.

49. Of the Tower of Babylon, and of the Confusion of Tongues at the same, *Eusebius* citeth the testimonies at large, both of *Abydenus*, that lived about King *Alexanders* time, and of *Sibylla*; as also the words of *Hestians* concerning the Land of Sennaar where it was builded. And these Gentiles do shew by reason, that if there had not been some such miracle in the division of Tongues, no doubt, but that all Tongues being derived of one, (as all men are of one father) the same Tongues would have retained the self-same roots and principles, as in all Dialects or Derivations of Tongues we see that it cometh to passe. But now (say they) in many Tongues, at this day, we see that there is no likelihood or affinity among them, but all different the one from the other, and thereby it appeareth, that they were made divers and distinct even from the beginning.

50. Of *Abraham* and his affairs, I have alledged some Heathen Writers before; as *Berosus*, *Hecataus*, and *Nicolaus Damascenus*. But of all other, *Alexander Polyhistor* alledgeth *Eupolemus* most at large of *Abraham* being in Egypt, and of his teaching them Astronomy there; of his fight and victory in the behalf

4.  
The tower  
of Babylon.  
Gen. 11.

*Euseb. lib. 9.  
de prepar.  
cap. 4.*

Mark this  
reason.

5.  
Of Abra-  
ham.  
Gen. 11. 13;  
13, 14, &c.  
*Alex. Polyh.  
lib. de Judaica historia*

of



*Melo. lib. de  
fraudibus  
Iudaeorum  
Arabian. in  
Iudaeor. hist.  
Gal. de sim-  
plic. Pausan.  
in Elia. So in  
in Pol. hist.  
Tacit. lib. ult.  
hist.*

of *Lot* ; of his entertainment by King *Melchisedech* ; of his wife and sister *Sara* ; and of other his doings, especially of the Sacrifice of his sonne *Isaac*. To whom agreeth *Melo* , in his books written against the Jews, and *Artabanus*. And of the strange lake whereinto Sodom and Gomorrah were turned by their deſt uction, called *mare mortuum* , the dead ſea, wherein nothing can live ; both *Galen*, *Pausanias Solinus*, *Tacitus*, and *Strabo*, do teſtifie , and ſhew the particular wonders thereof.

6.  
Of *Isaac*,  
*Jacob*, *Iob*,  
*Joſeph*, &c.  
*Gen. 15. 16.*  
*17. 18. &c.*

51. From *Abraham* down to *Moses*, writeth very particularly the fore-named *Alexander*, albeit he mingle ſometimes certain fables, whereby appeareth , that he took his ſtory not out of the Bible wholly. And he alledgeth one *Leodemus* , who (as he ſaith) lived with *Moses*, and wrote the ſelf-ſame things that *Moses* did ; ſo that theſe Writers agree almoſt in all things touching *Isaac*, *Jacob* , *Joſeph* , and all their affairs even unto *Moses* ; and with theſe do concurre alſo *Theodotus* a moſt antient Poet , *Artabanus* and *Philon*, Gentiles. *Ariſtaeus* in like manner about *Ariſtotles* time wrote a book of *Job*.

*Ariſtaeus lib.  
de Iob.*

7  
Of *Moses*.  
*Exod. 2. 3.*  
*4. 5 &c.*

52. Of *Moses* and his acts , not onely the fore-named (eſpecially *Artabanus* in his book of the Jews) do make mention at large , but many other alſo ; as namely *Eupolemus* , out of whom *Polyhiſtor* reciteth very long narrations, of the wonderfull and ſtupendious things done by *Moses* in Egypt , for which he ſaith, that in his time, he was worſhipped as a God in that Countrey, and called by many *Mercurius*. And that the Ethiopians learned Circumciſion of him , which afterward alwayes they retained, and ſo do untill this day. And as for his miracles done in Egypt ; his leading the people thence by the red ſea : his living with them forty years in the Deſart : the Heathen Writers agree in all things with the Scriptures , ſaying onely that

that they recount divers things to the praise of *Moses*, which he hath not written of himself, adding also his description; to wit, that he was a long tall man with a yellow beard, and long hair. Wherewith also accordeth *Numenius Pythagoricus*, touching the acts of *Moses*, whose life, he saith, that he had read in the antientest Records that we e to be had.

The description of *Moses* person out of Heathen Writers.

53. But the fore-named *Eupolemus*, goeth yet forward, and puriue the story of *Joshuah*, of the Judges, of *Saul*, *David*, and of *Solomon*, even unto the building of the Temple, which he describeth at large; with the particular Letters written about that matter to the King of Tyrus, which *Josephus* saith, were in his dayes kept in the records of the Tyrians. And with *Eupolemus*, agree *Polyhistor* and *Hecataeus Abderita*, that lived and served in the warre with King *Alexander* the Great; and they make mention amongst other things, of the inestimable riches of *Solomon*, and of the treasures which he did hide and bury (according to the fashion of that time) in the sepulchre of his father *David*: which to be no fable (though not mentioned by the Scripture) *Josephus* well proveth, for that *Hircanus* the high Priest and King of Jury, being besieged in Jerusalem by *Antiochus*, surnamed *Pius*, not many years before Christs nativity; to redeem himself and the city, and to pay for his peace, † opened the said sepulchre of *David*, and fetcht out of one part thereof, three thousand Talent in ready mony, which amount to six hundred thousand pounds English, if we account the Talents but at the least size, of *Talentum Hebraicum*.

8. The story of *Joshuah*, the Judges, and the Kings, *Joseph. l. 8. de ant. q. cap. 2.*

The treasures hidden in the sepulchre of *David*. *Joseph. lib. 13 de ant. ca. 16*

† The same thing attempted *Herodotus* in his time, as *Josephus* saith. *l. 18 antiq.*

54. And as for the things which ensued after *Solomon*; as the division of the Tribes among themselves, and their divers warres, afflictions, and transigrations into other countries, many Heathen Writers do mention and record them; and among other, *Herodotus* and

9. The things that ensued after *Solomon*'s dayes.

Jer. 37.  
4 Reg. 2 4.

and *Diodorus Siculus*. And the fore-named *Alexander Polyhistor*, talking of the captivity of Babylon, saith, that *Jeremy* a Prophet, told *Joachim* his King, what would befall him, and that *Nabuchad-nosor* hearing thereof, was moved thereby to besiege Jerusalem.

Of *Senacherib*.

Isa. 31. &  
33. & 36.

4 Reg 9.

Hero. l. 2.

Dan. 16.

Of the flight of *Senacherib* from the siege of Jerusalem, and how he was killed at his return home by his own children in the Temple, according to the Prophecy of *Esay* and story of the Book of Kings, for that he had blasphemed the Lord God of Israel, *Herodotus* witnesseth; and that after his death he had a Statue or Image of metall erected in his memory, with this Inscription in Greek, *He that beholdeth me, let him learn to be godly*. Conferre *Xenophon* also in his seventh book *De Cyropedia*, and you shall see him agree with *Daniel* in his narrations of Babylon.

Joseph. l. 1. de  
antiq. Iud.

And finally, I will conclude with *Iosephus* the learned Jew, that wrote immediately after Christs Ascension, and protesteth, that the Publick Writings of the Syrians, Chaldeans, Phenicians, and innumerable histories of the Grecians, are sufficient to testify the antiquity, truth, authority, and certainty of holy Scriptures, if there were no other proof in the world besides.

§. 4. *The conclusion of the Chapter, with the Application.*

55. **T**HUS far have I treated of the wayes and means which have been left to the world from the beginning, thereby to know and understand their Maker, In treating which Point, I have staid my self the longer, for that it is the ground and foundation of all that is or may be said hereafter. It is the first, and finall, and chiefest Principle of all our eternall salvation or damnation,

damnation, and of the totall weal or woe, that must befall us, and possesse us for ever.

Which ground and verity, if it be so certain and evident as before hath been shewed by all reason and proof both Divine and Humane; and that the matter be so testified and proclaimed unto us, by all the creatures of heaven and earth, and by the mouth and writing of our Creator himself, as no ignorance or blindness can excuse the same; no slothfulness dissemble it; no wickedness deny it: what remaineth then, but to consider with our selves, what service this God requireth at our hands? what gratitude, what duty, what honour for our creation? To the end, that as we have proved him a most bountifull Creator, so we may find him a propitious judge, and munificent rewarder. For it is not probable, that his divine Majesty which hath appointed every other creature to some action for his own glory (as hath been declared at large before;) should leave mankind onely, which is the worthiest of all the rest, without obligation to his service.

No excuse  
of the igno-  
rance of  
God.

In which one point notwithstanding, though never so clear (such is the fondness of our corrupt nature without Gods holy grace;) failed those antient Wise-men of the world, of whom S. Paul speaketh so much in his Epistle to the Romans, taking compassion of their case, and calling them fools, and all their great Learning and Philosophy meer fondness; For that *whereas* (by the means before mentioned) *they came to know God; they did not seek to glorifie him, as appertained unto God. nor yet did render him due thanks, but vanished away in their cogitations, &c.* That is, they took no profit by this knowledge of theirs, but applied their cogitations upon the vanities of this world, more then upon the honour and service of this their God. For which cause Saint Paul adjoyneth presently in the same place, that for so much as they did thus,

The errors  
of the old  
Philoso-  
phers.  
Rom. 1. 2.

Rom. 1.

Rom. 1. 28.

G

and



Rom. 1. 32.

*and did not shew forth by their life and works, that they had the knowledge of God indeed: God delivered them over to a reprobate sense, and suffered them to fall into horrible sinnes: which S. Paul doth name and detest in all that Chapter; and finally concludeth, that their everlasting perdition ensued principally upon this one Point; That whereas, they knew the justice of God, (by all the wayes and arguments that before have been declared:) yet would they not understand (saith he) that death was due to all such which lived in wickednesse as they did.*

A generall  
sentence  
pronounced  
by S. Paul.

Rom. 1. 18.

And the same Apostle, upon consideration of these matters, wherein he standeth long for the importance thereof, pronounceth in fine this generall sentence, with great asseveration and vehemency of spirit: *That the wrath of God is revealed from heaven upon all impiety and injustice of those men, who hold the knowledge of God in unrighteousnesse.* That is, who being endued with the knowledge of God, do live notwithstanding unrighteously: or (as he said before) do consume their dayes in vanity, not making account of the service, which they do owe to that God for their Creation and other benefits. Which thing, if S. Paul might truly say unto these Gentiles before his time, who had onely naturall knowledge and understanding of God; that is, so much as by his creatures was to be gathered: what may or shall be said unto us, who have not onely that light of nature which they had, but also the Writings and Law of God himself, communicated specially unto the Jews; and above that also, have heard the voyce of his onely Sonne upon earth, and have received the Doctrine of his most holy Gospell, and yet do live as negligently (many of us) as did the very Heathens, touching good life and virtue?

The Appli-  
cation to  
our selves.

Surely in this case, I must denounce against my self, that if it be true, (as it cannot be false) which this blef-

sed

fed Apostle affirmeth here of these Heathen Philosophers. that by that little knowledge they had of God, *they were made inexcusable*: then by the most just and certain rule of Christ, laid down in S. Luke, *Cui multum datum est, multum quaretur ab eo*: that of every man which hath received much, a greater account shall be taken for the same: we are forced to inferre, that our account shall be greater, and our selves much more inexcusable before his divine Majesty, then the very Gentiles and Heathens are, if after all our knowledge and manifest understanding of his Godhead and Justice, *we vanish away in our cogitations*, as they did, and as most part of the world at this day are seen to do, that is, if we apply our cogitations and cares about the vain affairs of this temporall life and transitorie commodities, which we should bestow upon the service and honour of this Lord and Creator.

Rom. I. 20.  
Luc. 12.

OF THE FINALL END AND  
Cause for which Man was Created by God,  
and placed in this world.

*And of the obligation he hath thereby, to attend to the  
affair for which he came hither.*

CHAP. III.

**B**Y the Chapter precedent, I nothing doubt (gentle Reader) but if thou have teen and perused the same, thou remainest sufficiently enformed of thy Creator. Now followeth it by order of good consequence, that we consider with some attention (for that it standeth us much upon) what intent and purpose God had in creating us and this world for our sakes, and in placing us therein, as Lords

A necessary  
consideration.

of the same. By the former considerations we have learned, that as among other creatures, nothing made it self, so nothing was made for it self, nor to serve it self alone. The heavens (we see) do serve the air, the air serveth the earth, the earth serveth beasts, the beasts serve man; and then is the question, whom was man made to serve? For in him also, holdeth the former reason, that for so much as he was not made by himself, it is not likely that he was made to serve himself onely.

Prov. 16.

Man made  
to serve  
God.

Job 11.

Sap. 15.

Prov. 15.

2. If we consult with the Scriptures herein; we find a generall sentence laid down without exception; *Universa propter semetipsum operatus est Dominus.* Our Lord hath made all things for himself. And if all, then man likewise (no doubt) who is not the least part of the rest which he hath made. And hereby it cometh to passe, that man cannot be said to be free, or at his own appointment or disposition in this world, but obliged to perform that thing, for which he was sent into this habitation. Which Point, holy *Iob* declareth plainly, in a certain invective that he maketh against such men as were carelesse and negligent in consideration of this affair. *A vain man* (saith he) *is lifted up in pride, and thinketh himself to be born as free, as the colt of a wild asse.* That is, he thinketh himself bound to nothing, subject to nothing, accountable for nothing that he doth in this life; but onely born free, to passe his time in disport and pleasure, as a wild colt in a desert, that hath no matter to tame him. Which in other words the Wise-man uttereth thus: *He esteemeth this life of ours, for a play-game*, and therefore careth not how he liveth, or wherein he spend and passe over the time. And this of the man, whom the Scripture calleth *Vain*.

3. But now for the sober, wise, and discreet, of whom it is written. *The way of life is upon the learned,*

to the end they may decline from the lowest hell: they are farre from so great folly, as to imagine that no account shall be demanded of our being in this world, for that they have read: *That God shall bring into judgment whatsoever is done for every fault that is committed.* And the Christian man knoweth further by the mouth and asseveration of his Saviour and Redeemer, that he shall be accountant for every idle word that he mis-uttereth; and finally, there is no man that is either of reason, or conversant in the writings and Testament of his Creator, but remembreth well, that among all other irritations, whereby the wicked man is said to provoke Gods patience to indignation, none is more often repeated, or more grievously taken, then *That he said in his heart, God will ask no account.*

Eccl. 11. 12.

Ma. 12.

Account to be rendred.

Psal. 9.

4. With these men then alone, shall be my speech in this present Chapter, who have a desire to discharge well this account. For attaining whereof (truly) I can give them no better counsell, instruction or advise, then to do in this case, as a good Merchants Factour is wont to do, when he arriveth in forreign Countreys, or as a Souldier or Captain sent by his Prince to some great exploit, is accustomed, when he cometh to the place appointed: that is to weigh and consider deeply, for what cause he came thither? why he was sent; to what end? what to attempt? what to prosecute, what to perform? what shall be expected and required at his hands upon his return by him that sent him thither? For these cogitations (no doubt) shall stirre him up to attend to that, for which he came, and not to imploy his time in impertinent affairs. The like would I counsell a Christian to put in ure, concerning the case proposed, and to demand of himself, between God and his conscience, why and wherefore, and to what end, he was created and sent hither into this world? what to do?

Profitable demands and considerations.



wherein to bestow his dayes ? what to learn ? what to execute? and the like. And then shall he find, that for no other cause, matter, or end was he created and placed here, but onely to serve God in this life, and by that service to gain heaven and salvation in the life to come. This was the condition of our creation upon earth, as *Moses* well expresseth; *That we should be a holy people to serve our God*: and this was the consideration of our Redeeming, foretold by *Zacharie*, before we were yet Redeemed: *That we being delivered forth of the hands of our enemies should serve God in holinesse and righteousnesse all the dayes of our life.*

Gen. 15.  
Deut. 4.

Luk. 1.

The first  
consequence  
upon due  
considerati-  
on of our  
end.

5. Of this Consideration do ensue two consequences to be observed. Whereof the first is, that seeing our end and finall cause of being in this world, is to serve God; and thereby to work our own salvation: whatsoever thing we do, or bestow our time in, which either is contrary or impertinent, or not profitable to this end (though it were to gain Kingdomes) it is but vanity and lost labour, and such as will turn us in time to grief and repentance: (if we change not our course) for that it is not the matter for which we came into this life, nor whereof we shall be demanded an account, except it be to receive judgment and punishment for the same.

The second  
consequence

6. Secondly it followeth of the same consideration, that seeing our onely businesse and affair in this world, is to serve our Maker, and save our own souls, and that all other earthly creatures are but here to serve our uses to that onely end; we should for our parts be indifferent to all these creatures, as to riches or poverty; to health or sicknesse; to honour or contempt; to little learning or much learning; and we should desire onely so much or little of either of them, as were best for us to the attainment of our said end and but pretended, which is the service of God and the weale  
of

of our souls. For whosoever desireth, seeketh, loveth, or useth these creatures, more then for this, be they what they will, either riches, honours, health, dignity, promotion, children, kindred, or the like, runneth from his end for which he came hither.

7. By this then, may a carefull Christian take some scantling of his own estate with God, and make a conjecture whether he be in the right way or no. For if he attend onely or principally to this end, for which he was sent hither: if his cares, cogitations, studies, endeavours, labours, talke, conversation, and other his actions, do runne upon this matter, and that he careth no more for other commodities of this world, then they are necessary or profitable unto him for this end: If his dayes and life be spent in this study of the service of God, and procuring his own salvation in carefulnesse, fear, and trembling, as the Apostle adviseth him: then is he (doubtlesse) a most happy and blessed man & runneth a right course, and shall at length attain to the blessed kingdome of felicity which he expecteth.

How each man may take a scantling of his estate.

A right course.

Philip. 2.

8. But if he find himself in a contrary current, that is, not to attend in deed to this matter for which onely he was sent hither, nor to have in his heart and study this service of God and gaining heaven, but rather some other vanity of the world, as promotion, wealth pleasure, sumptuous apparell, gorgeous buildings, beauty, favour of Princes, advancement of children or family, or any other thing else, that appertaineth not unto this end: if he spend his time about these trifles, having his cares and cogitations, his talk and delight, more in these things, then about the other great businesse of gaining Gods eternal Kingdome, for which he was created and placed in this world: Then is he I assure him in a perillous way, leading directly to perdition, except he alter and change his course. For most certain it is, that whosoever shall not attend unto the service he came for; shall never

A wrong and dangerous course.

attain the reward assigned and promised to that service.

Mat. 7 20. &  
22.  
Luk. 13.

The wrong  
course of  
the world.

Mark this.

9. And hence now is opened the reason of so universal a perdition of man-kind, and of so huge a deluge of souls, as is insinuated by Christ our Saviour when he donounceth, that few are saved, and that the way to ruine and perdition is wide, and many walked that way. but that strait and narrow was the gate to salvation and few did enter thereby : The reason ( I say ) hereof is evident by this our discourse ; for that of thousands that live in the world abroad, scarce one is seen to make any account of that businesse, which of all other, is the chief and principall. For proof whereof, consider I pray you, the multitude of all sort of people upon the earth, and see what their traffick and negotiation is ? see whether they care this affair or no ? see wherein their care, and studie, and cogitation consisteth : How many thousands find you in Christendome, who spend not one hour of four and twenty, nor one half day of fourty, in the service of God, or businesse of their soul ? How infinite have you, that break their brains about worldly commodities, and how few that are troubled with this other cogitation ? how many find time to eat, drink, sleep, disport, deck and trim themselves to the view of others ; and yet have no time to bestow in this greatest businesse of all other businesse ? How many passe over whole dayes, weeks, moneths, and years ( and finally their whole lives ) in hawking, hunting, and other pastimes, without regard of this important affair ? how many miserable women have you in the world, that spend more dayes in one year in pricking up their apparell and adorning their carcase, then they do hours in prayer for the space of all their life ? And what ( alas ) shall become of this people in the end ? what will they do or say at the day of account ? what excuse will they alledge ? what way will they turn them ? how will they admire their own folly ?

10. If

10. If the Merchants-Factour, which I mentioned before, after many years spent in forraign countries upon his Masters expenses, should return at length, and give up his accounts of so much time and money spent in singing, so much in dancing, so much in courting: who would not laugh at so fond a reckoning? but being further demanded of his Master, what time he had bestowed upon his Merchandise and affairs for which he was sent: if the man should answer, that he had not leasure to think upon that thing, for the great occupation which he had in the other: who would not esteem him worthy of all punishment and confusion? And much more shame and confusion (no doubt) shall they sustain at the last dreadfull day, in the face and preiſence of God and all his Angels, who being sent into this world, to traffique so rich a merchandise, as is the kingdome of heaven; have neglected the same, and have bestowed their studies, upon the most vain trifles and follies of this world, without cogitation or care of the other.

A comparison expressing the variety of our occupations.

Mat. 16.

Psal. 43.  
Hier. 23.

A comparison.

2 Cor. 9.

11. O ye children of *Adam* (saith the Spirit of God) why love you so vanity, and seek after lyes? Why leave you the fountain, and seek after cisterns? If a golden game of inestimable value, should be proposed to such as would runne and could win the same; and when the course or race were begun, if some should step aside and follow flies or feathers that passed in the aire, without regard of the prize and goale proposed: who would not marvell and take pity of their folly? Even so is it with men of this world, if we believe *S. Paul*, who affirmeth: that we are all placed together in a course or race, and that heaven is propounded unto us for the game or prize: But every man (saith he) arriveth not thither; and why? for that most men do step aside and leave the mark. Most men do run awry, and do follow feathers up and down in the aire; most men do pursue vanities, and do weary



Sap. 5.  
The complaint of  
worldlings,  
in the end  
of their life.

weary themselves out in the pursuit thereof, untill they can neither run, nor go, nor move their limbs any further; and then for the most part, it is too late to amend their folly. Will you hear the lamentations of such unfortunate men? These are their own words recorded by Scripture. *We are wearied out in the way of iniquity and perdition; and the way of God we have not known. What profit have we received of all our pomp and pride, and vaunting riches? What good have they done us? They are now past away as a shadow, and as a Messenger that rideth in post, and we are consumed in our own iniquity.*

The fond  
judgment of  
the world.

12. This is the lamentable complaint at length of such as ran awry and followed a wrong course in their actions of this life. These are they, who pursued riches, honour, pomp, and like vanities, and forgot the business for which they were sent. These are they, who were esteemed happy men in this world, and thought to run a most fortunate course, in that they heaped much riches together, advanced themselves and their families to great dignities, became gorgeous, and glorious, and dreadful to others, and finally obtained whatsoever their lust and concupiscence desired. This made them seem blessed to earthly cogitations, and the way wherein they ran, to be most prosperous and happy. And I make no doubt (by experience of these our times) but they had admirers and envious in great abundance, who burned in desire to obtain the same course. And yet when I hear their complaint in this place, and their own confession, wherein they say expressly: *We senselesse men did erre from the way of truth*: when I consider also the addition of Scripture: *Talia dixerunt in inferno*, they spake those things, when they were in Hell: I can not but esteem their course for most miserable, and condemn wholly the judgment of flesh in this affair.

Sap. 5.

13. Wherefore

13. Wherefore (my brother) if thou be wise, yield not to this deceit of worldly lips and tongues, that use to blesse and sanctifie such as are in most danger and nearest to perdition. Lean rather to the sincere counsell of S. Paul, who willethe thee to examine uprightly thy own works and wayes, and so to judge of thy self without deceit. If thou walk the way of Babylon, most certain it is, that thou shalt never arrive at the gates of *Hierusalem*, except thou change thy course.

Oh (my brother) what a grief will it be unto thee, when after long labour and much toyle, thou shalt find thy self to have gone a wry? If a man had travelled but one whole day, and thereby made weary, should understand at night, that all his labour were lost, and that his whole journey was out of the way; it would be a mervellous affliction unto him (no doubt) albeit no other inconvenience were therein, but onely the losse of that dayes travell, which yet might be recovered and recompensed in the next. But if besides this, his businesse were great; if it lay upon his life to be at the place whether he goeth, at a certain hour; if the losse of his way were irrecoverable; if the punishment of his error must be death and confusion, and himself were weary that he could stirre no one foot further: imagine then, what a grievous message this would be unto him, to hear one say, Sir, you have run amisse, and have ridden wholly besides your way?

14. So then will it be unto thee (my soul) at the day of death and separation from my body, if in this life thou attend not to thy salvation for which thou wert created, but shalt passe over thy dayes in following of vanities. Thou shalt find thy self astray at the end of thy journey; thou shalt find thy self weary, and inforced to say with those miserable damned spirits: *I have walked hard and craggie wayes to no purpose*, for that indeed the way of wickednesse is full

Psal. 10.

Gal. 6.

A comparison expressing our grief in the end for our running a wrong course.

The misery of a soul that hath gone awry at the last day.

Sap. 5.

of thorns and stones though in shew it be covered with faire grasse and many flowers. Thou shalt find at that day, that thou hast lost thy labour, lost thy time, lost all opportunity of thy own commodity. Thou shalt finde thy error to be irrecoverable, thy danger unavoidable, thy punishment insupportable, and thy grief, and sorrow, and calamity inconsolable.

§. 2. *Concerning the same Argument by some examples.*

15. **H**E that could behold and feel the inward cogitations of a worldly mans heart at that last instant, after all his honours and pleasures past; no doubt, but he should find him of an other judgement and opinion in things, then he was in the ruffe and heat of his jollitie. He doth well perceive then, the fondnesse of those trifles which he followed in this life, albeit it were to make himself a Monarch. If a man did know the cogitations that *Alexander* the Great had, when of poyson he came to dy, after all his victories and incredible prosperitie; if we knew the thoughts of *Julius Caesar* at the day of his murther in the Senate-house, after the conquest of all his enemies, and subjection of the whole world to his own onely obedience: we should well perceive, that they took little pleasure (though *Pagans*) in the wayes they had walked, notwithstanding they were esteemed most prosperous and happy, by men of this world, whilest they flourished and followed their vain courtes of ambition and oppression of others.

Alexanders  
death.  
Julius Cæ-  
sars death.

Two rare  
examples.  
*Joseph. l. 14.*  
*15. & 18. de*  
*an. 19. Jud.*  
*& de Bel.*  
*Jnd. l. 2.*

16. *Josephus* the Jew recounteth two very rare examples of humane felicity, in two of his countreymen, to wit. *Herod* the first and *Agrippa* his nephew: whereof the one by *Anthony* the *Trium-vir*, and the other by *Caligula* the Emperour (both of them being otherwise but private Gentlemen, and in great poverty & misery when they

fled to Rome) were exalted upon the sudden to unexpected great fortune, and made rich Monarchs and glorious Potentates. They were indued (at severall times) with the Kingdome and Crown of Jury, and that in such ample sort, as never any of that Nation after them had the like: for which cause, they are called in the Hebrew story, for distinctions sake, *Herod the Great*, and *Agrippa the Great*. They ruled and commanded all in their dayes; they wanted neither silver nor gold, nor pleasures, nor pastimes, nor friends, nor flatterers. And besides all these gifts of Fortune, they abounded also in ornaments and excellency of body and wit. And all this was increased and made the more admirable by reason of their \* base and low estate before, in respect whereof their present fortune was esteemed for a perfect pattern of most absolute felicity.

17. This they enjoyed for a certain space, and to assure themselves of the continuance, they bent all their cares, cogitations, and studies, to please the humours of the Roman Emperours, as their Gods, and authors of all their prosperity and felicity upon earth. In respect of whose favours (as *Josephus* noteth) they cared little to violate their own Religion of the Jews, or any thing else that was most Sacred. And this (forsooth) was esteemed of many, a most wise, politick, prosperous, and happy course. But what was the end and consummation of this their race.

18. First, *Herod* fell sick of such an incurable and loathsome disease, and was tormented in the same with so many terrours, and horrible † accusations of his conscience, as he pronounced himself to be the most miserable afflicted creature that ever lived; and so calling one day for a knife to pare an apple, would needs have murdered himself with the same, if his arm had not been stayed by them that stood by. And for *Agrippa*, *Josephus* reporteth, how that upon a certain day which

he

\* For envy  
onely of  
*Agrippa* his  
fortune,  
*Herodias* did  
ruine her  
self and her  
husband, as  
*Ioseph* saith.  
lib. 18. antiq.  
cap. 8. 9.  
Her hus-  
band was  
*Herod An-  
tippas* that  
slew *S. Iohn*  
*Baptist* and  
was son to  
*Herod* the  
first. Luc. 3.  
Mat. 14.

*Herods*  
death. *Iosep.*  
lib. 18. antiq.  
† This *He-  
rod* was cal-  
led *Alcalo-  
nira*, and  
slew the In-  
fants in  
Bethleem.  
Mat. 2.  
The death  
of *Agrippa*.  
*Iosep.* lib. 19.  
cap. 7.



he kept Festivall in Cesarea, for the honour of *Claudius* the Roman Emperour; when he was in his most extreme pomp and joylitie, in the midst of all his Peers and Damosels, coming forth at an hour appointed (all glittering in gold and silver) to make an Oration unto the people; his voice, gesture, countenance, and apparell so pleased, as the people began to cry (being sollicitated thereunto by some flatterers) *That it was the voice of God, and not of man*: wherein *Agrippa* taking pleasure and delectation, was † stricken presently from heaven, with a most horrible putrefaction of all his body, whereof he died; repeating onely to his friends these words in the midst of his torments: *Behold ye me, that do seem to you a God, how miserably I am enforced to depart from you all.*

† S. Luke said he was stricken by Gods Angel. Acts 12. And consider how Iosephus agreeth with that Narration. Euseb. l. 2. hist. ca. 9.

19. Now then would I demand of these two so fortunate men, who laying aside all care of God and Religion, did follow the preferments of this world so freshly, and obtained the same so luckely, how they liked of this their course and race in the end? Truly, I doubt not, but if they were here to answer for themselves, they would assure us, that one hour rightly bestowed in the service of God, and of their salvation, would more have comforted them at that last instant, then all their labours and toils which they took in their lives, for pleasing of Emperours, and gathering the grace and good liking of mortall men. I would ask of that famous *Antiochus*, surnamed *Illustrinus*, after all his warres, toils, turmoils, and vastation both of Egypt, Syria, and Jerusalem, what feeling he was of concerning his former courses, who calling all his friends a little before his death, he used that exclamation which the Scripture recounteth: *In quantum tribulationem deveni, & in quos fluctus tristitia.* Into how great tribulation am I come, into what floods of sorrow am I fallen.

Macha. l. 2. cap. 6.

20. I would

20. I would ask also *Herod* the Great, of a mean man made King, what feeling he had, when for grief and desperation, he curſed the time that ever he was born, and would willingly have ſlain himſelf, if he might have been permitted. But what need we look ſo long upon the examples of externes or infidels in this behalf, ſeeing that even among Chriſtian men alſo, that have farre better directions for their courſe of life then theſe other, either Jew or Gentile have, are ſeen daily ſo great errors committed and acknowledged alſo by themſelves at their laſt up-ſhot, as may deeply move the hearers to compaſſion and to providence, in like manner, for the time to come, if they be not on their own behalf. And in this Point, ſome of us that have often occaſion to deal in like affairs, and to whoſe lot it falleth to be preſent with many at their laſt paſſage, can well teſtifie of the repentance and ſorrow, the grief and gripes of heart which many ſuffer at that hour, eſpecially great men, for the wrong courſes held by them in their lives paſt, they being even now ready to give a moſt ſtrict and ſevere account before their Maker and juſt Judge, and thereby to receive the ſentence of damnation or ſalvation.

Examples  
amongſt  
Chriſtians.

21. Oh my good ghosly father (ſaith one) if God give me longer life, you ſhall ſee, that I will take another courſe: Oh beaſt that I am, ſaith another, what race have I runne? what pathes have I trodden? what have I done in this life worthy a Chriſtian man? now do I ſee plainly the vanity of my wayes, the errors of my actions, the folly of my labours, the fury of my paſſions, the lewdneſſe of my luſts; and that I have run quite awry; If it may pleaſe God to let me eſcape but this time, you ſhall ſee what a wonderfull change I will make. And oftentimes it falleth out, that he is no ſooner recovered, but all is forgotten, as

The complaint of  
ſome at  
their death

though

though he had never been sick at all, or ever purposed to amend his life or manners, and he falleth to as vain courses as ever before, untill he be taken by the legge again, and then he returneth to his former good purposes. And this is our infirmity and misery, as also the fatherly mercy of Almighty God with us, to bring us to these good purposes of rectifying our courses before we passe out of this world. For that this very acknowledging of the errours thereof, with hearty sorrow, though we never come to perform our promises, is of singular importance: but woe be to him that never leeth his wrong course before he be in the next world, where good purposes can neither be made nor accepted, nor changes be thought upon, for then it is too late. The reason hereof is, because (according to the

Eccles. 1.

Wise-mans saying: *In quocunque loco ceciderit lignum, ibi erit*: to what side soever the tree falleth, there shall it lie) that after the passage of this life, there followeth no place or time, to merit or satisfaction.

Examples  
of wrong  
courses re-  
pent at  
the hour of  
death.

22. I could alledge many examples, even out of our own countrey, and of those that were held most happy in their dayes for humane felicity, who after a long race runne therein, took little comfort thereof in the end; although otherwise we cannot condemn them for very evill Princes, according to the measure of such States in mens eyes: onely we know, that seeing themselves neer to death, they would have been right glad to have held other courses in their health. And in none was this seen more, then in the head and fountain of all our Princes since the Conquest, to wit, the Conquerour himself, who after a long and labouriome toil of fortunes, still tending to worldly greatnesse and prosperity; at length seeing himself near death, and exceedingly terrified with the cogitation therco, exclaimed pittifully against the vanity of his former courses, and labouriome vanities, uttering amongst other, these words,

William the  
Conqueror.  
Sicow and  
Holm. 121  
Ejus vita.

words, as in our Chronicles they are registred. *Being loaden with many and grievous sinnes, I do tremble, and being ready to be taken by and by to the terrible examination of Almighty God. I know not what to do, for I have been brought up in wars even from my childhood, and have born arms from eight years old. whereby I remain greatly polluted with the effusion of much bloud and I can by no means number the evils I have committed for these threescore and four years, wherein I have lived in this troublesome life, for the which I am constrained now without stay, to render account to my just Judge. &c.*

The Conquerours repentance. See. Holinshed and others.

23. Thus this noble and victorious Prince spake, and thought in that hour of his nearnesse to death: and by this and many other like speeches which he uttered with tears and grief of heart, of his mislike at that hour of the former course of his life past (notwithstanding it was esteemed by other men for happy) and by his most earnest request to the Clergy-men there present, to be intercessors to God for him, we may easily guesse, how glad he would have been at that instant to have directed many of his former actions after another manner. But few Princes ever find men in their prosperity that dare give them the best directions for their souls, and fewer are there which will accept thereof when it is given.

24. I might alledge to like effect the pitifull plight wherein the noble King *Henry the Second* found himself at his death. And the lamentable complaints of wrong courses acknowledged by *K. Richard the Second*, and King *Edward the Second*, not long before their disastrous ends. The words also of King *Henry the Fourth* on his death-bed, reported by our Chronicles and known, when he said unto his sonne, *That he sore repented him, that ever he charged himself with the Crown of England.* As also the like

K. Henry 2.

K. Rich. 2.

K. Edw. 2.

K. Henry 4.



Sir Th. More  
in the life  
of Rich. 3.

words of King Edward the Fourth, standing in like case and nearnesse to death, when he told his friends, *That if he could as well have fore-seen things, as now to his more pain then pleasure, he had proved them, he would never have won the courtesie of mens knees with the losse of so many heads.* All which words and speeches at the last day even of those that were accounted happy and to follow most fortunate courtes, do well declare the great difference of judgement and understanding at that last day, from that which is in the heat and prosperity of our lives.

Sincere and  
profitable  
counsell.

25. Use then (O Christian) use this experience to thy commodity; use it to thy instruction; use it to thy forewarning. That which they are now, thou shalt be shortly; and of all follies it is the greatest, not to profit or flee dangers by the example of others. The difference between a Wise-man and a fool is, that the one provideth for a mischief while time serveth, and the other would do when it is too late. If thou mightest feel now the state and case wherein thy poor heart shall be at the last day, for neglecting the thing that of all other it should have studied and thought upon most, thou wouldest take from thy meat and sleep, and other necessaries to repair that is past. Hitherto thou hast time to reform thy course, if thou please, which is no small benefit, if all were known. For in this sense (no doubt) is it most true, which the Wise-man saith, *That better it is to be a living dog, then a dead lion.* For that, while the day time of this life endureth, all things amisse may easily be amended. But the dreadful night of death will over-take thee shortly, and then shall there be no more space of Reformation.

Eccle. 19.

Job 9.

Deut. 32.

26. Oh, that men would be wise, and fore-see things to come, saith one Prophet. The greatest wisdom in the world (dear brother) is to look and attend to our own salvation. For as the Scripture saith most truly;

He

He is a wise-man indeed, that is wise to his own soul. Eccl. 37.

And of this wisdom it is written in the very same book, as is spoken by her self. *In me is the grace of all life and truth, and in me is the hope of all life and vertue.* Eccl. 24.

In morall actions and humane wisdom, we see that the first and chiefest circumstance is to regard well, and consider the end. And how then do we omit the same, in this great affair of the kingdom of heaven? If our end be heaven, what mean we so much to affect our selves to earth? If our end be God, why seek we so greedily the worldly favour of men? If our end be the salvation and eternity of our soul, why do we follow vanities and temporalities of this life? *Why spend ye your money, and not in bread?* saith God by *Esa. 55.* *Why bestow ye your labour in things that will not yield you satiety?* If our inheritance be that we should reign as Kings, why put we our selves in such slavery of creatures? If our birth allow us to feed of bread in our fathers house, why delight we in husks provided for the swine?

Great folly  
and error.

Esa. 55.  
Ephes. 1.  
1 Thes. 2.  
2 Pet. 2.

Luc. 15.

27. But (alas) we may say with the Wise-man in Scripture. *Fascinatio nugacitatis obscurat bona.* The bewitching of worldly trifles doth obscure and hide from us the things that are good and behoovefull for our souls: O most dangerous enchantment. But what? shall this excuse us? no truly; for the same Spirit of God hath left recorded, *Populus non intelligens vaphilabit.* The people that understandeth not shall be beaten for it. And another Prophet to the same effect pronounceth; *This people is not wise, and therefore he that made them shall not pardon them, neither shall he that created them take mercy upon them.* It is written of fools; *Ventum seminabunt, & turbinem metent.* They shall sow and cast their seed upon the winds, and shall receive for their harvest nothing else but a storm or tempest. Whereby is signified, that they shall

Error in  
our course  
of life is not  
pardoned.  
Osc. 4.

Esa. 37.

Osc. 8.

not onely cast away and lose their labours, but also be punished and chastened for the same.

A profitable  
fore-  
warning.

Mat. 25.  
Luc. 16.

A rare  
chance that  
happened  
to Baltazar  
K. of Baby-  
lon, Dan 5.

28. Consider then I beseech thee (my dear brother) attentively, what thou wilt do or say, when thy Lord shall come at the last day and ask thee an account of all thy labours, actions, and time spent in this life? when he shall require a reckoning of his talents lent unto thee? when he shall say, as he said to the Farmer or Steward in the Gospel, *Redde rationem villicationis tue*: Give account of thy stewardship, and charge committed unto thee? What wilt thou say when he shall examine, and weigh, and try thy doings, as gold is examined and tryed in the furnace; that is, what end they had? whereto they were applied? to what glory of God? to what profit of thy soul? what measure, and weight, and substance they bear? *Baltazar* King of Babylon sitting at his banquet merry upon a time, espied suddenly certain fingers without a hand, that wrote in the wall over-right against his table, these three Hebrew words, *Mane, Thekel, Phares*. Which three words *Daniel* interpreted in three sentences to *Baltazar* in this manner: *Mane*, God hath numbred thee (*Baltazar*) and thy kingdome: *Thekel*, he hath weighed thee in the gold-smiths balance, and thou art found too light: *Phares*, for this cause he hath divided thee from thy kingdome, and hath given the same to the Medes and Persians.

If God ex-  
amine strait-  
ly the acti-  
ons of Infidels,  
much more of  
Christians  
if they be  
carelesse.

29. O that these three golden & most significant words engraven by the Angel upon *Baltazars* wall, were registered upon every door and post in Christendome, or rather imprinted in the heart of each Christian; especially the two first, that import the numbering and weighing of all our actions, and that in the weights and balance of the gold-smith, where every grain is espied that wanteth. And if *Baltazars* actions, that was a Gentile, were to be examined in so wise and delicate a pair of

of Ballance for their tryall ; and if he had so severe a sentence pronounced upon him, that he should be divided from life and Kingdome ( as he was the same night following ) *Quia inventus est minus habens*: for that he was found to have lesse weight in him, then he should have ; what shall we think of our selves that are Christians, of whom it is written above all others ; *I will search the finnes of Jerusalem with a candle*, What shall we expect, that have not only lesse weight then we should have, but no weight at all, in the most of our actions ? what may such men ( I say ) expect, but only that most terrible threat of division and cutting off, denounced to *Baltazar* ( or rather worse, if worse may be ) that is, to be divided from God and his Angels, from participation with our Saviour, from communion of Saints ; from hope of our inheritance ; from our portion celestially, and life everlasting, according to the expresse declaration made hereof by Christ himself in these words to the negligent servant: *The Lord of such a servant shall come at a day when he hopeth not, and at at hour, that he knoweth not ; and shall divide him out, and assign his part with hypocrites, where shall be weeping and gnashing of teeth.*

Dan. 5.

Sopho. 14.

A dreadfull  
division.

Mat. 14.

30. Wherefore ( dear brother ) to conclude this Chapter, I can say nothing more in this dangerous case, wherein the world so runneth awry, but onely exhort thee ( as the Apostle doth ) not to conform thy self to the common error of worldly men, that leadeth to perdition. Fall at length to some reckoning and account with thy life, and see where thou standest, and whither thou goest. If hitherto thou have wandred and gon astray, be sorry for the time lost, but passe no further. If hitherto thou have not considered the weightinesse of this affair, serve thy self of this admonition, and remember that it is written, that *a wise man profiteth by every occasion.* Esteem thy resolution

The conclusion.

Rom. 12.

Prov. 9.



Ecccl. 12.

lution in this one point, the chiefeſt menage that ever ſhall paſſe through thy hands in this world albeit thou wert a Monarch and Ruler of ten thouſand worlds together. And finally, I will end with the very ſame words, wherewith the wiſe-man concludeth his whole book. *Deum time, & mandata ejus observa; hoc eſt enim omnis homo.* Fear God, and obſerve his commandments, for this is every man. As if he had ſaid, in this doth all and every man conſiſt: his end, his beginning, his life, and cauſe of being, that he fear God, and direct his actions to the obſervance of his Commandments; for that without this, he is no man in effect, ſeeing that he loſeth all benefit, both of his name, nature, redemption and creation.

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THAT THE SERVICE WHICH  
God requireth of Man in this preſent  
life, is Religion.

*With the particular confirmation of Chriſtian  
Religion, above all other in the  
World.*

CHAP. IIII.



Having proved in the former Chapters that there is a God, which created man; and that man in reſpect hereof, and of other other benefits received, is bound to honour and ſerve the ſame God: The queſtion may be made in this place, What Service this is that God requireth, and wherein it doth conſiſt? Whereunto the  
An-

Of Religion  
ſee S. Thom.  
2. 2. queſt. 81,  
82, 83.

Answer is brief and easie, that it is Religion; which is a virtue, that containeth properly, the worship and service that we ow unto God: even as Piety is a virtue, containing the duty that children do ow unto their parents: and Obedience an other virtue, that comprehendeth the regard, that Schollers and servants bear unto their Masters. In respect of which comparison and likenesse between these virtues, God saith by a certain Prophet. *The son honoureth his father, and the servant his master: if then I be a father, where is my honour? if I be a Master, where is my fear?*

Piety.

Obedience.

Mal. i.

The acts of Religion are divers and different; some internall, as devotion and prayer; some other externall, as adoration, worship, sacrifice, oblations, vows, and such like, that are declarations and protestations of the internall. It extendeth it self also, to stir up and put in ure the acts and operations of other virtues for the service of God: in which sense Saint James nameth it *Pure and unspotted religion, to visit Orphans and Widows in their tribulation, and to keep our selves undefiled from the wickednesse of this world.* Finally, howsoever some Heathens did use this word Religion to some other significations: yet (as S. Augustine well noteth,) the use thereof among the faithful, hath alwayes been, to signifie thereby the worship, honour, and service that is due unto God: so that if in one word you will have it declared, what God requireth of man in this life: it may be rightly said, that all standeth in this, that he be Religious.

The acts and operations of Religion.

Jac. i.

Aug. l. 10. de civ. cap. 1.  
How much it importeth to be religious.

Hereof it proceeded; that whatsoever sort or sect of people in the world, professed reverence, honour, or worship to God, or to Gods, or to any Divine power, Essence, or Nature whatsoever; (were they Jews, Heathens, Gentiles, Christians, Turks, Moois, Hereticks, or other:) they did alwayes call their said profession, by the name of their

The necessity  
of Christian religion.

Act. 4.

How men  
were saved  
in old time  
without  
Christian  
religion.

Gal. 3. & 4.  
Eph. 3.  
Col. 1.  
See S. Aug.  
l. 19. cont.  
Faust. c. 14.

Religion. In which sense also and signification of the word, I am to treat at this time of Christian Religion, that is, of the substance, form, manner, and way revealed by Christ and his Apostles unto us, of performing our duty and true service towards God. Which service, is the first point necessary to be resolved upon, by him that seeketh his salvation, as in the Chapter that goeth before hath been declared. And for obtaining this service and true knowledge thereof, no mean upon earth is left unto man, but onely by the light and instruction of Christian religion, according to the protestation of S. Peter to the governours of the Jews, when he said, *There is no other name under heaven given unto men whereby to be saved, but onely this of Christ, and of his Religion.*

If you object against me, that in former times before Christs nativity, as under the law of Moses for two thousand years together, there were many Saints that without Christian Religion served God uprightly, as the Prophets and other holy people; and before them again, in the law of nature, when neither Christian nor Jewish religion was yet heard of, for more then other 2000 years, there wanted not divers that pleased God and served him truly, as *Enoch, Noah, Job, Abraham, Jacob* and others: I answer, that albeit these men (especially the former, that lived under the law of nature: ) had not so particular and expresse knowledge of Christ and his mysteries as we have now; for this was reserved to the time of grace, as Saint Paul in divers places at large declareth: ) that is, albeit they knew not expressly, how and in what manner Christ should be born; whither of a Virgin, or no; or in what particular sort he should live and die; what Sacraments he should leave; what way of publishing his Gospel he should appoint, and the like: ( whereof notwithstanding very many particulars were revealed to the  
Jews

lib. 1.

Jews  
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Jews from time to time, and the nearer they drew to the time of Christs appearance, the more plain revelation was made of these mysteries: ) yet (I say) all and every one of these holy Saints, that lived from *Adam* untill the coming of Christ, had knowledge in generall of Christian Religion, and did believe the same: that is, they believed expressly, that there should come a Saviour and Redeemer of mankind, to deliver them from the bondage contracted by the sin of *Adam*.

All old Saints believed in Christ and were saved by him.

This was revealed streight after their fall, to our first Parents, and Progenitours in Paradise; to wit, that by the *womans seed*, our Redemption should be made. In respect whereof it is said in the *Revelations*, that Christ is the Lamb that hath been slain from the beginning of the World. And Saint *Peter* in the first generall Councell holden by the Apostles, affirmeth, that the old antient Fathers before Christs Nativity, were saved by the grace of Christ, as we are now; which Saint *Paul* confirmeth in divers places. And finally, the matter is so clear in this behalf, that the whole School of Divines accordeth that the Faith and Religion of the old Fathers, before Christs appearance, was the very same in substance that ours is now, saving onely, that it was more generall, obscure, and confuse then ours is, for that it was of things to come, as ours is now of things past and present.

Gen. 3. 15.  
Apoc. 13. 8.  
A. 2. 15. 11.  
Rom. 5.  
Eph. 8.  
\* Reade S. 1  
Thom. in 1,  
2. quest. 103  
art. 4. & Aug.  
1. 18. de civ.  
c. 47. & ep.  
49. & 157. &  
tract. 45. in  
Joh. Clem.  
Alex. 1. 6.  
strom. & Hi-  
eron. in c. 3.  
ad Gal.

For example; they believed a Redeemer to come; and we believe that he is already come. They said, *Virgo concipiet*, a Virgin shall conceive; and we say *Virgo concipit*, a Virgin hath conceived. They had Sacrifices and Ceremonies that prefigured his coming for the time ensuing; we have Sacrifice and Sacraments that represent his being for the time present. They called their Redeemer, *the Expectation*

The differences between our belief and the old Fathers.

Esay 7.  
Gen. 49.

of



of Nations. And finally there was no other difference between the old faith of good men from the beginning, and ours; but onely in the circumstances of time, clearnesse, particularity, and of the manner of protesting the same, by outward signs and ceremonies. For that in substance they believed the same Redeemer that we do, and were saved by the same belief in his merits, as we are. For which cause \* *Eusebius* well noteth, that as we are called now Christians; so they were called then *Christi*, *Psal.* 104. that is anointed, in prefiguration of the true Christ, in whom they believed, as the first and Head of all other anointed and who was the cause and Authour of their anointing.

\* *Eusebius*  
handleth  
this matter  
at large, *l. 1.*  
*demon. o-*  
*vam. cap 5.*

By this then it is most manifest, that not onely now to us that be Christians, but at all other times from the beginning of the world, and to all other persons and people whatsoever, that desired to save their souls, it was necessary to believe and love Christ, and to professe in heart his religion. For which consideration, I thought it not amisse in this place, after the former grounds laid, that there is a God; and that man was created and placed here for his service: to demonstrate and prove also this other principle, that the onely service of this God, is by Christian Religion. Wherein, albeit I do not doubt, but that I shall seem to many, to take upon me a superfluous labour, in proving a veritie, which all men in Christendome do confesse: yet for the causes before alledged in the second Chapter, which moved me in that place to prove, there is a God: that is to say, first, for the comfort, strength, and confirmation of such, as either from the enemy may receive temptations, or of themselves may desire to see a reason of their belief; and secondly, for awakening, stirring, or stinging of others, who either of malice, carelesnesse, or sensuality,

The causes  
of this cha-  
pter.

are

are fallen in a slumber, and have lost the feeling and sense of their belief, (for many such want not in these our miserable dayes) it shall not be (perhaps) but to very good purpose, to lay together in this place, with the greatest brevity that possible may be, the most sure grounds and invincible evidences, which we have for declaration and confirmation of this matter.

For albeit, as the Apostle S. *Paul* declareth, the things which we believe, be not such in themselves, as may be made apparent by reason or humane arguments, for that our faith, that is the assent of our judgement to the things propounded by God unto us, must be voluntary, to the end it may be meritorious :

Heb. 11.

yet, such is the goodnesse and most sweet proceeding of our mercifull God towards us ; as he will not leave himself without sufficient testimony both inward and outward, as the same Apostle in an other place doth

Aa. 14.

testifie. For that inwardly he testifieth the truth of such things as we believe, by giving us light and understanding, with internall joy and consolation in believing them. And outwardly, he giveth testimony to the same, with so many convenient probabilities, and

The divers testimonies from God of the things that we believe.

*Arguments of Credibility*, (Divines do call them : ) that albeit the very point of that which is believed, remain still with some obscurity, ( to the end there may be place for our will and merit : ) yet are there so many circumstances of likelihoods, to induce a man to the belief thereof ; as in all reason it may seem against reason to deny or mistrust them.

This shall easily appear by the treatise following of Christ and Christianity, and of the foundations of our religion, which shall be confirmed by so many pregnant reasons, and most manifest circumstances of evident probabilitie : as I doubt not but the zealous Christian shall take exceeding comfort therein, and esteem

esteem himself happy, to have a lot in that faith and religion, where he shall see and feel so much reason, proof, and conveniencie to concur and shew it self, for his satisfaction.

And to this effect, it shall be of no mean moment, that I have proved before ; the certainty, divinity, and infallible truth of the Jews Scriptures, or old Testament ; which writings we have received from that Nation, that doth (as it were) professe enmity against us ; and the same being written so many ages before the name of Christianity was known in the world, it cannot be but of singular authority, whatsoever shall be alledged out of those records for our purpose. And therefore as before, in proving our first Principle, *That there is a God*, we used onely the testimony of such witnesses, as could not be partiall : so much more in this Confirmation of Christian Religion, shall we stand onely, either upon the confessions of such as are our enemies ; or upon the Records of others, who must needs be indifferent in the cause, for that they lived before either cause or controversy in Christianity was known or called in question.

The undoubted witnesses to be alledged in this chapter.

The drift of this chapter.

The principall heads.

My whole purpose shall be then to make manifest in this chapter, that Jesus Christ was the Saviour and Redeemer of mankind, fore-promised and expected from the beginning of the world ; that he was the Son of God, and God himself ; and consequently, that whatsoever he hath left us in his doctrine and religion, is true and sincere, and the onely way of salvation upon earth. For clearer proof and declaration whereof, I will reduce whatsoever I have to say herein, unto three principall heads or branches, according to the order of three distinct times wherein they fell out : that is to say, in the first place shall be considered, the things that passed before the Nativity of

In-

Incarnation of Christ. In the second, the things done and verified from that time unto his Ascension ; which is the space of his abode upon earth. And in the third place, such events shall be considered, as ensued for confirmation of his Deitie after his departure.

In declaration of which three generall Points , I hope by the assistance of him whose cause we handle, that so many clear demonstrations shall be discovered , as shall greatly confirm thy faith (gentle Reader ) and remove all occasions of temptations to infidelity. .

§. 1. *How Christ was fore-told to Jew and Gentile.*

**F**irst then, for such things as passed before Christ appeared in flesh, and do make for proof of our Christian Religion, is to be noted, that they are of two sorts, or at least wise, they are to be taken from two kinds of people ; that is , partly from the Jews , and partly from the Gentiles. For seeing that Christ was appointed from beginning, yea, before the world was created, (as *S. Paul* affirmeth) to work the redemption both of Jew and Gentile, and to make them both one people in the service of his Father : here-hence it is, that he was fore-told and presignified to both these nations, and divers forewarnings were left among them both, for stirring them up to expect his coming, as by the considerations following shall most evidently appear.

The Jew  
and Gentile

*Ephe. 1. 2.*  
*1 Tim. 2.*  
*Tit. 1.*  
*1 Pet. 1.*  
*Esa. 2. 16.*  
*Jer 9. 12. 16.*

And to begin with Jews, no man can deny, but that throughout the whole body and course of their Scriptures, that is, from the very beginning to the last ending of their Old Testament, they had promised to them a **MESSIAS** , which is the same thing that we call **CHRIST** ; that is to say, a person anointed and sent

The 1. con-  
sideration.

The Messias  
promised.



sent from God to be a Saviour, a Redeemer, a Pacifier of Gods wrath, a Mediatour between God and man, a Satisfier for the sinnes and offences of the world, a Restorer of our ianocency lost in Paradise, a Master, an Instructer, a Law-giver, and finally, a spirituall and eternall King, that should sit, and rule, and reign in our hearts, to conquer the power and tyranny of Satan, that over-came our first Parents, and assail-eth us daily.

1.  
The first  
covenant to  
Adam.  
Gen. 2.

Gen. 3.

\* Rabbi Mose  
Korinzi mon  
in hunc lo-  
cum.

Tharg. Hier.  
in Gen. 3.

2.  
To Abraham  
and Isaac.  
Gen. 12. &  
18. & 22.

This is evident by the first Covenant of all, that ever God did make with man, when he said to *Adam* our first father in Paradise; *In what day soever thou shalt eat of the tree that is forbidden, thou shalt die.* Which Covenant being after broken on the part of our said Progenitour, he received his judgement, but yet with a most benign Promise of Redemption for the time to come: for thus God said to the Devil or Serpent that had deceived him: *The seed of the woman shall crush thy head, and thou shalt lie in wait to hurt his heel.* That is, one shall proceed in time of the seed of the woman, who shall conquer death and sinne (that are thy weapons) and shall not care for thy temptations, but shall tread them under his feet; and this shall be Christ the Messias of the world, Thus did not onely the \* eldest Jews and Rabbins understand this place, (what-soever the later have dreamed) that their Messias should be onely a temporall King: but also the old Chaldee Paraphrase (named *Thargum Hierosolymitanum*) expoundeth it plainly in these words, applied unto the Devil that had deceived *Adam*. *They have a certain and present remedy against thee (O Devil) for that the time shall come, when they shall tread thee down with their heels, by the help of Messias which shall be their King.*

The same thing is confirmed by the very same Promise seven times repeated and established unto *Abraham*,

hans, that lived very near two thousand years after Adam; and again to Isaac his son after him: *In semine tuo benedicentur omnes gentes terræ.* All nations of the earth shall be blessed in thy seed. Which had been indeed but a very small benediction to Abraham, or to other Jews after him, (that never saw this Messias actually) if he had been onely to be a temporall King: And much lesse blessing had it been to Gentiles and other Nations, if this Messias of the Jews, must have been a temporall and worldly Monarch, to destroy and subdue them to the servitude of Jury, as fondly these later Teachers of that Nation do contend.

This yet maketh the Patriarch Jacob more plain, who prophecyng at his death of the coming of Christ, hath these words: *The Sceptre (or Government) shall not be taken from the house of Juda, untill he come that is to be sent, and he shall be the expectation of Nations.* Which later words, the fore-named Chaldee Paraphrase, as also great Onkelos, (both of singular authority amongst the Jews) do interpret thus: *Donec Christus seu Messias veniat, &c.* Untill Christ or the Messias come: (which is the hope and expectation of all Nations, as well Gentiles, as of us that are Jews) the government shall not cease in the house or Tribe of Juda. By which sentence of Scripture, and interpretation of the Jews themselves, we come to learn (besides the Promise for the Messias) two consequences in this matter, against the Jews of later time. First, that if their Messias must be the hope and expectation as well of Gentiles as of Jews: then can he not be a temporall King to destroy the Gentiles, (as the later Jews would have it) but a spirituall King to reign over them, and to bring in subjection their spirituall enemies for them, (I mean the flesh, world, and devil) as we Christians do believe. Secondly, if the temporall kingdome of the house of Juda, (whereof Christ must

3.  
Jacobs prophcy of  
Christ.  
Gen. 49.  
Tharg. Hiero.  
& Onkelos in  
hunc locum.

The Messias  
must be a  
spirituall  
and not a  
temporall  
King.

must come) shall cease and be destroyed at the coming of Messias (as the Scripture avoucheth;) how then can the Jews expect yet a temporall King for their Messias, as most fondly they do?

The Tradition of the Jews in Midrasch Thehilim.

See the title of these Psalms. 41, 41, 45, 56, 47, 48, 82, 84, 86, 87.

5. Moses prophecy of Christ. Deut. 18.

But to leave this controversie with the later Rabins, and to go forward in declaration of that which we took in hand, that is, to shew how Christ was fore-told and fore-promised to the Jews: it is to be noted, that after the death of *Jacob* last mentioned there is little recorded in Scripture of the doings of his people, during the four hundred years of their bondage in Egypt. But yet the Tradition of that Nation teacheth, that as soon as they were delivered out of Egypt, and were in the Desert towards the Land of Promise, the three sons of *Chore*, called *Aser*, *Aleana*, and *Abiasaph*, (of whom there is mention in the sixth Chapter of *Exodus* and other where,) made divers Songs and Psalms in the praise and expectations of the Messias to come: and that the holy men of that time did solace themselves with singing the same; and that King *David* afterward in the second part of his Psalms, beginning from the 41. unto the 87. gathered the most part of those old Songs together, as yet they may be seen in his Psalter.

But *Moses* who lived with that people, and governed them in the wildernesse, had a clear revelation from God of this Messias, in these words. *I will raise up a Prophet to this people from amongst their brethren, even as thy self; and I will put my words in his mouth, and he shall speak unto them all things which I shall ordain unto him: and he that shall refuse to hear the words which he shall speak unto them in my name, I will be revenged upon that man.* Which words, that they cannot be understood of any other Prophet that ever lived after *Moses* among the Jews, but onely of Christ, it appeareth plainly by this testimony of the holy

holy Ghost ; *And there arose not any other Prophet in Israel, like unto Moses, &c.* Deut. 34.

After *Moses*, about four hundred years, ensued *David* ; who for that he was a holy man, and the first King of the house of *Juda*, out of whose lineage the Messias was to come : the particulars of this myſterie, were more abundantly and manifestly revealed unto him then unto any other. And first, for assurance that Christ should be born of his stock and lineage, these are the words of God unto him : *I have sworn to David my servant ; I will prepare thy seed for eternity, and will build up thy seat to all generations.* Which words, albeit the later Jews will apply to King *Solomon*, that was *Dauids* sonne, (and in some sense they may so be, for that *Solomon* was a figure of Christ to come :) yet properly these words, *And his kingdom shall stand for ever, and for all eternity ;* which are so often repeated in this and other places of Scripture, cannot be verified in *Solomon*, whose earthly kingdom was rent and torn in pieces straight after his death by *Jeroboam*, and not long after, as it were extinguished ; but they must needs be understood of an eternall King, which should come of *Dauids* seed, as must also these other words of God in the Psalms ; *Thou art my Sonne, this day have I begotten thee : I will give unto thee the Gentiles for thine inheritance.* Which was never fulfilled in *Solomon*, nor in any temporall King of *Jury* after him. And much lesse these words that follow : *He shall endure with the sunne and before the moon, from generation to generation. There shall rise up in his dayes, peace, untill the moon be taken away : he shall reign from sea to sea, unto the ends of the world : All Kings shall adore him, and all nations shall serve him : for that he shall deliver the poor man that had no helper, he shall save their souls, and deliver them from usurie, and from iniquitie : all tribes of the earth shall*  
I be

6.  
Dauids prophesies of Christ.

Psal. 88.  
2 Reg. 7.  
1 Para. 22.

3 Reg. 5.  
1 Para. 22.

3 Reg. 12.

Psal. 2. 45.  
47. 67. 72.

Psal. 71.



be blessed in him, and all Nations shall magnifie him.

These words of Christs eternall kingdom; of his enduring to the worlds end; of his universall reign over Jew and Gentile; of his adoration by all Nations; of his delivery of his souls from bondage of iniquity; and finally of his making blessed all tribes of the earth: cannot possible be applied to any temporall King that ever was among the Jews, or ever shall be, but onely to Christ.

7.  
Jeremies  
prophecy  
touching  
Christ.  
Jer 23.33.

This Promise made unto David for Christ to come of his seed, is repeated after his death by many Prophets, and confirmed by God, as in *Jeremy*, where God useth these words: *Behold, the daies come on, and I will raise up to David a just seed, and he shall reign a King, and shall be wise, and shall do judgement and justice upon earth. And in his dayes shall Juda be saved, and Israel shall dwell confidently, and this is the name that men shall call him: OUR JUST GOD.* All this was spoken of  *Davids* seed, above four hundred years after *David* was dead. Which proveth manifestly, that the former promises and speeches, were not made to *David* for *Solomon*, or for any other temporall King of  *Davids* line, but for Christ, who was called so peculiarly, *The sonne and seed of David*, for that *David* was the first King of the Tribe of *Juda*, and not onely was Christs Progenitour in flesh, but also did bear his Type and Figure in many other things.

8.  
Ezekiels  
prophecy  
of Christ.  
Ezek. 34.

Christ is  
called Da-  
vid.

For which cause likewise in the Prophet *Ezekiel*, (who lived about the same time that *Jeremy* did.) the Messias is called by the name of *David* himself. For this God spake at that time unto *Ezekiel*: *I will save my flock, nor shall they be any longer left to the spoil, &c. I will raise over them ONE PASTOUR, which shall feed them; my servant DAVID, he shall feed them; and he shall be their Shepheard, and Prince, and I will*

be their God, and will make with them a covenant of peace, &c. In which words, not onely we that are Christians, but the later Jews also themselves do confesse in their *Thalmud*, that *Messias* is called by the name of *David*, for that he shall descend of the seed of *David*: as by reason also it must needs be so, for that King *David* being dead four hundred years before these words were spoken, (as hath been noted) could not now come again to feed Gods people or govern them himself.

*Thalm. tract  
Sanh. cahc-  
lec.*

9.  
The prop-  
hecies of  
*Esay* touch-  
ing Christ.  
*Dan. 5.*

*Esay* the Prophet, who lived about a hundred years before *Jeremy* and *Ezekiel*, had marvellous foreknowledge of the *Messias* and his affairs, and describeth him very particularly, beginning in this manner. *In the later dayes, the HILL of Gods house shall be prepared upon the top of mountains, and all Nations (or Gentiles) shall flow unto him. And many people shall say, Come and let us ascend to the HILL of our Lord, and he shall teach us his wayes, and we shall walk in his pathes; he shall judge Nations, &c.* Which very words are also repeated in *Micheas* the Prophet, and are applied there, (as also here) unto the *Messias*, and can have no other meaning, by the judgement of the Jews and Hebrews themselves. And *Esay* doth prosecute the same matter afterwards in divers Chapters: as for example, in the fourth, talking of the same *Messias*, which before he calleth, *The HILL of Gods house*, he addeth these words: *In that day, shall the issue of our Lord be in magnificence and glory; and the fruit of the earth, in sublimity and exultation to all such as shall be saved of Israel.* In which words, he calleth the *Messias*, both the *issue of God*, and *the fruit of the earth*, for that he should be both God and man. And in the ninth Chapter he calleth him by these terms: *Admirable: Councillour: God: Strong: Father of the future world: and Prince of Peace.*

*Mich. 4.*

*Esay. 96.*

*Esay 96.*

Isa. 11. 1.  
Psal. 71.  
Eccl. 45.

Wonderfull  
properties  
of Christ.

Mat. 1.  
Luc. 3.  
Acts 13.  
Rom. 15.

Other pro-  
perties of  
Christ.  
Isa. 25. 8.  
Isa. 35. 5.  
Isa. 42. 2.

Isa. 49. 6.  
Acts 13. 47.  
The Com-  
mission of  
Christ.

In the eleventh Chapter, he describeth him most wonderfully in these words; *There shall go forth a branch of the stock of Jesse, (which Jesse was Davids father) and out of the root of that branch there shall mount up a flower, and the Spirit of our Lord shall rest upon him; the spirit of wisdom and of understanding; the spirit of counsel and fortitude; the spirit of knowledge and piety; he shall not judge according to the sight of (fleshy) eyes, nor yet condemn according to the hearing of (fleshy) ears; but shall judge poor men in justice, and shall dispute in equity for the mild men of the earth. He shall strike the earth with the rod of his mouth, and with the spirit of his lips shall he slay the wicked man. Justice shall be the girdle of his loins, and faith shall be the band of his reins, &c.* Hitherto are the words of the Prophet, wherein nothing truly can be more plain and evident, then that by the *rod or branch of Jesse*, is meant the Virgin *Mary*, who directly descended of the lineage of *Jesse*; and by the *flower ascending from this branch*, must needs be understood *Christ*, that was born of her, and had all those excellencies and priviledges above other men, which *Esa* in this place assigneth unto him.

Whole further graces yet, and speciall divine Prophecies, the same Prophet expresth more particularly in the Chapters following, where he saith, *He shall forever overthrow and destroy death; he shall open the eyes of the blind and the ears of the deaf; he shall not cry nor contend, nor shall he accept the person of any man; but in truth shall he bring forth judgement. He shall not be sorrowful nor turbulent, &c.* And finally, in the 49. Chapter, he alledgeth the words of God the Father unto *Christ*, touching his Commission in this sort: *It is too little that thou be to me a servant, to raise up the Tribes of Jacob, and to convert unto me the dregges of Israel. Behold, I have appointed thee also for a light unto the Gentiles, that thou be my salvation unto the uttermost parts of all the earth.*

And

The prophe-  
cy of Danie-  
l  
touching  
Christ.

And to conclude this matter, without alledg-  
ing more Prophecies for the same, ( which in truth  
are infinite throughout the Bible ; ) *Daniel* that  
lived in the end of the Captivity of Babylon, a  
little before *Aggeus*, *Zacharias*, and *Malachi-*  
*as*, ( who were the last Prophets that ever flourish-  
ed amongst the Jews, almost five hundred years  
before the Nativity of Christ : ) this *Daniel* ( I  
say ) reporteth of himself, that being in Baby-  
lon, and having fasted, worn hare-cloth, and pray-  
ed long unto God : there came the Angel *Ga-*  
*briel* unto him at the time of evening Sacrifice, and  
foretold him, not onely of the deliverance of the  
people of Israel, from the Captivity of Babylon  
out of hand, ( for that the seventy years of their  
punishment foretold by *Jeremy*, were now expired : )  
but also he told him further, that the time of the  
universall deliverance of mankind, from the bondage  
and captivity of sinne, was now shortened, and  
that after seventy hebdomades, ( which, as shall  
be shewed after, make up just the time that passed  
from the rebuilding of the Temple of Jerusalem af-  
ter their deliverance from Babylon, unto the birth  
of Christ : ) there should be born the Saviour of  
the world, and be put to death for Redemption of  
mankind.

The Angels words are these. *I am come to shew* Dan. 9. 23.  
*unto thee, O Daniel, for that thou art a man of good*  
*desires. And therefore do thou mark my speech, and un-*  
*derstand this vision. The seventy hebdomades are shor-*  
*tened upon thy people, and upon thy holy City ; to the*  
*end prevarication may be consumed, & sin receive an end:*  
*to the end iniquity may be blotted out, and eternall justice*  
*brought in her place: and to the end visions and prophecies*  
*may be fulfilled, and the Saint of Saints anointed. Know*  
*thou therefore and mark, that from the end of the speech,*



for rebuilding of Jerusalem, unto Christ the Captain; there shall be hebdomades seven, and hebdomades sixty two: and after sixty two hebdomades, Christ shall be put to death, and the people which shall deny him, shall not be his people.

The But of  
all Scri-  
pture.

I might passe on further to other Prophets, and Prophecies and make no end, If I would alledge what might be said in this behalf; for that the whole Scripture runneth all to this one point; to foretell and manifest Christ, by signs, figures, parables, and prophècies; and for this cause was it principally written. But that which is already spoken, shall be sufficient for our first Consideration, whereby is seen, that among the Jews, from age to age, Christ was prophecyed and foretold, together with the eternity of his kingdom that should be spirituall.

The second  
Consideration.  
That Christ  
should be  
God and  
man.

The custom  
of Here-  
ticks.

Now followeth there a second consideration of the qualitie of Christs person, no lesse of importance then the former, and wherein the later Jews do more dissent from us; and that is of the Godhood of the Messias promised. I say the later Jews or Rabbins are different herein from us; as also they are in many other points and articles, wherein their Ancestours (that were no Christians) did fully agree. Even as all Hereticks are wont to do that first break in one point, and then in an other from the Catholick faith; and so do runne on from one to one, making themselves in all things as dislike as they can, for hatred of that unity, whereunto their pride will not suffer them to return. So is it in the generation of this reprobate people, who first agreed with us in all, or most points, touching Christ to come, and denyed onely the fulfilling or application thereof, in Jesus our Saviour: But afterward their ungracious off-spring, being not able to stand in that issue against us, devised a new plea, and betook themselves to a far higher degree of impiety, affirming,

affirming, that we attributed many things unto Jesus, that were not foretold of the Messias to come; and among other, that he should be God, and the son of God and the second person in Trinity, &c.

But hercin (no doubt) these obstinate and gracelesse men, do shew themselves both ignorant of their own Scriptures, and disagreeing from the writings of their own fore-fathers. For as for Scriptures, it is evident by all or most of the prophecies alledged before, that Christ (or the Messias) must be God, and the Son of God, indued with mans nature; that is, both man and God. So in *Genesis*, where he is called, *The seed of the woman*; it is apparent that he shall be man; and in the same place, when he is promised, *to crush the devil and break his head*; who can do this but onely God? Likewise, when he is called *Germen Jehova*, the seed of our Lord God; his Godhood is signified: as in his Manhood also, when in the same place he is named; *the fruit of the earth*. Who can interpret these speeches; *That his kingdom shall be everlasting*; *That, he shall endure untill the Moon be taken away and after*, *That, God begat him before Lucifer was created*; *That, no man can tell or recount his Generation*; *That, all Nations and Angels must adore him*; *That, he must sit at the right hand of God*; and many other such speeches pronounced directly and expressly of the Messias, who (I say) can understand or interpret them, but of God, seeing that in man they cannot be verified?

And as for the last of these testimonies, concerning Christs sitting at his fathers right hand: three of our Evangelists do report, that Jesus did blanch divers of the learnedest Pharisees, with alledging only these words of *David*: *The \* Lord said to my Lord sit at my right hand. untill I put thy enemies as thy foot-stoole*. For, (said Jesus) if Christ be *David's* sonne, how did *David* call him his Lord? signifying hereby, that albeit the

That Christ  
must be  
both God  
and man.  
Gen. 3. 15.  
The first  
proof.  
Esa. 9.

Psal. 71.  
Psal. 109.  
Esay 53.  
Psal 96.  
Heb. 1.  
Psal. 110.

Mat 24.  
Mar. 12.  
Luc. 20.  
Jehova in  
Hebr.  
Psal 110.

Rab. Jonat.  
1. collect. &  
Misdrach.  
Tehilim in  
Psal. 2. 7.

The second  
proof.  
Mich. 19.

Esay 9.

\* So is it in  
the Hebrew.

An objecti-  
on answer-  
ed.  
Exod 15. 11.

Psal. 44.

The third  
proof.  
Christ is  
called Je-  
hova.

Messias was to be Davids Son, according to his manhood: yet was he to be *Davids* Lord, according to his Godhead. And so do both Rabbi *Jonathan*, and the publick commentaries of the Hebrews, interpret the place.

*Micheas* is plain: *And thou Bethleem: out of thee, shall proceed a Ruler in Israel: and his going forth, is from the beginning, and from the daies of eternity.* This can not be understood of any mortall man, that ever was or shall be. But yet *Esay* goeth further when he saith. *A little child is born unto us, and a young son is given unto us, and his principality is upon his own shoulder, and his name shall be God: the Father of the future world (\* or of eternity: ) the Prince of peace, &c.* In which words, we see that Christ is called God. But if the Jew do cavill here and say that *El* or *Elohim*, the Hebrew words, which we interpret God in this place, may sometime be applyed to a creature, as in *Exodus* once *El* signifieth an Angel; and *Elohim* at other times, is applyed to Judges: then mark and consider this discourse of *David* touching the Messias, to whom he saith, *Thou art beautifull in form above the children of men, grace is spread in thy lips; and therefore hath God blessed thee for ever, &c. Thy seat O God is for ever and ever, the rod, or sceptre, of thy kingdom, is the rod of direction: thou hast loved justice and hated iniquity, therefore O God, thy God hath anointed thee with oyl of joy above thy partners.* Here the Messias is called God twice, by the same word *Elohim*, as God his father is, and therefore as the word signifieth true God in the one so must it also in the other.

But to remove all ground of this refuge touching *El*, and *Elohim*, that are names of God, which may be communicated sometimes, and upon some occasions to creatures: most apparent it is, that the name *Jehova*, which is called, *Tetragrammaton*, and which is so peculiar

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liar unto God alone, as never it may be communicated to other: this name (I say\*) which is of such reverence among the Jews, as they dare not pronounce it, but in place thereof, do read *Adonai*, that signified Lord: is every where almost in Scripture attributed to Christ, namely where the Latine Interpreter hath translated *Lord*, as for example, in two divers places of *Jeremy*, after the long description of the *Messias*, which before I have recited; he concludeth thus: *Hoc est nomen quod vocabunt eum, Jehova justus noster*, this is the name which they shall call him *Our just Jehova*, or as the Hebrew hath word for word, *Jehova our justice*. And so do the antient Hebrew Expositours confesse upon these places of *Jeremy*, namely Rabbi *Abba*, who asketh the question what *Messias* shall be called? and then he answereth out of this last place, *he shall be called the eternal Jehova*. The like doth *Misdrasch* gather upon the twenty *Psalme*, and Rabbi *Moses Hadarsan* expounding a place of the Prophet *Sophonie* cap. 3. vers. 9. concludeth thus: *In this place Jehova signifieth nothing else but the Messias*.

Whereby appeareth, that as well in Scripture, as also in the opinion of old Hebrew Expositours, the *Messias* was to be true God and man. And I might alledge many other testimonies of Antient Rabbins, if it were not too long: especially, if I would enter among that kind of Expositours, whom they call *Cabalists*, who (are more antient and lesse brutish then are the other sort, which are termed *Thalmudists*,) I should find many clear and manifest declarations against the Jews doctrine and errour of later times. And among other, (for example onely of *Cabalisticall* Expositions, I referre the Reader to the discourse of Rabbi *Hacadosch* (which in Hebrew signifieth the holy Rabbine, and lived not long after Christ,) upon the words of *Jeremy* before re-

See *Esay* 18.  
7. & 28. 5.

*Jer* 23. 7. &  
33. 16.

Rab. *Abba*  
comment in  
*Thren.* v. 16.  
*Misd. Thehi-*  
*lim* in *Psal.*  
20. v. 1.

Rab. *Mos.*  
*Hadars.* in  
*Gen.* cap. 41.

Two sorts of  
Hebrew ex-  
positours  
*Cabalists*  
and *Thal-*  
*mudists*.

*Jer.* 23. 7.

cited;



Jer. 23. 7.

cited ; in which, for that he findeth the Messias to be called *Jehova*, which word in Hebrew is compounded of the three letters, *Jod*, and *Vau*, and *He* twice repeated : this Doctour maketh his discourse by art Cabalist in this manner.

Rab. Haca  
dosch. in c.  
9 Eia.  
The Cabalistical  
discourse.

“ Even as (saith he) the letter *He* in *Jehova*, is compounded of two other Letters named *Daleth* and *Vau*, (as appeareth by their form :) so shall the Messias (that is signified by this word *Jehova*,) be made of two natures ; the one Divine, and the other Humane. And as in *Jehova*, there is twise *He*, and consequently two *Daleths* and two *Vaus* contained therein : so are there two births, filiations, or childhoods in Messias ; the one, whereby he shall be the son of God, and the other, whereby he shall be the son of a Virgin, which *Esay* calleth the *Prophetesse*. And as in *Jehova* the letter *He* is twise put, and yet both *Hes* do make in effect but one letter ; so in Messias there shall be two distinct natures, and yet shall they make but one Christ. Thus playeth the Cabalist upon the letters of *Jehova* (according to the manner of their Divinity,) and draweth great mysteries (as ye see) from letters ends. In which kind of reasoning, albeit we put no ground nor strength at all : yet is it iussicient to shew, that among the elder Jews it was a known and confessed doctrine, that Christ should be both God and man, and have two natures conjoynd distinctly in one person, which is the same that we Christians do affirm.

Esa 8.

The fourth  
proof.

Nay, I will adde further ( and this is greatly to be observed : that the self same antient Jews (as some also of the later) do hold, and prove by Scripture ; that Christ shall be ( for alwayes they speak of the Messias to come, ( the very son of God, & *verbum Dei Incarnatum*, and the word of God incarnate, or made flesh. And for the first, that he shall be the son of God ; they prove it out of divers places alledged by

Christ cal-  
led the son  
of God.

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me before : as for example ; out of *Genesis*, where the Latine text hath ; *The sceptre of Juda shall not be taken away ; untill he come, that is to be sent* : the Hebrew hath, *untill Silo come* ; which *Silo*, Rabbi *Kimhi* proveth by a long discourse, to signifie so much, as *filius ejus*, his son, that is, the son of God. The same they prove by the place of *Esay*, where the *Messias* is called *germen Jehova*, the seed or son of *Jehova*. Which the Chaldee Paraphrase turneth, *the Messias of Jehova*. They prove the same also, out of divers *Psalms*, where Christ is called plainly the son of God ; as where it is said : *he shall say unto me, thou art my father, &c. I will put him my eldest son, more higher then all the Kings of the earth, &c.* *Jehova said unto me, thou art my son, this day have I begotten thee, &c.* Kisse the son ye Kings and Judges of the earth, and happy are all they that place their hope in him. Which last words, can no way be understood of the son of any man, for that it is written, *Cursed is the man that putterh his trust in man*. Wherefore Rabbi *Jonathan* Rabbi *Nathan*, Rabbi *Selomoth*, *Aben Ezra*, and others, do conclude by these and other places which they alledge, that the *Messias* must be the very son of God.

And for the second point, they go yet further, affirming this son to be *verbum patris*, the word of God the father. Which the foresaid *Jonathan* in his Chaldee Paraphrase doth expresse in many translations : as for example ; where *Esay* saith, *Israel shall be saved in Jehova with eternall salvation*, (Which *Jehova* signifieth Christ, as all men confesse ; ) \* *Jonathan* turneth it thus : *Israel shall be saved by Gods word*. So again, where God saith by *Osee* ; *I will save the house of Juda by Jehova their God*, (which is by Christ : ) *Jonathan* translateth it thus ; *I will save Juda by the word of their God*. In like manner ; where *David* writeth ; *Jehova said to my Lord, sit at my right hand, &c.* *Jonathan*

Gen 49 10.  
Rab. David  
Kimhi in L.  
radicum.  
Esay 4.2.  
Tharg. in  
hunc locum.

Psal. 49.

Psal. 2.  
This is according to  
the Hebrew  
text.  
Jer. 7.

The fifth  
proof.  
Christ the  
word incarnate.  
Esay 45. 7.

\* In the  
Chaldee paraphrase.

Osee 1.  
Psal. 110.  
Rab. Isaac.  
com. in c. 47  
Gen.  
Psal. 106. 10  
R. Simeon  
Ben. Johai.  
com. in c. 10.  
Gen.  
Job 19. 26.

nathan expresseth it thus : *Jehova said unto his word, sit at my right hand.* So Rabbi Isaac Arama writing upon *Genesis*, expoundeth this verse of the *Psalms*, *He sent his word and healed them*, &c. to be meant of Messias, that shall be Gods word. And Rabbi Simeon the chief of all the Cabalists, upon those words of *Job*, *I shall see God in my Flesh*, gathereth, that the word of God shall take flesh in a womans bellie. So that this Doctrine was nothing strange among the Ancient Rabbins.

R. Simeon in  
Zoar.

Deut. 6. 4.

The blessed  
Trinity pro-  
ved by an  
ancient Rab-  
bin.

For further confirmation whereof also, (seeing the matter is of so great importance,) consider what is recorded in a treatise called *Zoar* of high authority among the Jews, where R. Simeon that was last before alledged, citeth a place out of old R. *Abba*, upon these words in *Deutonomy*, *Jehova our Lord, is one Jehova*. Which words the said ancient R. *Abba* interpreteth thus : by the first *Jehova* in this sentence (being the incommunicable name of God,) is signified, saith he, God the father Prince of all things. By the next words (*our Lord*) is signified God the son, that is fountain of all sciences. And by the second *Jehova* in the same sentence, is signified, God the Holy Ghost, proceeding of them both. To all which is there added the word *one*, to signifie, that these three are indivisible. But this secret shall not be revealed untill the coming of Messias. Hitherto are the words of Rabbi *Abba*, reported in *Zobar* by Rabbi Simeon, "where also the said Rabbi Simeon interpreteth these words of *Esay*, *Holy, Holy, Holy, Lord God of Sabbath*, in this manner. *Esay* by repeating three times holy, saith he, doth as much as if he had said, "Holy Father, Holy Son, and Holy Spirit, which "three holies, do make but one onely Lord God of "Sabbath.

The sixth  
proof.

Finally, I will conclude this controversie between the later Jews and us with the authority of learned  
*Philos.*

*Philo*, who lived in the very same time with Christ, and was sent Embassadour twice to Rome in the behalf of his Nation in Alexandria : that is, first in the fifteenth year of *Tyberius* the Emperour, (which was three years before Christs Passion, and the very same year wherein he was baptized by S. *John*.) and the second time about eight years after, to wit, in the first of the reign of *Caligula*. This man, that was the learnedst that ever wrote among the Jews, after the writers of holy Scripture ceased ; made a speciall book of the banishment of his countrey-men, where he hath this discourse ensuing.

*Philo. lib. 2.  
legar. Raff.  
l. 1. hist. c. 6  
Euseb. in  
Chron.*

“What time may be appointed (saith he) for the  
“return home of us banished Jews, it is hard to de-  
“termine. For by Tradition we have, that we must  
“expect the death of a high Priest : but of those,  
“some die quickly, and some live longer. But I am  
“of opinion, that this high Priest shall be the very  
“Word of God : which shall be void of all sinne,  
“both voluntary and involuntary ; whose Father shall  
“be God, and this Word shall be that Fathers wisdom,  
“by which all things in this world were created. His  
“head shall be anointed with oyl, and his kingdome  
“shall flourish and shine for ever. This wrote *Philo*  
at that time, when he little imagined, that the same  
high Priest, whom he so much expected, and the same  
Word of God, whose kingdome he describeth, was  
now already come into the world. And this shall suf-  
fice for our second consideration, what manner of Mes-  
sias the Jews did expect.

*Philo li. De  
Exulibus.*

Now in the third place cometh it to be considered,  
what Authority and Power the Messias should have  
at his appearance upon earth, and whether he should  
change and abrogate the Law of *Moses* or no ? where-  
in there is no lesse controversie between us and the la-  
ter Jews, then in the former point of his Divinity.

*The 3. Con-  
sidera-  
on whether  
Christ  
should  
change the  
Law of  
Moses.*

For



Gal. 3. & 4. For we hold with *S. Paul*, that the Law of *Moses*  
 Heb. 7. was given unto the Jews but for a time, to entertain  
 that people withall, and by the outward signs and ce-  
 remonies which it had, (whereof the most part, or all  
 1 Cor. 10. prefigured Christ to come;) to be their schoolmaster  
 and leader to the times of faith, wherein it should be  
 abrogated, and a farre more perfect Law set down by  
 Christ in place thereof.

The Law of *Moses* im- This we prove first, for that the Law of *Moses* was  
 perfect. an imperfect Law, bringing nothing to perfection, as  
 Heb. 7. *S. Paul* well noteth. It was (as *S. Peter* saith) a  
 A<sup>ts</sup> 15. burdensome Law, which the Jews themselves were  
 Gal. 3. not able to bear, for the multitude of Ceremonies there-  
 in contained. It was a carnall and servile Law, con-  
 sisting most in the externall. It was a Law of terrour  
 and fear, more then of love and liberty of spirit. It  
 Deut. 15. was a Law (as I said before) of signs and figures for  
 things to come, and consequently to cease, when those  
 things which it prefigured should come to be present.  
 Deut. 13. & It was a Law peculiar and proper for the Jews alone,  
 14. without respect of all the rest of the world; and the  
 Lev. 5. & 23 exercise thereof was allowed onely in the countrey of  
 Exod. 23, Jury; and that which is more, it was not permitted  
 Deut. 27. but in one place onely of that countrey, that is, in Je-  
 rusalem, whither every man was bound to repair three  
 times a year; to wit, at the Pasqua, at the Pentecost,  
 and at the Feast of Tabernacles; and in that place  
 alone to make their Sacrifices, and in no other coun-  
 trey or place besides.

Good rea- Now then reasoneth the learned Divine, if this Law  
 sons. of *Moses* were for the Jews and Jury onely; how  
 could it serve for the time of the Messias, who was to  
 be King, as well of the Gentiles as of the Jews; and  
 Psal. 2. 11. 26 to rule all people in the world, that should believe in  
 Esa. 2. 11. 19 him, under one Law? If the exercise of this Law were  
 allowable onely, and lawfull in Jerusalem, how could

it possible be fulfilled by Christians that are dispersed over all the world? As for example, how could they repair to Jerusalem thrice every year? how could every woman that should dwell in England or India, repair to Jerusalem for her Purification after every child-birth, as by the Law she was commanded? Most evident it is then which we said before, that this Law was given but to endure for a time. And to use S. Pauls own words, it was but, *Introductio melioris spei*, an introduction to a better hope. It was but an entertainment of that people, (which by their being among the Egyptians were prone to Idolatry,) untill Christ should come and ordain a perfect Law, that is, a Law of spirit and inter-nall affection; a Law of love and liberty; a Law that should be common to all men; serve for all countreys, times, places, and persons; a Law that should be written in the bowels of our hearts; a Law that should be tolerable, easie, sweet, plain, light, brief and factible, as well to the poor as to the rich; a Law (to conclude) that should consist in charity.

Lev. 12.  
Exod. 13.  
Numb. 8.

Heb 7.

The new  
Law of  
Christ and  
the perfecti-  
ons thereof.

This signified *Moses*, when he said to his people, after he had delivered the former Law unto them: *Your Lord shall raise unto you a Prophet of your own Nation, and from among your own brethren, as my self; him shall you hear.* As though he had said, You shall hear me but untill he come that must be a Law-giver as my self, but yet of a more perfect Law; and therefore more to be heard and obeyed. And then he addeth; *Whosoever shall refuse to hear the words of this Prophet, I my self will revenge it, saith our Lord God.* Which words cannot be verified in any other Prophet after *Moses* untill Christ; for that of those Prophets the Scripture saith, *There arose no Prophet like unto Moses in Israel.* Which is to be understood, that they had no authority to be Law-makers as *Moses* had, but were all bound to the observation of that Law onely which

Deut. 18.

Deut. 34.

which *Moses* left untill Christ came, whom *Moses* here calleth a *Prophet as himself*; that is a Law-maker, and exhorteth all men to hear and obey him.

**Isa. 2.**

## A new Law prophesied,

This yet is made more plainly by the Prophecy of *Eſay*, who ſaith : *Out of Sion ſhall come a Law, and the word of God out of Jeruſalem.* Which cannot be underſtood of *Mofes* Law, that had been publiſhed eight hundred years before this was ſpoken, and that from the mount Sinai, and not from Sion : but Chriſts Law began from Sion and Jeruſalem, and from thence was ſpread into all the world. Which the ſame *Eſay* fore-law, when talking of the Meſſias he ſaith. *In that day there ſhall be an Altar to God in the miſt of the land of Egypt : and the title of our Lord at the end thereof, &c.* And God ſhall be known to the Egyptians at that day, and they ſhall honour him with ſacrifices and oblations. Which words could not be verified in the old Law of *Mofes* ; for that by that Law, the Egyptians could have neither Altar nor Sacrifice : but at Chriſts coming it was fulfilled, when the Egyptians were made Chriſtians and enjoyed both the Altars and Sacrifices that Chriſtians do uſe.

Malr.

The repro-  
bation of  
the old  
Law with a  
promise of  
a new.

The same thing was fore-told by God in *Malachy*, where he saith to the Jews, and of the Jewish Sacrifices, *I have no pleasure in you, neither will I receive oblations at your hands: for that from the uprising of the sunne, unto the going down thereof, my name is great among the Gentiles, and they do sacrifice unto me every where, and do offer unto my name a pure oblation, saith the Lord God of hosts.* In which words, we see first a reprobation of the Jewish Sacrifice, and consequently of the Law of *Moses*, which depended principally of that Sacrifice. Secondly we see, that among the Gentiles, there should be a pure manner of Sacrifice, more gratefull unto God then the other was, and such as might be performed in every place of the world,

world, and not be tied to one place onely, as the Mo-  
saicall Law and Sacrifice was.

And finally, I will conclude this whole matter with  
the expresse Words of God himself, concerning the  
Ceremonies and Precepts of the old Law. *Dedi eis prae-* Ezec. 20.

*cepta non bona, & judicia in quibus non vivent.* I gave  
unto them precepts that were not good, and judge-  
ments wherein they shall not live. That is, they were  
not good to continue perpetually, nor shall they live  
in them for ever, but untill the time by me appointed :

of which time, he determineth more particularly by  
*Jeremy the Prophet, in these words : Behold the dayes* Jer. 3.  
*shall come, and I will make a new Covenant or Testa-*  
*ment with the house of Israel and Juda : not according* A new Te-  
*to that Covenant which I made with your fathers, when* stament  
*I brought them forth of the land of Egypt.* promised.

Where you  
see, that at the coming of Christ into this world (for of  
him and his birth, he talketh at large in all this Cha-  
pter,) there shall be a new Testament, containing a  
different Law from that of the old Testament,  
which was given to the Jews at their going forth  
of Egypt.

Thus much then hitherto hath been shewed, that  
Christ in all Ages was fore-told and promised, that he  
should be God, and that his authority should be to  
change the Law of *Moses*, (that was given but for a  
time) and to establish a new Law and Covenant, and  
a new Testament of his own, that should endure and  
continue for ever.

The summe  
of that  
which hath  
been said.

And albeit these things be very wonderfull, and suf-  
ficient to establish any mans belief in the world, when  
he shall see them fulfilled (which shall be the argument  
of my second Section ;) yet resteth not the Scripture  
here, but passeth further, and fore-telleth every parti-  
cular act, accident, and circumstance, that shall fall out  
of importance about the *Messias* in his Coming, In-  
carnation,

K



- carnation, Birth, Life, Death, and Resurrection. As for example; at what particular time and season he should appear, *Gen.* 49. 10. *Dan.* 9. 26. That he should be born of a Virgin, *Esay* 7. 14. That the place of his birth should be the town of Bethleem, *Mat.* 2. 16. *Mic.* 5. 1. That at his birth all the Infants round about Bethleem should be slain for his sake, *Jer.* 31. 15. That the Kings of the East should come and adore him, and offer gold and other gifts unto him, *Psal.* 71. 10. That he should be presented by his mother in the Temple of Jerusalem, *Mal.* 3. 1. That he should flee into Egypt, and be re-called thence again, *Hos.* 11. 2. *Esay* 19. 1. That *John Baptist* should go before him and cry in the desert, *Esay.* 40. 3. *Mal.* 3. 1.
- After this, that he should begin his own preaching with all humility, quietnesse, and clemency of spirit, *Esay* 42. 2. That he should do strange miracles and heal all diseases, *Esay* 29. 8. & 35. 5, & 61. 1. That he should die for the sins of all the world, *Esay* 53. *Dan.* 26. That he should be betrayed by his own Disciple, *Psal.* 40. 10. & 54. 14. & 108. 8. That he should be sold for thirty pieces of silver. *Zach.* 11, 12. That with those thirty pieces there should be bought afterward a field of Potshards, *Jer.* 30. That he should ride into Jerusalem upon an Ass before his Passion, *Zach.* 9. 9. That the Jews should beat and buffet his face, and defile the same with spitting upon him, *Esay* 50. 6. That they should whip, and tear, and rent his body, before they put him to death, *Esay* 53. 2. *Psal.* 37. 18. That they should put him to death among thieves and malefactorus, *Esay* 52. 12. That they should give him vinegar to drink, divide his apparel, and cast lots for his upper garment, *Psal.* 68. 22. & 21. 19. That he should rise again from death the third day, *Psal.* 15. 19. *Hos.* 6. 3. That he should ascend

Mat. 1. 26.

Luc. 2. 21.

Mat. 2. 16.

Mat. 2.

Luc. 2.

Mat. 5.

Mat. 5.

Mat. 4. &amp; 8.

Mark 8.

Mar. 27.

Mat. 16.

Mat. 27.

Mat. 21. 7.

Mat. 26. 67.

Luc. 22.

Mar. 27.

Mat. 28.

ascend to heaven, and sit at the right hand of God his Father for ever, *Psal.* 67. 19, & 190. 1.

*Luc.* 24.  
*Acts* 7.

All these particulars and a number more, were revealed in Scripture touching the Messias, some four thousand years, some two thousand, some one thousand: and the last of all; above four hundred years before Christ was born. Which if we lay together, and do consider withall, how exactly they were fulfilled afterward in the person of Jesus, as in the next Section shall be declared: if we adde also to this, that we have received these Prophecies and predictions from a Nation that most of all other doth hate us, and that the same are to be seen and read in their Bibles, even word for word as they are in ours: if you hold in memory also, what invincible proofs were alledged before in the second Chapter for the infallible truth and certainty of those Hebrew Scriptures: you shall find, that hardly any thing can be imagined for manifestation of a truth before it come to passe, which God hath not observed in fore-shewing the Messias.

And all these considerations are touching the Jews. There remaineth somewhat to be said of the Gentiles: who albeit they were to receive their principall knowledge in this affair from the Jewish Nation, to whom the Messias was first and principally promised, and from whom the Gentiles had to expect both their Saviour and his Apostles, as also the Scriptures for testimony and witness of them both; and finally all their certain knowledge and sound understanding in the mysteries of Christ; yet had they also among themselves some kind of notice and fore-warning in this matter, which being joyned with that which I have set down before of the Jews, and examined at the light of Gods divine Prophecies before alledged: it will make very much for confirmation of our Christian verity. And therefore this last

The 5. Consideration.  
Manifestation of Christ to the Gentiles.

consideration shall be of the fore-knowledge of Gentiles in this behalf.

\* Chap. 2.

Three peculiar waies whereby Gentiles might hear of Christ.

For better understanding whereof it is to be noted, that besides all knowledge of the Messias, that divers Gentiles might have by the Hebrew Scriptures, which (\* as I have shewed before) were in the Greek Language, divers ages before Christ was born; or by the instruction and conversation of Jews, with whom many Pagans did live familiarly: there remained three waies peculiar to Gentiles, whereby they received some understanding and fore-warning of this great myserie. The first was, by tradition and writings of their ancestors. The second, by Prophecies of their own. The third, by admonishment of their Idols and Oracles, especially when the time of Christs appearance drew near.

The first way.

Tradition of learning among Jews and Gentiles.

And for the first way, it is evident, that as the Jews received divers things by succession from their forefathers; and they again from *Moses*; and *Moses* from the Patriarchs, *Jacob*, *Isaac*, and *Abraham*, (who was the first man from whom that whole nation proceeded, and in whom they were distinguished from all other people in the world :) so had the Gentiles and other Nations their succession also of Doctrine and Monuments, even from the beginning; albeit, the lower they went, the more corrupt they were, and more obliured in Divine knowledge, by their exercise in Idolatry. So we know that the Romans had their learning from the Grecians; and the Grecians from the Egyptians; the Egyptians from the Chaldeans, who were the first people that received instruction in Divine matters from *Adam*, *Mathusalem*, *Noah*, and others of those first and antient Fathers.

Euseb. in Chron.

Now then it is to be considered, that by consent of Writers, there were three famous men that lived together in those antient times; to wit,

*Abraham*

*Abraham*, (who descending from *Heber*, was the father and beginner of the Jews or Hebrews :) And with him, *Iob*, and one *Zoroastres*, that were not of that lineage of *Heber*, but as we call them for distinctions sake either Heathens or Gentiles, albeit that difference was not then in use. And of *Iob*, we know by the testimony of his book, that he was a most holy and virtuous man. Of *Zoroastres*, we know onely, that he was greatly learned, and left monuments thereof unto his posterity.

*Abraham.*  
*Iob.*  
*Zoroastres.*

This *Zoroastres*, living in *Abraham's* time, might by account of Scripture, see or speak with *Noe*. For that *Abraham* was born above threescore years before *Noe* deceased. And *Noe* was born above five hundred years before *Methusalem* died, which *Methusalem*, had lived two hundred and forty years with our first father *Adam*, that had enjoyed conversation both with God and Angels. And thereby (no doubt,) could tell many high and secret mysteries, especially touching Christ, in whom all his hope for redemption of his posterity did consist. Which mysteries and hidden knowledge, it is not unlike but that *Abraham*, *Iob*, *Zoroastres*, and others, who lived at that time with them, might receive at the third hand, by *Noe* and his children, I mean, \* *Sem*, *Cham*, and *Iaphet*, who had lived before the Flood, and had seen *Methusalem*; which *Methusalem* lived (as is said,) so many years with *Adam*.

\* The Jews have a tradition that *Abraham* served *Sem* 15. years in *Chaldea*.  
\* See *Clem. Alex. lib. 1. Strom. & Orig. l. 6. con. Celsu. & Procl. l. 2. & 3. in Parm. Platonis. Trismegistus.*

Here hence it is, that in the writings of *Zoroastres* which are yet extant, \* or recorded by other Authors in his name, there are found very many plain speeches of the Sonne of God, whom he calleth, *Secundam mentem*, the second mind. And much more is it to be seen in the writings of *Hermes Trismegistus*, (who lived after in Egypt, and received his learning from this *Zoroastres*;) that their first Heathen



Mercu. Her.  
in Parnand.  
c. 1. & de in-  
ceps.

Grecians.

The pro-  
phesies  
touching  
Christ a-  
mong the  
Gentiles.  
Laſt. lib. 1.  
div. Inſt. c. 6.

Of the  
Sibyls.

Laſt. lib. 4.  
inſtit. cap. 6.

\* S. Augu-  
ſtine tran-  
ſlateth all  
the verſes.  
l. 18. de Civ.  
Dei. cap. 23.

Philosophers had manifest understanding of this second person in Trinity, whom *Hermes* calleth, *The first begotten Sonne of God*; his onely Sonne; his dear, eternall, immutable, and incorruptible Sonne, whose sacred name is ineffable: those are his words. And after him again among the Grecians, were *Orpheus*, *Hesiodus* and and others, that uttered the like speeches of the Sonne of God: as also did the Platonists, whose words and sentences were too long to repeat in this place. But he that will see them gathered together at large, let him read either *Origen* against *Celsus* the Heathen, or else *S. Cyril* in his first book against *Julian* the Apostata. And this shall suffice for the first way, whereby the Gentiles had understanding of Christ.

For the second thing which I mentioned, it is to be understood, that among the Gentiles there were certain Prophetesses or women Prophets, called *Sibylla*: which in the Greek tongue (as *Lactantius* gathereth) may signifie so much, as either *Councillours to God*, or *Revealers of Gods councill*. And these women being endued (as it seemeth) with a certain spirit of prophecy, did utter from time to time (though in such terms as most Gentiles understood them not) most wonderfull particularities of Christ to come, agreeing (as it were) wholly with the Prophets of *Isracl*, or rather setting down many things in much more plain and evident speech then did the other: the one of them beginning her Greek meetre in these very words; *Know thy God, which is the Sonne of God, &c.* Another of them maketh a whole discourse of Christ in Greek verses called *Accrostichi*, for that the beginning of every verse, is by some letter appointed in order, forth of some one sentence that runneth through the whole. As for example: the sentence that passed through the beginning of those verses which now we talk of, was this, \* *Jesus, Christ, Sonne of God, Saviour, Crosse*. And there were

were so many verses in the whole discourse, as there are letters in this sentence. The totall argument being of the Incarnation, Life, Death, Glory, and Judgement of the Sonne of God. And the last two verses of all the meetre are these; *He that hath been described by our Acrostick verses, is an immortall Saviour, and a King, that must suffer for our sinnes.*

And for that these Prophecies of the *Sibyls* are of marvellous importance to confirm the verity of our Christian Religion, and are alledged often for that purpose by the most grave and learnedest Fathers of our Primitive Church: as for example, by *Justinus* the Martyr, in his Apology for Christians: by *Origen*, against *Celsus*; by *Arnobius*, and his scholar *Lactantius*, against Gentiles: by *S. Cyril*, against *Julian* the Apostata: by *S. Augustine*, in his City of God: by *Eusebius*, and *Constantine* the Emperour, and others: I will say somewhat in this place, for the authority and credit of these verses, lest any man perhaps might imagine (as some Gentiles in old time would seem to do) that they were devised or invented by Christians. And the most of my proofs shall be out of a learned \* Oration, written in Latine by the foresaid Emperour, to a Councell of Prelates in his dayes, wherein he endeavoured to shew, the undoubted authority of these *Sibyls* Prophecies, which he esteemed so much (after diligent search made for their credit and sincerity) as they seem to have been a great cause of his constant zeal and favour in Christianity.

The Greek verses of the Sibyls of what importance & authority.

\* See this Oration in Euseb. lib 4. c 32. de vita Constant. at the end.

First then he sheweth, that these predictions of the *Sibyls*, could not be devised or feigned by Christians, or made after the time of Christs Nativity, for that *Marcus Varro*, a most learned Roman, who lived almost a hundred years before Christ, maketh mention at large of these *Sibyls*, (who in number he saith were ten) and of their writings, countreys, and ages: as also

The 1 proof for credit of the Sibyl verses. Var. lib. de reb. div. ad Cæsarem pont. nam.

Fenest. ca.  
de 15. viris.

of the Writers or Authours, that before his time, had left memory of them. And both he and *Fenestella* (and other Heathen.) do affirm, that the writings of these Sybils, were gathered by the Romans from all parts of the world, ) where they might be heard of, ) and laid up with diligence, and great reverence in the Capitol, under the charge and custody of the high Priests and other Officers, in such sort, as no man might see or reade them, but onely certain Magistrates called the *Fiftime*, and much lesse might any man come to falsifie or corrupt them.

The second  
proof.

Ia 9. l. 1. in  
sit. c. 6.  
Cicero  
\* See Cicero  
of this  
Acrostick  
verses of Si-  
billa. l. 2. de  
divinatione.

Secondly he sheweth, that *Sybilla Erythraea*, who made the former Acrostick verses of Christ, testifieth of her self, that she lived about six hundred years after the Flood of *Noe*, and her countrey-man *Apollidorus Erythraeus* and *Varro* do report, that she lived before the war of Troy, and prophecyed to the Grecians that went to that war, that Troy should be taken. Which was more then a thousand years before Christ was born. *Cicero* also, that was slain more then forty years before Christs Nativity, translated into Latine, the former \* Acrostick verses, as *Constantine* saith, which translation was to be seen in his works, when *Constantine* wrote this Oration, so that by no means they could be devised or brought in by Christians.

The third  
proof.

Cicero. l. 1.  
de divin.  
paulo post  
medium.

Thirdly he sheweth, that the same *Cicero*, in divers places of his works, besides the mention of these Acrostick verses, insinuateth also an other prophecy of *Sybilla*, touching a King that should rise over all the world, wherewith himself and the Romans were greatly troubled: and therefore in one place, after a long invective against his enemy *Anthony*, that would seem to give credit to that Prophecy; or rather as *Cicero* doth urge against him, would have had the same fulfilled in *Julius Cesar*: he concludeth thus: *let us deal with*

with the Prelates of our religion, to alledge any one thing rather out of the books of Sybilla, then a King whom neither the Gods nor yet men, can suffer to be in Rome.

The like prophecy of Sybilla touching a King, is insinuated by the same Cicero in his first book of Epistles to *Lentulus*; to wit, that \* when the Romans should restore a King in Egypt by force; then should entie a universall King that should be Lord over Romans and all other. Which prophecy, being much urged by \* *Cato* the Tribune, against the restoring of *Ptolomæus Auletes* late King of Egypt, that for his evil government was expelled by his subjects: the matter was to be of such weight by all the Roman Senate (I mean the sequell of this Prophecy:) that whereas otherwise for many respects, they were greatly inclined to have restored the said *Ptolomy*: yet in regard of this, religion, (as they called it,) they changed their minds. But what? could they alter by this, the determination of God? No truly; for soon after, King *Ptolomy* perceiving the Senators minds to be altered; fled secretly from Rome, to one *Gabinus* that was Governor of Syria; and for five millions of gold, that he promised him, he was by the forces of *Gabinus* restored; and so not long after, was Christ born, according to the meaning of the Sybil prophecy.

Fourthly, the said Emperour *Constantine* proveth the authority of the Sybils verses, for that *Augustus Cesar* before Christ was born, had such regard of them, that he layed them up, in more strait order then before, (according as *Suetonius* a Heathen, in his life reporteth,) under the Altar of *Apollo*, in the hill Palatine: where no man might have the sight of them, but by speciall licence: which licence, *Constantine* proveth, that *Virgil* the Poet had, for that he was in high favour with *Augustus*. And therefore in a certain E-cloge, or composition of verses, that he made in praise

Cic. l. i. ep:  
fam. ep. 1, 2,  
3, 4 5, 6.  
\* See lib 2.  
oraculorum  
Sybil.

\* Epist. 5.  
\* He was  
facher to  
Cleopatra.

The fear  
which the  
Romans  
had of the  
universal  
King pro-  
phesied by  
Sibylla.

Dion. l. 39.  
hist.

The fourth  
proof.

Suet. tranq.  
c. 3. de vita  
Augusti.

The prophe-  
cies of Sy-  
billa al-  
ledged by  
Virgil.

of



of a young child named *Salonius* newly born to *Asinius Pollio*, *Augustus* great friend, or (as other take it) of *Marcellus*, a little boy, that was nephew to *Augustus* by his sister *Octavia*, or rather of them both, for adulation of *Augustus*: he replieth (I say) to one, or both of these young infants, the whole Prophecy which he had read in these verses of *Sibylla*, touching the birth of Christ, and of the peace, grace, and golden world that should come with him: upon which subject he beginneth thus:

Virg. Eclog.  
4. Christs  
preordina-  
tion.

*Ultima Cumæi venit jam temporis ætas,  
Magnus ab integro sæclorum nascitur ordo,  
Jam redit & virgo; redeunt Saturnia regna.*

That is, now is come the last age prophesied by *Sibylla* called *Cumæa*: now cometh to be fulfilled the great ordinance and providence of God, appointed from the beginning of the world; (these were *Sibyls* words) now cometh the Virgin, and the first golden dayes of *Saturnus*, shall return again.

Thus much translated *Virgil* out of *Sibylla*, touching the eternall determination of God, for Christs coming into this world, as also of his mother the Virgin, and of the infinite blessings that should appear with him. Now ensueth in the same Poet, what *Sibyl* had said for Christs actuall nativity.

Christs  
birth.

*Jam nova progenies cælo dimittitur alto:  
Chara Deum soboles, &c.*

Now a new progeny or off-spring is sent down from heaven, the dearly beloved issue or child of the Gods. And note here, that *Sibylla* said plainly, *Chara Dei soboles*, the dearly beloved Sonne of God, and not of Gods, but that *Virgil* would follow the style of his time.

time. And thirdly, he setteth down out of *Sibylla*, the effect and cause of the Sonne of Gods Nativity, in these words :

*Te duce si qua manent sceleris vestigia nostri,  
Irrita perpetua solvent formidine terras.*

Christs  
cause of  
coming.

“ That is, thou being our Leader, or Captain, the remnant of our sinnes shall be made void, or taken away, and shall deliver the world for ever from fear for the same : these are *Virgils* words translated (as I said) out of *Sibylla*. And now consider you in reason, whether these Prophecies might be applied (as *Virgil* applied them) to those poor children in Rome or no, who died soon after this flattery of *Virgil*, without doing good either to themselves or others? Albeit perhaps in this point, the Poet is to be excused, in that he being not able to imagine what the *Sibyl* should mean, made his advantage thereof, in applying the same to the best pleasing of *Augustus*.

These then are the proofs which *Constantine* useth for the credit and authority of the *Sibyl* verses. And of *Sibylla Erythraea* in particular, that made the Acrostick verses before mentioned of Christs death and passion, he concluded in these words : *These are the things which fell from heaven into the mind of this Virgin to fore-tell. For which cause, I am induced to account her for blessed, whom our Saviour did vouchsafe to chuse for a Prophet, to denounce unto the world his holy providence towards us.* And we may consider in this whole discourse of *Constantine*, for authority of these verses. First, that he useth onely the testimony of such Writers as lived before Christ was born, or Christians thought upon. Secondly, that he useth these proofs to no meaner audience, then to a Councell and congregation of learned men. Thirdly, that he was an Emperour

Constantines opinion of the spirit of *Sibylla Erythraea*. orac ad eorum Sanct. ca. 18.

1.

2.

3.

Lactantius.

See Euseb. l.  
4 c. 32. de  
vita Con-  
stantini.  
How this  
Oration was  
first written  
in Latine &  
translated  
into Greek.

Of the con-  
fession of  
Oracles,  
concerning  
Christs com-  
ing.

The first  
Oracle.  
Suidas in  
Thulis. &  
Porphy. &  
Plutarch.  
de oracul.

perour which useth them ; that is, one that had means to see and examine the originall copies in the Roman treasury. Fourthly, that he had great learned men about him, who were skilfull, and would be diligent in the searck of such an antiquity of importance ; especially *Lactantius*, that was Master to his son *Crispus*, and who most of any other Authour, reciteth and confirmeth the said Sybils verses : and *Eusebins Casariensis*, that wrote the Ecclesiasticall History, and recordeth this oration of *Constantine* therein. And finally, we may consider that *Constantine* was the first publick Christian Emperour, and lived within 300 years after Christ ; when the records of the Romans were yet whole to be seen, He was a Religious, Wise, and grave Emperour, and therefore never would have bestowed so much labour to confirm such a thing, at such a time, to such an audience ; had not the matter been of singular importance. And thus much of the second point touching Prophets among Gentiles.

There remaineth onely a word or two to be spoken of the third ; which is, of the confession of Devils and Oracles, concerning Christs coming, especially, when the time of his appearance drew near, and that they began to foresee his power and virtue. Wherein, as I might alledge divers examples recorded by the Gentiles themselves, so for that I have been somewhat long in the former points, and shall have occasion to say more of this matter, in an other place hereafter : I will touch onely here two Oracles of *Apollo* concerning this matter. The one whereof ; was to a Priest of his own, that demanded him of true Religion, and of God ; to whom he answered thus in Greek : *O thou unhappy Priest, why dost thou ask me of God that is the father of all things ; and of this most renowned kings dear and onely son ; and of the spirit that*

con-

containeth all, &c. *Alas*, that spirit will inforce me shortly, to leave this habitation and place of Oracles.

The other Oracle was to *Augustus Cesar*, even about the very time that Christ was ready to appear in flesh. For whereas the said Emperour now drawing into age, would needs go to Delphos, and there learn of *Apollo* who should reign after him, and what should become of things when he was dead: *Apollo* would not answer for a great space; notwithstanding, *Augustus* had been very liberall in making the great sacrifice called *Hecatombe*. But in the end, when the Emperour began to iterate his sacrifice again, and to be instant for an answer: *Apollo* (as it were) inforced, uttered these strange words unto him. *An Hebrew child, that ruleth over the blessed Gods, commandeth me to leave this habitation, and out of hand to get me to hell. But yet do you depart in silence from our Altars.* Thus much was *Apollo* inforced to utter of his own misery, and of the coming of the Hebrew Boy that should put him to banishment. But yet the deceitfull spirit, to hold still his credit, would not have the matter revealed to many: whereupon, *Augustus* falling into a great musing with himself what this answer might import: returned to Rome and builded there an Altar in the Capitoll, with this Latine Inscription, (as *Nicephorus* affirmeth) *Ara Primogeniti Dei*. The Altar of Gods first begotten Sonne.

The second Oracle. Suidas in vita August. Niceph. l. 1. hist. cap. 17.

Niceph. l. 1. hist. cap. 17.

Thus then have I declared, how that the coming of Gods Sonne into the world, was fore-told both to Jew and Gentile, by all means that possible in reason might be devised: that is, by Prophecies, Signs, Figures, Ceremonies, Tradition, and by the confession of Devils themselves. Nor onely, that his coming was fore-told, but also why, and for what cause he was to come: that is, to be a Saviour of the world; to die for sinne; to ordain a new Law, and more perfect

Common-

The conclusion of this first Section



The argu-  
ment of the  
two Secti-  
ons, follow-  
ing:

Common-wealth. How also he was to come : to wit, in mans flesh ; in likenesse of sinne ; in poverty and humility. The time likewise of his appearance was fore-signified , together with the manner of his birth, life, actions, death, resurrection and ascension. And finally, nothing can be more desired for the fore-knowledge of any one thing to come, then was delivered and uttered concerning the Messias , before Christ or Christians were talked of in the world. Now then remaineth it to consider and examine, whether these particulars, fore-told so long ago of the Messias to come, do agree in Jesus, whom we acknowledge for the true Messias. And this shall be the subject and argument of all the rest of our speech in this Chapter.

§. 2. *How the former Predictions were fulfilled in Jesus at his being upon earth.*

Our contro-  
versie with  
Gentiles.

**A**Lthough in the Points before recited , which are to be fulfilled in the Messias at his coming ; we have some controversie and disagreement with the Jew, as hath been shewed : yet our principall contenti- on in them all, is with the Gentile and Heathen that be- lieveth no Scriptures. For that in divers of the fore- named Articles, the Jew standeth with us, and for us ; and offereth his life in defence thereof, as farre forth as if he were a Christian : insomuch , that the Gentile oftentimes is inforced to marvell, when he seeth a peo- ple so extremely bent against another, as the Jews are against Christians, and yet to stand so peremptorily in defence of those very Principles, which are the proper causes of their disagreement.

But hereunto the Jew maketh answer, that his dis- agreement from us, is in the Application of those Prin- ciples. For that in no wise he will allow , that they were, or may be verified in Jesus. And herein he standeth

standeth against us much more obstinately then doth the Gentile. For that the Gentile, as soon as he cometh once to understand and believe the Prophecies of Scripture, he maketh no doubt or difficulty in the Application thereof; for that he seeth the same most evidently fulfilled in our Saviour. Which is the cause that few or no Gentiles since Christs appearance have come to be Jews, but that presently also they passed over to be Christians.

Our contro-  
versie with  
the Jews.

But the Jew by no means will be moved to yield, albeit he have neither Scripture, nor reason, nor probability for his defence: which among other things is a very great argument to prove, that Jesus was the true Messias indeed, seeing that among the marks of the true Messias set down by Gods Prophets, this was one, That he should be refused by the Jewish Nation. Here hence are those words of the holy Ghost so long before uttered: *The Stone which the \* Builders refused, is made the head Stone of the corner: this is done by God, and is marvellous in our eyes.* Hence is that great complaint of *Esay*, touching the incredulity and obstinacy of this people against their Messias at his coming; which *Moses* also long before *Esay*, expressed most effectually.

The obsti-  
nacy of the  
Jews.

Psal: 118.

Esa. 28.

\*The build-  
ers are the  
Jews who  
take upon  
them to  
build Gods  
house. Mat.  
21. Esa. 6.  
Deut. 28.

It maketh then not a little for our cause (gentle Reader) that the Jewish Nation is so wilfully bent against us; and that they refused Christ so peremptorily at his being among them. For whomsoever that Nation shall receive and acknowledge, it were a great argument by Scripture that he were not indeed the true Messias. But yet to demonstrate to the world, how little shew of reason they have in standing thus against their own salvation, and in refusing Jesus as they do: I will in as great brevity as I may, runne over the chief Points that passed at his being upon earth, and thereby examine by the testimonies of his greatest enemies, whether

The Jews  
obstinacy  
against us,  
a great  
argument  
for us.

whether the foresaid Prophecies and all other signs which have been from the beginning, to fore-tell unto us the true Meſſias, were fulfilled in him and his actions or no.

The divi-  
ſion of this  
Section into  
four conſi-  
derations.

And for that the matters are many and divers, that will come herein to be handled, I will for order ſake, reduce all to four conſiderations: whereof the firſt ſhall be touching the time fore-propheſied of the coming of Meſſias, and whether the ſame agreed with Chriſts Nativity or no. The ſecond ſhall be of divers particulars that paſſed in Chriſts Incarnation, Birth, Circumciſion, and other accidents, untill the time that he began to Preach. The third ſhall be of his Life, Converſation, Miracles, and Doctrines. The fourth and laſt of his Paſſion, Death, Reſurrection, and Aſcenſion. In all which (as I ſaid before) I will uſe no one Author or Teſtimony of our own ſide, for proving any thing that is in controverſie between us; but all ſhall paſſe by triall, either of their own Scriptures, or of manifeſt force and conſequence of reaſon, or elſe by expreſſe record of our profeſſed enemies.

The teſti-  
monies here  
uſed.

The 1. con-  
ſideration.  
The time  
appointed.

For the firſt then, concerning the Time, which is the principall and head of all the reſt, it is to be noted, that by conſent of all Writers both Pagan, Jewiſh, and Chriſtian, Jeſus, (whom we believe and confeſſe to be true Chriſt) was born the 25. day of *December*, in the end of the one and fortieth year of the Emperour *Augustus* reign, which was fifteen years before his reign ended. Alſo in the beginning of the three and thirtieth year of *Herods* reign in *Jury*, which was four years and more before his death. And from the beginning of the world, as \* ſome account, 5199. And as others, 4089. For that in this point between the Hebrews and Grecians, there is a difference of ſome little more then a hundred years, concerning their reckoning.

\* See Euseb.  
in Chron.

The

The state of the world at Jesus Nativity was this; The three Monarchies of the Assyrians, Persians, and Grecians, were past over and ended: and the Romans were entered into the fourth, that was greater then any of the rest, according to the Prophecy of *Daniel*, five hundred years before *Octavius Cesar*, surnamed *Augustus*; after five civill warres by himself waged, and after infinite broils and blood-shed in the world, reigned peaceably alone for many years together: and in token of an universall peace over all the earth, he caused the Temple gates of *JANUS* to be shut, according to the custome of the Romans in such cases: albeit, this had happened but twice before, from the building of Rome unto that time. And the very same day that Christ was born in *Jury*, *Augustus* commanded in Rome (\* as afterward was observed) that no man should call him *LORD*, thereby to signifie the free liberty, rest, joy, and security, wherein all men were after so long miseries, which by continuall warres the world had suffered.

The general state of the world at Christs coming.  
Dan 2.

Sueton,  
Tranq. &  
Aurel. vi. 10.  
& al. in vita  
August.

\* Orof. lib. 7  
hist. cap. 22.

By this we gather first, that this time of Jesus birth agreed exactly with the Prophecy so long before set down in *Daniel*, (who lived in the first Monarchy) that after his time, there should be three Monarchies more, and the last, biggest of all; at whose appearing, the Messias should come and build up Gods kingdome throughout all the world.

The 1 proof  
The Roman  
Monarchy,  
Dan. 2. 31,  
34. 44.

Secondly, we see that fulfilled which *Esay*, above a hundred years before *Daniel*, fore-told: That at the coming of Christ, *people should sit in the beauty in peace*. And again, *There shall be no end of peace*. And yet further, *He shall be Prince of Peace*. And King *David* long before him again, *In his dayes there shall rise justice, and abundance of Peace*. Which thing, though especially it be to be understood of the internall peace and tranquility of our minds and souls; yet,

The 2. proof  
The peace  
of all the  
world. *Esa. 9*  
*6, 7. & chap.*  
*32. 18.*  
*Psal. 71.*

L consider



considering that externall peace also was necessary for a time, for the quiet planting and publishing of Christs Gospel; and seeing that the same was brought to passe most miraculously upon the suddenn, when, in reason, men least might expect the same, for the infinite warres wherein the world a little before had been; and by reason of the Roman Monarchy so freshly established; (which in their beginnings are wont to be troublesome) this peace (I say) cannot be but a great argument, that this was the proper time of the Messias his coming. And this for the state of the world in generall.

The 3. proof  
The Sceptre  
of Juda.

\* His grand-  
father was a  
Sexton in  
Apollo's  
Temple, &  
his father  
was brought  
up among  
thieves in  
Idumæa.  
Enseb. lib. 1.  
cap. 6. ex  
Africano.  
Joseph. l. 14.  
antiq. cap. 2

The first ri-  
sing of He-  
rod Ascalo-  
nita.

But now for the particular state of Jury, at Jesus Nativity: thus it was, according as *Josephus* the Jew, (who was born within five years after Christ his Passion) describeth the same. One *Herod*, a stranger, whose father called \* *Antipater*, came out of Idumæa, was risen to acquaintance and favour with the Romans, partly by his said fathers means, who was (as *Josephus* words are) *a well monied man, industrious and factions;* and partly also by his own diligence and ambition, being of himself both witty, beautifull, and of excellent rare qualities. By which commendations, he came at length to marry the daughter of *Hyrceanus* King of Jury, that was descended lineally of the house of *David*, and Tribe of *Juda*. And by this marriage, obtained of his father-in-law to be Governour of the Province of Galilee, under him. But *Hyrceanus* afterwards falling into the hands of the Parthians, that carried him into Parthia, *Herod* ran away to Rome, and there, by the help and speciall favour of *Anthony*, that ruled in company together with *Octavius*, he obtained to be created King of Jury, without all title or interest in the world. For that not onely his said father-in-law *Hyrceanus* was yet alive in Parthia, but also his younger brother *Aristobulus*, and three of his sons, named *Antigonus*, *Alexander*, and *Aristobulus*, and divers other of the blood Royall in Jury.

*Herod*

lib. 1.  
H  
King  
forefa  
also  
*Arist*  
to dea  
*Hyrca*  
and fo  
*riamm*  
Juda  
his th  
slain a  
Tribe  
lived  
the S  
of th  
led th  
gene  
Juda  
storie  
degre  
from  
Prie  
raised  
one  
ther  
of th  
Ciry  
firs  
M  
ing  
mo  
Con  
he  
Th  
wh

Herod then having procured by these means to be King of Ju y, procured first to have into his hands the foresaid King *Hyrchanus*, and so put him to death; as also he brought to the same end his younger brother *Aristobulus*, together with all his three sonnes. He put to death also his own wife *Mariannes*, that was King *Hyrchanus* daughter, as also *Alexandra* her mother; and soon after, two of his own sonnes by the said *Mariannes*, for that they were of the blood Royall of *Juda*. And a little after that again, he put to death his third sonne named *Antipater*. He caused to be slain at one time fourty of the chiefeft noble men of the Tribe of *Juda*. And as *Philo* the Jew writeth, (that lived at the same time with him) he put to death all the *Sanhedrin*, that is, the seventy and two Senatours of the Tribe of *Juda*, that ruled the people. He killed the chief of the sect of Pharisees. He burned the genealogies of all the Kings and Princes of the house of *Juda*; and caused one *Nicholaus Damascenus* an Historiographer that was his servant, to draw out a pedigree for him and his line, as though he had descended from the antient Kings of *Juda*. He translated the high Priest-hood and sold it to strangers. And finally, he so raised, dispersed, and mangled the house of *Juda*, as no one jot of government, dignity, or principality remained therein. And when he had done all this, then was Jesus of the same house and line born in Bethleem, the proper City of *David*, which *David*, was the first founder and first author of Regality in *Juda*.

Joseph. l. 15.  
antiq. c. 9. 11

The most  
horrible  
murders,  
committed  
by Herod.  
Lib. 17. c. 10  
Lib. 15 ca. 1  
Phil. lib de  
tempore.

Joseph. l. 14.  
cap. 2.

A pattern  
of an ambi-  
tious tyrant

Now then, consider the prophecy of *Iacob* concerning the particular time of Christs appearance, almost two thousand years before these things fell out. Come hither my children (said he) that I may tell you the things which are to happen in the latter dayes, &c. The Sceptre shall not be taken from *Juda*, untill he come, who is to be sent, and he shall be the expectation of nations.

The prophe-  
cy of Jacob  
touching  
the Sceptre  
of *Juda*.  
Gen. 49.

That the  
Sceptre ne-  
ver failed in  
Iuda, untill  
Herod  
came.  
1 Reg. 16.  
4 Reg 29.  
1er. 37.

Thalm. in  
tract. Sanh.  
cap. Dincl  
Mammo-  
noth. Rab.  
Moses Egyp  
præfat. Mat-  
monim. Efd.  
l. i. c. 2, 3, 3-

Mac. l. 1.  
cap. 2, 3.  
Rab. Kimhi  
com. in Agg.  
Ioseph. l. 13  
& 14. antiq.

The 4 proof  
The destru-  
tion of the  
second  
Temple.  
3 Reg 6, 9, 7

Which Prophecy, that it was fulfilled now at Christs Nativity, when *Herod* had extinguished all government in *Juda*, no man can deny that will acknowledge the things set down before, which are recorded by Writers both of that time, and of the Jewish Nation and Religion. And that it never was fulfilled from  *Davids*  dayes, (who began the government to the house of  *Iuda* ) untill this time; appeareth plainly by all histories and records both Divine and Profane. For that from  *David* , (who was the first King) unto  *Zedechias* , that was the last, and died in the captivity of  *Babylon* ; the Scripture sheweth how all Kings descended of the house of  *Iuda* . And during the time of the Captivity in  *Babylon*  (which was 70. years) the Jews were alwayes permitted to chose to themselves a Governour of the house of  *Iuda* , whom they called  *RESCHGALUTA* . And after their delivery from  *Babylon* ,  *Zorobabel*  was their Captain of the same Tribe; and so others after him untill ye come to the  *Macchabees* , who were both Captains and Priests, for that they were by the mothers side of the Tribe of  *Iuda* , and by the fathers side of the Tribe of  *Levi* , as Rabbi  *Kimhi*  holdeth. And from these men down to  *Hyrcanus*  and  *Aristobulus* , whom  *Herod*  slew, there continued still the same Line as  *Iosephus*  declareth. So that by this Prophecy it is evident, that  *Jesus*  was born at the proper time appointed for the  *Messias* , when there was neither King nor Councillour, nor any one Governour of the house and tribe of  *Iuda*  left in  *Jury* .

Another Prophecy there is, no lesse evident then the former, wherein it is affirmed, that the  *Messias*  shall come before the second Temple of  *Jerusalem* , (that was builded by  *Zorobabel*  after the Jews return from their Captivity in  *Babylon* ) should be destroyed by the  *Romans* . For better understanding whereof, it is

to be noted, that the Temple of Hierusalem was builded twice: first by *Solomon*, which lasted about 442 years, and then it was burned and destroyed by *Nebuchodonosor*, King of Babylon. Wherefore about seventy years after, it was builded again by *Zorobabel*, who reduced the Jews from Babylon, and so it continued, untill it was destroyed the second time by *Titus* son to *Vespasian* the Roman Emperour, about forty years after Christs Ascension. At what time, it had lasted from *Zorobabel*, almost six hundred years: And from *Solomon*, above a thousand.

2. para. 3.  
Euseb. in  
Chron.  
Clem. l. i.  
strom.  
4 Reg. 25.  
1 Efd. 53, 4.

And as in time of the second building, the people of Israel were poor, and much afflicted in respect of their late long banishment, (though much assisted to this work by the liberality and munificencie of *Darius* King of Babylon:) so was the building and workmanship of this second Temple, nothing comparable for excellency, to the first building of *Solomon*, when the Jews were in the flower of their glory and riches. This testifieth *Aggeus* the Prophet, who was one of the builders, and he testifieth the same to *Zorobabel* and to the rest of those that were with him, by Gods own appointment, in these words. *The word of God was made to Aggeus the Prophet. Tell Zorobabel the son of Salathiel Captain of Juda, and Jesus the son of Josedec high Priest, and the rest of the people. Who is there left of you, that saw this Temple in his first glory, (before our transmigration,) and what say you to this, which now we see? is it not in our eyes, as though it were not at all? that is, is it not as though it were a thing of nothing, in comparison of the former Temple, which Solomon builded?*

1 Efd. 5. 6.  
The building of the second Temple, lesse gorgeous then the first.  
1 Efd. 5.

Agg. 2. 4.

Thus said *Aggeus* by Gods commission, of the materiall building of the second Temple. And yet, to comfort the Jews withall, he was commanded presently



Agge. 2.

† This he  
saith for  
that the  
three Mo-  
narchies is-  
sued, where-  
in there was  
continuall  
war and  
blood-shed.

in the same chapter to say thus. *Comfort thy self Zorobabel, and comfort thy self Jesu son of Josedech high Priest, and comfort your selves all ye people of the earth, saith the Lord God of Hosts: do ye the things which I covenanted with you, when ye came forth of the land of Egypt, and fear not, for that my spirit shall be among you. Thus saith the Lord of hosts; † a little time yet remaineth, when I will move both heaven and earth, both sea and land, with all countries in the world. And then shall come the Desired of all Nations; and I will fill this house (or temple) with glory, saith the Lord of hosts. Silver is mine, and gold is mine, saith the Lord of hosts: great shall be the glory of this last house or temple, more then of the first, saith the Lord God of hosts.* Hitherto are the words of God by Aggeus, and the often repetition, of the Lord God of hosts, is to signifie the certainty and great weight of the matter promised.

Esd. 3.

Now consider then, that whereas God had said immediately before, that this second Temple was nothing in respect of the first, for pomp and riches of the materiall building; (which the old men in the book of Esdras did testifie, by their weeping, when then they saw this second, and remembred the first: ) yet now God saith that, *Gold and silver is his own*; ( as though he made no account of the abundance thereof in the former temple, or of the want of the same, in this; ) and that notwithstanding the poverty of this second building; yet *shall it be filled and replenished with glory*, and that in such sort, as it *shall far passe in glory the former*, and that shall be (as both here is expressed, and other where most plainly;) by the coming of Christ into the second temple, which shall be a greater dignity, then any dignity whatsoever was found in the first building of Solomon's Temple.

This was  
fulfilled  
when Christ  
was person-  
ally, and  
taught in  
the Tem-  
ple. Luc. 1. 2  
19. Mat. 21.  
26. &c.

Concerning which point, it is to be considered, that the learned

learned Jews, besides the materiall difference of building before mentioned, do note five things of great importance to have been wanting in the second temple, which were in the first. To wit, the fire sent from heaven to burn the Holocaustes; the glory of God (or Angels) appearing among the images of Cherubins, that stood in the temple: The manifest inspiration of Gods spirit upon Prophets, (for that prophecy failed in the second Temple:) The presence of the Ark: And last of all, the *Urim* and *Thummim*. All which great wants and differences notwithstanding, God saith, as you see, that the glory of this second Temple shall be much greater then the first, by the coming of Christ into the same. Which thing, *Malachy* the Prophet that lived at the same time when the second temple was in building, confirmeth yet more expressly in these words. *Behold I send my Angel, and he shall prepare the way before my face. And straight after, shall come to his temple, the Lord or Ruler whom you seek, and the Messenger of the Testament, whom you desire. Behold he cometh saith the Lord of hosts, and who can imagine the day of his coming? or who can stand or abide to see him? for he shall be as a purging fire, &c.*

By all which is made evident, that Christ must come and appear in the second Temple, before it be destroyed: (as Jesus did,) and therefore he cannot be now to come, seeing the said Temple was destroyed above 1500 years past by the Romans, as hath been said. Which destruction and finall desolation, was prophecyed by *Daniel* to ensue soon after the birth and death of Christ, in these words. *After sixtie and two hebdomades, Christ shall be slain; And a people with their Captain to come, shall destroy the City, and the Sanctuary, and the end thereof shall be vastity or spoil. And after the war ended, there shall ensue the appointed desolation.* Which prophecy to have fallen out literally, about

Prerogatives of the first Temple.  
Rab. Samuel tract. Sanhedri. Thalm. Hierosol. Rab. Abr. in l. dierum.

1.

2.

3.

4.

5.

Mal. 3.

This Christ interpreted of S. Joh. Baptist. Mat. 11.

Dan. 9.  
The second Temple to be destroyed presently after Christs passion.

Joseph. de  
bello Juda-  
co. l. 6.

fourty yeares after Iesus was put to death, when Hierusalem was destroyed, and the Temple overthrown by *Titus*: the story of *Josephus* the learned Jew, who was a Captain against *Titus* in that war, doth manifestly and at large declare.

The 65. h  
proof:  
The 72.  
H. b. do.  
made.

And for that we have made mention here, of *Daniels* prophecy concerning the particular time of Christs coming, and of his death, which confirmeth the purpose we treat so perspicuously, as nothing can be said more evident: it shall not be amiss, to examine the same before we passe any further. For better conceiving whereof, it is to be understood, that this Greek word *Hebdomada*, signifying seven, doth sometime import a week of seven dayes, according to our common use; and then it is called in Scripture *Hebdomada dierum*, a week of dayes; as *Dan. 10. 2.* where *Daniel* saith, that he did mourn three weeks of dayes. But at other times, it signifieth the space of seven years, and is called in Scripture *Hebdomada annorum*, a week of years. As in *Leviticus* where is said: *Thou shalt number to thee seven weeks of years, that is seven times seven, which make forty nine years.*

Two kinds  
of weeks.

Lev. 25.  
Vid. etiam e.  
23. & alibi  
passim.

Now then it is certain, that *Daniel* in the prophecy before alledged, where he assigneth 62 weeks to the time of Christs death, could not mean *weeks of dayes*; for that he appointeth onely seven weeks, to the rebuilding of the City of Hierusalem, of the Temple, and of the walls about, which were not ended but in forty and nine years after, as may be gathered by the books of *Esdras*; which forty nine weeks, do make just seven weeks of years. And therefore it is certain, that such Hebdomades of years are meant here by *Daniel*, in all the prophecy.

Lib. 1. & 2.

Dan. 9. 23.

First then, when the Angel came to comfort him, and to open unto him secrets for the time to come; he said these words. *Mark my speech and understand the vision*

lib. 1.  
sion.  
stem  
prez  
blot  
ther  
fille  
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70,  
my;  
from  
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tion. The 70 hebdomades (or weeks) are shortened or hastened upon thy people, and upon the holy City; to the end all prevarication and sin may take an end, and iniquity be blotted out, and everlasting justice be brought in place thereof; to the end that visions and prophecies may be fulfilled and the Holy of Holies may be anointed. In which words it seemeth that the Angel did allude by naming 70, unto the 70 years of captivity, prophecied by *Jeremy*; after which ended, the people should be delivered from their temporall bondage in Babylon. And therefore *Daniel* now being in that place, and perceiving the same time to be expired; prayed to God with great instance, to fulfill his promise made by *Jeremy*. Whereto the Angel answered, that it should be done. And as after the expiration of 70 years, God was now to deliver them, from the bodily captivity of Babylon: so was he also after seventy hebdomades more, to deliver them from bondage of sin and prevarication, and that by the anointed *Messias*, which is indeed the *Holy of all Holies*.

Jer. 25. 39.  
Why the  
Angel nameth 70.  
Hebdomades in this place.

This (I say) may be the reason of naming seventy Hebdomades, thereby to allude to the number of the seventy years of that Babylonicall servitude. For that immediately after the Angel appointeth the whole exact number to be threescore and nine Hebdomades; that is, seven to the building of the City and Temple, and threescore and two, from that, to the death of Christ, in these words. *Know thou and mark, that from the end of this speech, to the time that Hierusalem shall be builded, and unto Christ the Captain, there shall be Hebdomades seven, and Hebdomades sixtie two; and the streets and walls (of Hierusalem) shall be builded again though with much difficulty of the times: and after sixty and two Hebdomades, Christ shall be slain. And the people that shall deny him, shall not be his, &c. And then unto consummation and end, shall persevere desolation.*

Dan. 9. 25.  
The exact number of weeks, from the building of the second Temple to the death of Christ. 62.

Now



The account of  
Daniels  
weeks.

Now then if we put these years together, which are here mentioned by *Daniel*: that is, first the seven Hebdomades, which make forty and nine years; and then the threeſcore and two from the reſtauration of Hieruſalem, which make four hundred thirty and four more: we ſhall find the whole number to be four hundred eighty three years. Which being begun from the firſt year of *Cyrus*, as ſome will, (for that he firſt determined the Jews reduction:) or from the ſecond year of *Darius*, as other will, (for that he confirmed and put the ſame in execution:) or from the twentieth year of the ſaid *Darius*, for that then, he made a new edict in the favour of *Nehemias*, and ſent him into Iury: every way they will end in the reign of *Herod* and of *Auguſtus*, under whom Chriſt was born; or in the reign of *Tiberius Ceſar*, under whom he ſuffered. And by no interpretation in the world, can it be avoided, but that this time appointed by *Daniel*, is now out, above a thouſand and five hundred years paſt, while yet the Temple ſtood, and was not put to deſolation. And therefore of neceſſity Chriſt muſt be come about that time, and never more hereafter to be looked for.

The ſixth  
proof.  
The Tradi-  
tions of  
Rabbins.

Thalm. tra.  
Sanhe. cap.  
helec & ali-  
bi.

Thalm. in  
tract. Avo-  
dazara.

The traditions and obſervations of the old Jews themſelves, do marvellouſly confirm this belief of ours, for that they all did run to this one point, that about the time of *Auguſtus* his reign, (wherein Jeſus was born,) the Meſſias ſhould appear. It is often repeated in the Thalmud; that one *Elias* left this Tradition, that the world ſhould endure ſix thouſand years; two thouſand before the law of *Mofes*; two thouſand under the ſame Law; and two thouſand after that, under the Meſſias. Which laſt two thouſand years, by all computation, could not begin much from the birth of Jeſus. And the Rabbins a great while gone, complained in their Thalmud, that there ſeemed to them

in those dayes, 714 years past, since Christ by the Scriptures, should have appeared; and therefore they do marvell why God so long deferreth the same.

Another observation they have upon the words of *Esay*; *parvulus natus est nobis*, a little child is born unto us. In which words, for that they find the Hebrew letter *Mem*, to be shut in the midst of a word; (which is strange in that tongue, for that *Mem* is wont to be open in the midst of words, and shut only in the end:) they gather many secrets. And among other, that since *Mem* signifieth six hundred years; so long it should be after *Esay*, untill the time of Christ. Which account of theirs, falleth out so just: that if you reckon the years from *Achaz* king of Iuda, in whose time *Esay* spake these words, untill the time of King *Herod*, under whom Christ was born: you shall perceive the number to fail little or nothing.

*Esay. 9. 6.*  
An observation of the Cabalists.

*Thalm. in l. Sab. & in tract. Sanhedrin. Esay 7. Mat. 2.*

A much like observation hath R. *Moses* the son of *Maimon* (whom the Jews do hold in extreme great reverence calling him *the doctour of justice*) in his epistle to his countrey men of Africa, concerning the time of Christs appearance. Which he thinketh to be past, according to the Scriptures, above 1000 years, in his dayes: (he lived about the yeare of Christ 1140.) but that God deferreth his manifestation for their sins. To which purpose also appertaineth the tradition of one *Elias*, (as R. *Iosue* reporteth it in the *Thalmud*,) that the *Messias* was to be born indeed, (according to the Scriptures,) before the destruction of the second temple; for that *Esay* saith of the Synagogue *before she was with child, she brought forth, and before the grief of travel came she was delivered of a man child*. That is, (saith he,) before the Synagogue was afflicted and put to desolation by the Romans; she brought forth the *Messias*. But yet (saith he) this *Messias* for our sins, doth hide himself for a time in the sea and other desert places, untill we be worthy of his coming.

The observation of R. *Moses*, R. *Mos. Ben. Maimon. ep. ad Judæos African.*

Rab. *Iosua. ben. Levi. in Thal. tract. Sanhed. c. helec. Esay 66. 7.*

Christ hideth himself in the sea.

To

The obser-  
vation of  
the Thal-  
mud.

Thalm. tra.  
Sanh. c. hel.  
Rad. Johan.  
Ra. Juda. R.  
Nehor. &c.  
Joseph L. 20.  
antiq. cap. 6.  
& 8. & l. 6.  
de bello  
Jud. 15. & l.  
7. c. 9.

To the like effect, is the observation of the Thal-  
mud it self, and of divers Rabbins therein, concerning  
the wicked manners of men that should be at Christs  
appearance upon earth, of whom they do pronounce  
these words. *The wise men in Israel, shall be extin-*  
*guished: the learning of our Scribes and Pharisees shall*  
*be putrified; the schools of Divinity shall be stews at that*  
*time.* Which thing *Josephus*, that lived in the same  
age with Christ, affirmeth to be fulfilled in the time of  
*Herod*; inasmuch, that if the Romans had not destroy-  
ed them, without doubt (saith he) either the earth  
would have opened and swallowed them down, or else  
fire from heaven would have consumed them.

The seventh  
proof.  
Foreboding.  
Tacit. l. 21.  
Sueton. in  
vita Vesp.  
Joseph. de  
bello Juda  
1. 7. c. 11.

All then runneth to this end, both by Scripture, tra-  
dition, observation, and instinct of God himself: that  
about *Herods* time, the true *Messias* should be born.  
And hereof came that common and publick fame, that  
is recorded by *Tacitus*, *Suetonius*, and *Josephus*, (which  
was also written in open sight, upon the chiefest  
Tower of the City of Hierusalem:) that out of Ju-  
ry should rise, *A generall Lord of the universall world.*  
Which Prophecy as the Romans either contemned, or  
turned another way, applying the same afterward to  
*Vespasian*: so the Jews understood it of their *Mes-*  
*sias*, and *Herod* feared the matter greatly, and for  
that, was so watchfull to extinguish the line of *David*  
as hath been shewed.

The eighth  
proof.  
The general  
expectation  
of the peo-  
ple.

Joh. 1.

Hereof also it did proceed, that the Magi, or wise  
men of the East, attended so diligently about that  
time, to expect the Starre that *Balaam* had promised  
at the coming of this King. Herehence also it was,  
that the whole people of Jury, remained so attent at  
this time, more then ever before or since, in ex-  
pecting the *Messias*. Whereupon as soon as ever  
they heard of *John Baptist* in the desert, they ranne  
unto him, asking if he were Christ? As afterward  
also

also they flocked to Jesus, demanding, *Art thou he which is to come, or do we expect another?* Which words import, the great expectation wherein that people remained in those dayes. Neither wanted that expectation in the chief Governours themselves, as may appear by that speech of theirs to Jesus, *How long wilt thou kill us* (with this expectation?) *if thou be Christ, tell us plainly.*

Of which same, expectation, and greedy desire of the people, divers deceivers took occasion to call themselves the Messias in those dayes, and the people followed them presently; which thing had not happened in any Age before. And among other, there is named one *Judas Gaulonites*, or *Galileus*, (as S. *Luke* calleth him) and another *Judas*, the sonne of *Ezechias*, both of them very wicked and licentious fellows. One also called *Atonges*, a shepheard: and two other, named *Theudus* and *Egyptius*, most notable deceivers. And above all, there was one *Barcozban*, who (as the *Thalmud* saith) for thirty years together, was received for the Messias, by the Rabbins themselves, untill at last they slew him, for that he was not able to deliver them from the Romans. Which facility in the people when *Herod* saw, he caused *Nicolaus Damascenus* (as I noted before) to devise a pedigree for him from the antient Kings of *Juda*: and so he, as well as others, took upon him to be the Messias, whom divers carnall Jews, that expected the Messias to be a magnificent King (as *Herod* was) would seem to believe, and divulgate abroad, and thereof in the Gospel, they are thought to have been called *Herodiani*; that is, Herodians or followers of *Herod*, who came to tempt Christ with the Scribes and Pharisees.

Wherefore, to conclude, at length this weighty Point, of the time of Christs appearing; seeing that about the birth of Jesus under *Herods* reign, there concurred

Divers false Christs did rise in Turky.

Acts 5.  
Ioseph. l. 17  
c. 8. & l. 18.  
c. 1. & 2. & l. 20. c. 2. & 6.

Talm tract.  
Sanh. cap.  
helec. Rab.  
Mof. Ben-  
Maim. in  
Sententiis.

Nicol. Da-  
mascenus,  
Ioseph l. 14.  
antiq. cap. 2.

Mat. 22.  
Mar. 3. & 12

The conclusion of this first consideration of the time.



concurred so many signs and arguments together, as the generall peace of the Roman Empire; the defection of the Line and Regiment of *Juda*; the open decay of the second Temple; the just calculation of *Daniels* Hebdomades; the attestation of Oracles; the observation of Rabbins; the publick fame and expectation of all the Jews, together with the palpable experience of more then fifteen hundred years past, since *Jesus* appeared, wherein we see the Jewish people, in vain to expect another *Messias*, they being dispersed over all the world, without Temple, Law, Sacrifice, Prophet, or Promise for their Redemption: (which never happened to them, untill after *Jesus* death, for that in all other their banishments, captivities, and afflictions, they had some prophecy, consolation, or promise, for their delivery:) these things all (I say) considered, and put together: we may most undoubtedly and assuredly conclude, that *Jesus* was born at the just time appointed and fore-told by Gods holy Spirit, and consequently, that he onely was the holy true *Messias*, and Saviour of the world, which yet shall better appear by examination of other things that are to follow.

The 2. Consideration,  
Christ his Birth.

In the second consideration, there come to be weighed these points following; the Line and stock of *Jesus*, his manner of Conception, the place of his Birth, his Circumcision and Name, his adoration by the Magi, his Presentation in the Temple, and his flight to Egypt.

I.  
*Iesus* Line.

“ 3 Reg. 7.  
Psal. 80  
Esa. 11.  
Matth. 1.  
Luke 3.

For his Line and Stock, there was never man denied or doubted, but that *Jesus* was directly of the Tribe of *Juda*, and descended lineally by his mother of the peculiar house of *David*, (“according as it was fore-told that the *Messias* should do,) which is proved most clearly by the two genealogies and pedegrees, set down by *S. Matthew* and *S. Luke*, of the blessed Vir-

gins,

gins, whose descent from *David* to *Joseph*, that was of the same Tribe and kindred with her. And it is confirmed by their repairing to Bethlehem, (when proclamation was made by "*Cyrenius* in *Augustus* name, that every person should repair to the head city of their Tribe and Family, to be cessed for their Tribute) seeing that Bethlehem was the proper city onely of them that were of the house and line of *David*, for that King *David* was born therein. And finally, it is evident by that the Scribes and Pharisees, who objected matters of much lesse importance against *Jesús* then this, (as that he was a Carpenters sonne, thereby to depose him for his poverty) yet never objected they against him, that he was not of the house of *David*. Which they would never have omitted, if they might have done it with any colour, for that it would have weighed more against him then all the rest; and would have in one word dispatched the whole controversie. Nay, I adde further, that it remaineth registred in the Jews Thalmud it self, That *Jesus of Nazareth Crucified, was of the Bloud Royall from Zorobabel, of the house of David.*

" Of this matter, writeth Ioseph l. 18. c. 1. ant

1 Reg 17  
2 Reg. 2.

Mat. 13  
Luke 6

Thal. tra. 8.  
Sanh. Nig  
mar had.

For the manner of his Conception, and of the Message or Annunciation made unto his mother by the Angel, albeit it depend principally upon the relation and credit of the Virgin her self, who onely was privy thereunto; and upon the testimony of *Joseph*, to whom it was revealed by the same Angel afterward: yet he that shall consider the circumstances of the thing it self: as first, the simplicity of both the reporters. Then, how that it is not likely, that *Joseph* being just, (as he is described) would have concealed a thing so much against himself, and against the Law, if he had not some way been assured of the truth. Thirdly, the innocent age of the blessed Virgin, who was not past fourteen years old at that time, as

S. Au-

2.

The manner of his conception.  
Luke 2.

Mat. 1

August. li. 4  
de Trin. c. 5  
& l. cont. Ju-  
deos, cap. 5.  
Chrysost. in  
cap. 1. Luke.

S. *Augustine* and other antient Fathers do prove by manifest arguments : All these things, I say, do make it improbable, that she would invent such a matter of her self. And finally, the strange Prophecy, which she uttered in her Canticle of *MAGNIFICAT*, and which we see now fulfilled, albeit at that time very unlikely; to wit, *That all generations should call her BLESSED*. These circumstances, he that shall consider, cannot but see that the matter must needs be true.

3.  
The manner  
of Jesus Na-  
tivity. Isa. 7.

Parthenos  
Rab. Simeon  
Ben. Johai,  
in c. 2. Gen.  
Rab. Mos.  
Hadar in  
Psal. 84. 12.

And as for the kind and manner of his Nativity, most manifest it is by Scripture, that the *Messias* was appointed to be born of a *Virgin*; for so saith *Esay* plainly : *Behold, a Virgin shall conceive, and bring forth a sonne*. And *Esay* appointeth this to King *Achaz*, for a wonderfull and strange sign from God. Which he could not have done in reason, if the Hebrew word in that place might have signified a young woman onely, as some later Rabbins will affirm; for that it is no sign nor strange thing, but very common and ordinary for young women to conceive and bring forth children. Wherefore the *Septuagint* do very well translate it in the Greek, by the proper name of *Virgin*; and so also did the elder Jews understand it, as Rabbi *Simeon* well noteth. And Rabbi *Moses Hadarsan* of singular credit with the Jews, upon these words of the *Psalme*, *Truth shall bud forth of the earth, &c.* saith thus. Here Rab. *Joden* noteth, that it is not said, *Truth shall be ingendred of the earth* but *truth shall bud forth*; to signifie thereby, that the *Messias*, who is meant by the word *Truth*, shall not be begotten, as other men are, in carnall copulation. Thus farre Rabbi *Moses*, who in another place, that is upon the 25. Chapter of *Genesis*, alledgeth Rab. *Berachias* to be of the same opinion, and to prove it out of the 109. *Psalme* ver. 4.

The same is proved also by the plain words of *Ier. 31.22.*  
*remy: God hath created a new thing upon earth, A woman (shall inviron (or inclose) a man.* That is, she shall inclose him in her womb, and bring him forth, after a new and strange manner, without generation of man. And finally, Rabbi *Hacadosch* proveth by *Cabala*, out of many places of Scripture, not onely that the mother of *Messias* shall be a Virgin, but also that her name shall be *Mary*. All the ten *Sybil*s in like manner, according as *Betuleius* setteth out their prophecies, do make speciall mention of the mother of *Messias*, that she shall be a most pure and holy Virgin: so that this matter was revealed very clearly both to Jew and Gentile before it came to passe. And *Clem. Alexandrinus* writeth, that *Simon Magus*, to the end he might not seem inferiour to *Jesus* in this point, feigned that he was also born of a virgin, as *Jesus* was.

Rab. Hacadosch  
quest. 3. in  
Ea. cap. 9.

Betuleius  
in l. de car.  
Sybil.

Clem. in re-  
cognit.

That *Bethleem* where *Christ* was born, was the peculiar place preordained by God for the birth of the *Messias*, the Prophet *Micheas* fore-told plainly, when he uttered divers ages before *Christ* was Incarnate, these words. *And thou Bethleem Ephrata, art but a little one in respect of thousands in Juda: and yet, shall there come forth of thee, one that shall be the RULER of Israel: and his coming forth is from the beginning, and FROM THE DAYES OF ETERNITY.* By which words is plainly expressed, that albeit *Bethleem* were but a little poor town, as indeed it was, in comparison of many other in *Juda*: yet therein should be born temporally that Governour of *Israel*, whose divine birth was before the worlds foundation, and from all eternity. And so do interpret this place, both *Jonathan Ben Uzziel*, the great Author of the *Chaldee Paraphrase*, who died 28. years before *Christ* was born, and also *R. Selmoh* and *Hacadosch* in their Commentaries upon this place of *Micheas*.

4.  
The place  
appointed  
for the birth  
of the Mes-  
sias. Mich. 5



"Gen. 35.  
& 48.  
1 Para. 2.  
Psalms 131

† This he  
saith for  
that in Da-  
vids time.  
Bethleem  
stood nigh  
unto woods  
Mat. 2.  
Orig. cont.  
Cell;

The same thing fore-told *David*, of *Ephrata*, or *Bethleem*, for both names do signifie one thing, as appeareth by the former place of *Micheas*, and others, "when talking of the *Messias*, and being desirous to know where he should be born, he saith: *I will not go in into the tabernacle of my house, nor into my bed; nor will I give my eyes sleep, or rest to the temples of my head; untill I find out the place that is appointed for my Lord; the tabernacle, or house, for the God of Jacob.* And then the myserie being revealed unto him, he saith presently: *Behold, we have heard of it now in Ephrata, or Bethleem; we have found it out in the fields † of wood.* And to shew how he revered the place for that cause, he addeth immediately: *We will adore in the place where his feet have stood.* Whereby he fore-prophecieth, not onely the adoration used after in that place unto *Jesus* by the *Magi*, or three *Kings* of the *East*; but also of all other adoration used in the same place in the memory of *Jesus*, by other devout *Christians* untill this day. For which respect *Origen* saith, that the place of *Bethleem* was most famous and renowned in his dayes.

5.  
The Angels  
singing.

For the *Angels* appearing to the shepherds in the night of the *Nativity*, there can be no more said, but the credit, honesty, and simplicity of them that reported it; and likely it is, they would never feign a thing that might have been refuted by testimony of the shepherds themselves, if it had been false.

6.  
The name  
Jesus.

Of the name of *Jesus*, given to him in his *Circumcision*; it was to be seen set down in a book, that howsoever it were not *Scripture*, yet was it extant in the world before *Christ* was born. I mean the fourth book of *Esdras*, which hath these words in the Person of *God the Father*, *Behold, the time shall come, when the signs shall appear that I have told, &c. And my Son Jesus, shall be revealed with these who are with him,*

4 Esd. 7.

Chap.

&c. And after those years my sonne CHRIST shall die, and the earth shall render those that sleep therein.

Rabbi *Hacadosch* also proveth by art Cabalist, out of many places and Texts of Scripture, that the Messias name at his coming shall be JESUS. And among other, he addeth this reason: That as the name of him who first brought the Jews out of bondage into the land of Promise, was *Jesus* or *Josue*, (which is all one:) so must his name be *Jesus*, that shall the second time deliver them from the bondage wherein they are, and restore them to their old and antient possession of *Jury*, which is the chief benefit they expect by the Messias.

Rab. Hac. in  
Esa. 9. Gen.  
49. & Psalm  
71: & 95.  
Note this  
reason.

Finally, it is not probable that the Virgin *Mary* should feign this Name of her self, for that among the Jews there were many other names of more honour and estimation at that time: as, *Abraham*, *Isaac*, *Jacob*, *Moses* and *David*. And therefore if she would have feigned any, it is like she would have taken one of them, as soon as this, which had not been the name of any great Patriarch.

There followeth the coming of the three Magi or Wise-men from the East; of whom \* *Cyprians* words are, *It is an old Tradition of the Church, that the Magi of the East, were Kings, or rather little Lords of particular places*, Which is to be understood, such little Kings, as *Josuah* slew thirty in one battel. And it is to be noted, that S. *Matthew* maketh mention of the coming of these Kings to *Jerusalem*, as of a known and publick matter, whereof all *Jerusalem* and *Jury* was able to bear him witnesse. For he talketh of their open coming to *Jerusalem*; and of their inquiry for the new born King; of their speech and conference had with *Herod*; as also of *Herods* consultation with the Scribes and Pharisees, about the place of the Messias birth. And finally, he sheweth the most pitifull

7.  
The coming  
of the three  
Kings Mat. 2  
\* Cyp. ser.  
de Bap. &  
idem Tert. l.  
3. con. Mar.  
cion. Hillar.  
l. 4. de Trin.  
lof. 12.

"Fourteen  
thousand, as  
saith the  
Liturgy of  
the Ethio-  
pians, and  
Calend.  
Græcorum.

Epiph. hæ-  
ref. 51.

Ammon.  
Alex. in  
Harm.  
Niceph. l. 1.  
cap. 13.

Basil. ser. in  
nat. dom.

Suet. in Vef.  
pal. c. 4. Jo-  
seph. li. 7. de  
bel. c. 12.  
Num. 24.

Prophecies  
of things  
that should  
fall out in  
Bethleem.  
Num. 24.  
Psal. 71. 10.

murder that ensued of almost "infinite Infants, in all the circuit of Bethleem for this matter. Which could not be a thing unknown to all Jury, and much lesse feigned by S. *Matthew*, for that he should have given his adversaries the greatest advantage in the world; if he had begun his Gospel with so notorious and open an untruth, which might have been refuted by infinite persons that were yet alive.

*Epiphanius* is of opinion, that these Kings arrived in Jerusalem two years after Christs Nativity; for that *Herod* slew all Infants of that age. But other hold more probably, that the starre appeared unto them two years before Christs Nativity, so that they came to Bethleem, the thirteenth day after Christs birth, according as the Church doth celebrate the Epiphany. S. *Basil* thinketh, that they were learned men, and might by their learning and art-magick (wherein those countrey-men at that time were very skilfull) understand and feel, that the power of their Heathen Gods was greatly diminished and broken. They might also be stirred up with that common brute and generall prophecy, spread over all the East in those dayes, as both *Suetonius* and *Josephus* do record: *That out of Jury should come an universall King over all the world.* By these means (I say) and by the Prophecy of *Balaam*, left among them from *Moses* time, (for he was a Gentile) whereby was signified, that a Starre should rise and declare a great and mighty King in Israel; they might be induced at the sight of this Starre, to take so long a journey as they did towards Jury.

This Starre (as I have said) was fore-told by *Balaam*, a Heathen Prophet, above 1500. years before it appeared. And after *Balaam* again, it was prophesied by *David*, that Kings of Arabia, Saba, and other Eastern countreys should come and adore Christ, and offer both gold and other gifts unto him. The murder

also

also of those infants of Bethlehem was presignified by *Jeremy*, in the weeping of *Rachel*, for the slaughter of her children : which *Rachel* was buried in Bethlehem, and for that cause, those infants were called her children, albeit she were dead above two thousand years before they were slain, and above fifteen hundred before *Jeremy* wrote the Prophecy. Amongst which infants, *Herod* also for more assurance, slew an infant of his own. For that (as *Philo* noteth) he was descended by his mother of the line of *Juda*. Which cruelty coming to *Augustus* ears, he said (as *Macrobius* reporteth,) that he had rather be *Herods* Swine, then his sonne; for that, he being a Jew, was forbidden by his Religion to kill his Swine, though not ashamed to kill his sonne.

*Jer. 31. 15.*  
*Gen. 35. 18.*

*Philo. l. de temp.*

*Macrobius. l. Saturnal. c. 4.*  
*Augustus speech of Herod.*

The same Starre whereof we speak, is mentioned by divers Heathen Writers; as by *Pliny*, under the name of a Comet (for so they termed all extraordinary Stars,) which appeared in the latter end of *Augustus* dayes, and was far different from all other, that ever appeared. And therefore, contrary to the nature of those kind of Stars, it was adjudged by the whole colledge of Southsayers, to pretend universall good unto the earth, and for that cause, had an image of metall erected to it in Rome, and (as *Plinies* words are,) *Is Cometa unus, toto orbe colitur*: that onely Comet, is worshipped throughout the whole world.

*Plin. l. 2. c. 25.*  
*Heathen testimonies for the Star which guided the wise men.*

*Origen* also, writeth of one *Cheremon* a Stoick, that was much moved with the consideration of this Star, and for that after the appearance thereof, he perceived the power of his Gods decayed, took a journey into *Jury*, (in company of other Astronomers,) to inform himself further of the matter. Whereunto *Chalcidius*, a Platonick doth adde, that the Chaldean Astronomers did gather by contemplation of this Star, that some God descended from

*Origen. cont. Cellum.*

*Chalcid. apud Marf. Ficin. tract. de Rella. Mag. Sybil. Samia apud Bernl.*



heaven to the benefit of mankind. And finally, the Sybils talking of the coming of Christ, affirmed plainly, *Rutilans eum sydus monstrabit*, a blazing Star shall declare his coming. Which prophecy *Virgil* the Poet having read in *Augustus* time, and soon after having seen the same fulfilled: applied it (as I shewed before of all the rest,) to the flattering of *Cesar*, and therefore he saith in the place before alledged.

Eglog. 4.

*Ecce Dionæi, processit Cesaris astrum.*

Behold the Star of *Cesar* (descended of *Venus*,) hath now appeared; which Star indeed, was the Star of *Cesar*s Lord and Master,

Luke 12. 7.

The preservation of Jesus of Jerusalem.

After forty dayes past over, *S. Luke* reporteth; how *Jesus* by his mother was presented in the Temple of Jerusalem; and therewithall recounteth two strange things that happened at the same time: to wit, that two grave and reverend persons, *Simeon*, surnamed Just: and *Anna*, the Prophetesse: (both of singular sanctity amongst the Jews:) coming into the Temple at the very time, when *Jesus* was there in his mothers arms: tooke notice of him, and acknowledged him publickly for the Messias and Saviour of the world. Foretelling also, by the spirit of prophesie, divers particular things that were to ensue, both to Christ and Christians, especially to his mother the blessed Virgin. Which things being published at that time, and confirmed afterward by the event: do well declare, that this narration of *S. Luke*, could not be forged: as do also the number of particular circumstances set down about the time, place, and persons, most notoriously known to all Jerusalem. For, as for *Anna*, she had lived from her youth untill fourscore years of age in the Temple: and thereby was known to the most part of Jury. And as for *Simeon*, he was the scholar of the most famous *Hillel*, and condisciple to *Jonathan* maker of the Chaldee paraphrase, of whom

Anna the prophetesse.  
Simeon.

Thal. traç.  
p. 100.  
A. 100.

whom I spoke before : and the Jews Thalmud confesseth, that by the death of these two men ( but especially of *Simeon*, ) failed the spirit of the great Synagogue called *Sanhedrin* : which after the captivity of Babylon, untill *Herods* time, supplied (in a sort) the spirit of prophecy, that was expressly in Israel before the said Captivity.

Thal. tract.  
Joma. cap.  
Tereph.  
Gecalpi.

Of Christs flight into Egypt for fear of *Herod*, Saint *Luke* well noteth, that it was prophesied by *Osee* long before ; *That God would call his some out of Egypt*. And the Prophet *Esay* describeth the same very particularly, when he saith ; *Behold our Lord Jehovah, shall ascend up, ( or ride ) upon a light cloud ; ( which was his flesh or humanity ; and shall go down into Egypt ; and all the Idols of Egypt shall shake at his presence*. Which later point, *Eusebius* sheweth that it was fulfilled most evidently, in the sight of all the world : for that no Nation came to Christian religion with so great celerity or with so great fervour, as did the Egyptians : who threw down their Idols before any other heathen Nation. And as they had been the first in idolatry to other countreys : so were they the first, by Christs coming unto them, ) that afterward gave example of true return to their Creatour. It followeth in *Esay* : *And I will give up Egypt into the hands of cruel Lords : and a Potent King shall take dominion over them*. Which was fulfilled about the very time wherein Christ was to come. For that then, after many spoils and cruelties exercised upon Egypt by the Roman Lords and Princes, *Pompey*, *Cesar*, *Antoine*, and others : in the end, *Cleopatra* their queen, ( that was the last of all the blood and line of the *Ptolomies*, ) was enforced to flee herself ; and so *Augustus* the Emperour, took possession of all Egypt, and subjected it as a Province, to the Romans Empire.

Christs  
flight into  
Egyp.  
Luc. 2.  
Osee 11.  
Esay 16.

Euseb. l. 6.  
dem. c. 20.  
& l. 9 c. 23,  
4.

The benefit  
that Egypt  
received by  
Christs  
flight unto  
it,

But consider, you how *Esay* concludeth the matter, after all these temporal afflictions, threatened against Egypt: & confesse, that such adversity, is no sign of Gods disfavour to them who receive it. For thus saith God, after all his comminations. *In that day, there shall be an Altar of Jehova in the middest of Egypt: they shall crie to God in their tribulation and he shall send them a Saviour &c. Blessing shall be in the middest of that land, to whom our Lord God of hosts hath given his benediction saying: Blessed is my people of Egypt.* And here we make an end of our second consideration.

The third  
consideration.  
The life and  
actions of  
Jesus.

In the third place, there cometh to be considered, (according to our former division,) the life, conversation, doctrine, and miracles of Jesus. And first, touching things done by him after his coming out of Egypt, ) which might be about the sixth or seventh year of his age, ) untill his Baptisme by Saint *John*, (which was the 30.) there is little recorded, either in Prophane or Ecclesiasticall Writers. For that, as Saint *Justin*, Saint *Chrysostome*, Saint *Augustine*, and others do write: he bestowed that time in the common exercises and labours of mans life: thereby to shew himself true man, and give demonstration how much he detested idlenesse.

Just. in Tri-  
pho. Chrys.  
in Iohan.  
Aug. l. 4. de  
Trinit. c. 5

Of S. John  
Baptist.

Joseph. l. 18  
antiq. c. 7

Of Saint *John* Baptist, all Hebrew writers of that time do make mention, with exceeding praise and admiration of his holinesse: especially *Josephus*, that lived immediately after Christs dayes, saith: he was, *Vir optimus: Judeos excitans ad virtutum studia*. A most excellent man, stirring up the Jews to the exercise of virtue. He addeth also, that partly for fear of the great concourse of people, which flocked unto him: and partly by the sollicitation of *Herodias* concubine and brothers wife to *Herod Antipas*, the great *Herods* son: (for whose cause he had turned off his own wife, daughter of *Arctas* King of the Arabians: ) he was apprehen-

hended, and imprisoned in the Castle of Acherun, and therein soon after, put to death. Which murder *Joseph* esteemed to be the cause of all the misery which ensued afterward to *Herod* and his whole family.

Of this man it was written by *Malachy* the Prophet: *Behold, I send my messenger (or Angel) before me: and he shall prepare the way before my face, and presently shall come to his Temple, the Ruler whom you seek, and the Messenger of the Testament which you desire.*

Which prophecy was fulfilled most evidently, when upon the preaching of *S. John*, Christ came unto him: *S. John* had never seen him before: yet he acknowledged him for the *Messias*, in the presence of infinite people: and his acknowledgment was confirmed by the visible descending of a dove and voice from heaven, in the sight and hearing of all the people present, according as three of our Evangelists do report. Which they would never have presumed to do: had not the matter been most evident and without all compasse of denyall or contradiction.

*S. John* behaviour towards Christ.

Mat. 3.  
Mar. 1.  
Luc. 3.

And truly, no one thing in all this story of *Jesus* life, doth more establish the certainty of his being the true *Messias*: then that *John* Baptist, (whose wisdom, learning, virtue, and rare sanctity, is confessed and recorded by the writings of all our adversaries:) should refuse the honour of *Messias* offered to himself, and lay it upon *Jesus*: as also, should direct those disciples that depended of him, to the only following and embracing of *Jesus* doctrine. Which is most evidently proved that he did: for that of so many followers and disciples as himself had: no one appeared ever after, that was not a Christian.

When *Jesus* was baptized, he began to preach: and his whole doctrine was directed to the manifestation of his Fathers will, and amendment of mans

2.  
The preaching and doctrine of Christ.

life. Christ.



Jesus  
Deut. 6.  
Mat. 2.

Heathen  
doctrine.

Irish cere-  
monies.

Turkish Al-  
coran.

The compa-  
rison of  
Christs law  
with that of  
Moses.  
Mar. 5.

The effect  
of Christs  
doctrine.

life. It tended, all to this one ground and principle: *Thou shalt love the Lord, with all thy soul, and thy neighbour as thy self.* it was plain, easie, perspicuous, and evident, though it treated of most high mysteries. It had neither pomp nor pride of Rhetoricall words, nor flattering of mans wickednesse, as the doctrine of many Philosphers had. Neither consisted it, of unprofitable externall ceremonies (as the later observations of the Jewish law did,) nor was it fraught with carnality and spirit of this world, as the Turkish Alcoran, and other Sectaries doctrine is. But all was simplicity, all was spirit, all was truth, all was honesty, all was humility, all was charity.

It took away or disannulled, no one perfect or spirituall point of *Moses* law; but rather revived, interpreted, fulfilled, and made perfect the same. For whereas that commanded externall observance; this added also, internall obedience. Whereas that said, love your friends; this adjoynd, love also your enemies. Whereas that commanded, we should not kill; this further commandeth, to speak no angry words. Whereas that prohibited to commit actuall adultery: this also forbiddeth to covet in mind. Whereas that said, take no interest or usury of Jew that is thy countreyman; this saith, take it of no man whatsoever. Whereas that accounted every Jew onely to be thy neighbour; this teacheth every person living to be thy brother. Whereas that taught thee, to offer up a Calf or a Sheep, or an Ox, for thy sinnes; this instructeth thee, to offer up a contrite heart, in the blood of him that died for all, with a firm purpose of amendment of life. And finally, this doctrine tendeth wholly to the true, sincere, and perfect service of God thy Lord, that made and redeemed thee, to the exaltation of his onely name, power, goodness, and glory: to the depression of mans pride, by dis-

lib. 1.

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discovering his misery to the contempt of this world, and vain pomp thereof : to the mortification and subduing of our sensuall appetite : to the true love and unfeigned charity of our neighbour : to the stirring up of our spirit : to celestiaall cogitations : to peace of conscience, tranquility of mind, purity of body, consolation of our soul. And in one word, to reduce mankind again to a certain estate of innocency, simplicity, and Angelicall sanctity upon earth, with his eye fixed onely, in the eternall inheritance of Gods kingdom in heaven.

This was the doctrine delivered by Jesus ; which is the same, that Gods Prophets foretold, should be delivered by the Messias. And as for his life and conversation ; by the testimony of his greatest adversaries, it was more admirable, then his doctrine : his life being a most lively table, wherein the perfection of all his doctrine was expressed. A man of such gravity, as never in his life he was noted to laugh : of such humility ; as being the sonne of God, he scarce, used in this world the dignity of a servant : of such sweet and mild behaviour ; as all the injuries of his enemies, never wrested from him one angry word. Finally, he was such an one, as he was described by *Esay*, so many ages before he was born, in these words : he *shall not cry nor contend, nor shall any man hear his voice in the streets : he shall not crush a broken reed, nor tread out a little Flax that lieth smoking on the ground.* And an other Prophet, not long after him brake forth into this speech, upon consideration of the behaviour that should be in the Messias : *Rejoyce thou daughter of Sion, triumph thou daughter of Jerusalem : for behold, thy King shall come unto thee, thy just Saviour : he is poor and humble, &c.* And as the Prophets did foretell the virtue and sanctity of the Messias ; so the Devils themselvs could not but confesse the same, to have been

3.  
The life and  
conversation  
of Jesus.

Esa. 42.

Zich. 9.

Porphyr. l.  
de laud.  
1 h lof.

Joseph. l. 18.  
antig c. 7.

Of Jesus  
Miracles.

Predictions  
of the Mes-  
sias mira-  
cles.

I ac l 4. div.  
Instit. c. 15.

been fulfilled in the person of Jesus : as is most evident by the testimony of *Porphyr*, a professed enemy of the Christian name. Who after consideration of divers Oracles uttered by his Idols, touching Jesus : he breaketh into this confession. *It is exceeding wonderfull, what testimony the Gods do give of the singular piety, and sanctity of Jesus : for which they avouch him rewarded with immortality: but yet these Christians are deceived in calling him God.* Thus much writeth *Porphyr*. And last of all, *Josephus* the Jew, that was born immediately after him thus. *There was at this time one Jesus, a wise man, if it be lawfull to call him a man : a worker of most wonderfull miracles, and a Master and teacher of all such men, as willingly were content to embrace the truth.*

In which testimony of *Josephus*, we see mention also of Jesus miracles, which is the next thing whereof we are to consider. And as *Josephus* in this place, being a Jew, beareth witnesse that Jesus performed many strange miracles: so most apparently, and according to the interpretation of *Josephus* in this place, were the same miracles foretold by the Prophets of God, that they should be done by the true Messias, So *Esay* in his 25. chapter describeth at large, how the Messias at his coming shall declare his commission by giving sight to the blind, hearing to the deaf, speech to the dumb, and agility of body to the Lame and Cripple. And that which is more marvellous, God revealed this point very particularly to the Gentiles by the Sybils, among whom one of them wrote thus of Christ to come, as *Lactantius* recordeth. *He shall do all by his onely word : he shall cure all infirmities: he shall raise the dead, he shall make the lame to run and skip, the deaf shall hear, the blind shall see, and the dumb speak. In five loaves and two fishes, 5000 persons shall be satisfied : and the fragments shall fill 12 baskets, to the hope of many.* He shall command

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the winds, and walk upon the furious sea, with his feet of peace. And after divers other Greek verses to his purpose, she concludeth in these words: *Men shall say, that I am a mad and lying Prophetesse, but when all these things shall come to passe, then remember me, for then shall no man say more, that I was a liar, but rather the Prophet of the great God.*

To these predictions of Prophets in Jury, and among the Gentiles, do agree the Doctors of the Jews themselves in many places of their Thalmud; to wit, that the Messias shall be most wonderfull in working miracles. And in their publick Commentary upon Ecclesiastes, they have these words. *All the former miracles of Prophecies and Saints, shall be nothing to the miracles of the Messias when he cometh.* And thus much of the fore-telling of Christs miracles. But now for the fulfilling thereof in Jesus; that is, how these predictions were performed in the stupendious works and actions of our Saviour, there is no difficulty. For that besides the former testimony of *Josephus*, (which were sufficient in this case) the Jews themselves do grant and record Jesus miracles in divers treatises of their Thalmud: yea, they make mention of many wonderfull things which Jesus did, that are not written by our Evangelists. The same doth *Mahomet* in his Alcoran; affirming, Jesus the Sonne of *Mary*, to have been a great Prophet, and to have wrought his miracles by the onely power and Spirit of God: and that himself was sent to confirm Jesus Doctrine, saying onely in the point of his God-head, wherein he saith, that Jesus went too farre, and had a check for the same Gods hand when he returned to heaven.

Thus much do these enemies confesse of Jesus miracles. Which, as it is much, coming from such witnesses: so if they would either deny or dissemble the same, they might be proved against them by most evident reasons

Thal. tract.  
Beracoth ca  
mermathas  
Colin.

Misdrasch  
Cohelerth,  
cap. i.

The confes-  
sion of Jesus  
miracles by  
his enemies  
Thal in trac  
Auoda Zara  
Misdrasch  
Cohelerth.  
Alcoran.  
Azor. 1, 4  
11, 13.



reasons : especially in two Points, wherein there can be no probability of deniall.

The calling  
of the A-  
postles.  
Ioseph. 1. 18  
antiq. cap. 4

The first, is the calling and retaining of his Apostles and other followers, (whereof *Iosephus* also in the place before alledged, maketh mention, as of a great miracle;) who were of divers callings, states, conditions, trades, and occupations in the world. And yet all, upon the sudden, left both father, mother, wife, children, and other temporall respects, and followed him, who had nothing to give or promise them in this world. A man that never spake them fair, nor uttered Doctrine, that was not repugnant to the sensuality of this life, as may appear by their own writings and testimonies of him. A man, that was contemned by the better sort, as then it might seem; that is, by the wise and learned of that countrey; and especially, disliked by them that were in government, as a dangerous and troublesome man to the State. One that had neither friends in the world to bear him out, nor house to put his head in: and yet, notwithstanding all this, that worldly men and women, and some such also as were great sinners, and loose livers before, should leave all their worldly hope, stay, and condition, to follow such a man, with so great inconveniencies, losses, dangers, and disfavours as they did; and should continue with him in all his afflictions, and be content to die and lose their lives, rather then forsake him, or abandon his service: this (I say) is such a miracle, as never in the world fell out the like, and must needs be granted by the enemy, to be supernaturall.

A great Miracle.

The miraculous fact  
of Iesus,

The second Point is of externall things and facts done by Iesus, above all power of humane ability, the sight and knowledge of all the Jews; which facts were published by our Evangelists, and especially by *S. Matthew*, in the Hebrew tongue, while yet the persons were alive upon whom they were wrought, or in

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finite other that might be witnesses thereof. As for example, the raising of *Lazarus* in Bethania, that was a village but a mile or two distant from Jerusalem; at whose death and buriall (being a Gentleman) many Scribes and Pharisees must needs be present, (according to the Iewish custome at that time reported by *Josephus*;) and they saw him both deceased, interred, and the funerall feast observed for him, as also raised again by Iesus after four dayes of his buriall. With whom they did both eat, and drink, and converse, after his return to life; and every day might behold him walking in the streets of Ierusalem. This story (I say) how could it be feigned?

I. John 11.

Ioseph. l. 17  
antiq. ca. 11

So in like manner, the raising of the Archi-synagogues daughter, whose name is affirmed to be *Jairus*, with divers other circumstances, that do make the thing most notorious. The raising of the widows sonne before the gate of the city of Naim, in the presence of all the people that bare the Corps and stood about it. The healing of the Cripple in Ierusalem, that had lain eight and thirty years lame at the Pools side, or bath, called *Probatika*: which miracle was done also in the sight of almost infinite people. The casting out of a legion of Devils, from a man that for many years together was known to live possessed in the mountains; which Devils, by peculiar licence obtained of Iesus, to enter into a heard of Swine, and so presently carried two thousand of them away into the sea and drowned them: whereupon, the whole countrey about, of the people called *Cerasines*, being stricken with fear upon sight of the fact, besought Iesus most humbly to depart from their borders. The feeding and filling of more then five thousand men, besides women and children, with five barley loaves and two fishes onely. The turning of water into wine, at the marriage of Cana, in the presence of all the guests. The healing

2.

Mat. 9.  
Mark 5.

3.

Luke 7.

4.

John 5.

5.

Mat. 8.  
Mark 5.

6.

Mat. 14.  
Luke 9.

7.

8.

Luke 14.

of

of him by a word onely, that had an incurable dropſie, and this at the table of a principall Phariſee, and in the ſight of all that ſate at dinner with him.

The conclu-  
ſion of this  
conſidera-  
tion.

Theſe (I ſay) and divers other ſuch miracles, which were done in the preſence and ſight of ſo infinite people, and recorded by our Evangelifts at ſuch time, when many deſired to diſcredit the ſame, and might have done eaſily, by many witneſſes and authority, if any part thereof had been ſubject to calumnation, cannot in reaſon or probability be doubted of. And therefore I muſt conclude, that ſeeing theſe things are above all power of humane nature, and could not be done but by the finger and virtue of God himſelf; conſidering alſo, that it is impoſſible, that God ſhould aſſiſt, or give teſtimony to falſhood: it muſt needs enſue, that all was true and ſincere which Jeſus affirmed: and conſequently, ſeeing he affirmed himſelf to be the Sonne of God, and the true Meſſias, it muſt needs follow by theſe miracles, that he was ſo indeed; which is the ground of that ſpeech of his to the faithleſſe Phariſees, *If you will not believe my words, believe my deeds*, And thus much of Jeſus Life, Doctrine, Con- verſation, and miracles.

John 10.

The 4. Con-  
ſideration.  
The Paſſion  
and Reſur-  
rection.

There remaineth now onely the fourth and laſt con- ſideration of this Section; which is, the Paſſion, Re- ſurrection, and Aſcenſion of Jeſus. And about his Paſſion, there is little or no controverſie; for that all his enemies do agree and grant, that he was betrayed by his own Diſciple, apprehended, afflicted, and deli- vered up by the Jews, and finally put to death upon a Croſſe by the Gentiles. The teſtimony of *Joſephus* may ſuffice for all herein. Whoſe words are, *That the principall Jews of his countrey, having accused and delivered over Jeſus to Pilate, (that was Governour of Jury for the Roman Emperour,) he adjudged him to the Croſſe.* The ſame do all other Jews and Gentiles record;

Joſeph. l. 18  
antiq. cap. 4

record; and in this they take great offence and scandal, that we should attribute Divinitie unto a man that had suffered on the Crosse.

But if we shew, that this was the eternall pre-ordination and appointment of God, for saving of mankind; and that the same was fore-told both to Jew and Gentile from the beginning; and so understood also by the Jewish Doctours of elder times: then every reasonable man (I trow) will remain satisfied, and preferre Gods divine Wisdome before mans folly.

First then consider, that when Christ had ended his Preaching, and wrought so many miracles as seemed sufficient to his eternall wisdome, and when the time was come preordained for his Passion, (whereof he told publickly his Disciples before;) he went up to Jerusalem of purpose to receive his death; and made a solemne entry into that City upon an Ass, which was prophesied of him by Zachary many years before. *Rejoyce daughter of Sion. Behold thy JUST KING and SAVIOUR shall come unto thee upon an Ass.*

Christ ascending to Jerusalem to receive his Passion, Mat. 20. & Mark 8. Mat. 21.

Zach. 9.

And after his abode some dayes in that place, he was betrayed and sold by his own Disciple, as David before-hand in many places had fore-told should come to passe. Then followed his apprehension and most servile abuse by the Jews, whereof it was fore-prophesied in his person by Esay: *I gave my body to them that beat it: and my cheeks to them that buffeted the same. I did not turn myself away from them that reproched me: nor yet from them that did spit in my face.*

Mark 10. & 16. Psal. 40. 54. 108.

Esa. 50.

After this barbarous intreaty by the Jews, they delivered him over to Pilate a Gentile, and never ceased to solicit and pursue their unquenchable hatred against him, untill they saw him on the Crosse. Where

The barbarous abuse of Jesus fore-told by prophecy.

N

also



Psalme 21

also he was used in the highest degree of spitefull dealing. Whereof the fore-said *David*. made mention long before, in the person of the *Messias*, when he said: *They pierced my hands and feet, they divided among them my apparel: and upon my (upper) Garment they did cast lots.* And again, of another cruelty he complaineth, saying, *They gave me Gall to eat, and in my thirst they refreshed me with Vineger.*

Christs  
death most  
plainly  
fore-to'd.  
Gen. 21. 22

Numb. 21

Dan. 9

Zach. 12

The most  
wonderfull  
prediction  
of Christ  
his passion  
by Esay.  
Isay 53

Christs de-  
formity up-  
on the  
Crosse.

And finally, that Christ should die for the sinnes of mankind, is a common Principle, both prefigured and fore-told throughout all the old Scripture. Prefigured by the sacrifice of *Isaac*; by the raising up of the brazen Serpent; and by all other sacrifices that were in that Law. Fore-told, not onely by the Scriptures before alledged, but also most plainly by *Daniel*, who was told by an Angel, that after a certain time by him there appointed: *Ungetur sanctus sanctorum.* The "Saint of Saints shall be annointed, & occidetur Christus: this annointed Saint or Christ, shall be put to death. *Zachary* also about the same time, doth not onely fore-tell his death, but also the kind thereof, and from what people he should receive the same: for thus he saith in the person of Christ himself. *The inhabitants of Jerusalem at that day shall look upon me, whom they have Crucified.*

But if ye will read the whole story of Christs Passion, set down at large six hundred years before it fell out; I referre you to a narration of *Esay*, who to signifie the strangeness of the case, beginneth with this Preface: *Who will give credit to that we shall report? &c.* And then after a little, he goeth on in these words: *He shall mount up as a twig from a dry earth. He hath no form or beauty upon him. We beheld him, and therein was no countenance in him: we saw him the most contemptible and despised man in the world. A man full of pains, and experienced in infirmity. His countenance*

was obscure and despicable, and we made no account of him. Truly, he took upon himself our griefs, and did bear our pains. We accounted him as a leper; and as a man stricken and punished by God. But he was wounded for our iniquities, and crushed in pieces for our wickednesse. The discipline (or correction) of our peace lieth upon him: and by his wounds we are made whole. We have all erred, and gone astray, like sheep, every man after his own wayes; and God hath laid upon him the iniquity of us all. He was offered up for us, because he would so; he shall be led to his slaughter as a sheep; and as a Lamb he shall be silent before his shearers.

Christ appointed to die for our finnes.

For the finnes of my people have I stricken him saith God. He hath done no iniquity, neither was there deceit found in his mouth. Yet would our Lord crush him in infirmity. But if he shall give his life for sinne, then shall he see a long seed (or generation,) and the will of our Lord shall be directed in his hand. And for so much as his soul hath sustained labour, it shall see and be filled. And this MY JUST SERVANT, \* in his knowledge, shall justifie many, and bear their iniquities; and I will allot unto him very many people, and he shall divide the spoils of the stout, for that he hath delivered his soul unto death and was accounted among the wicked and prayed for his transgressours.

The increase of Christs kingdome after his resurrection

\* That is, in making him self known or revealing the knowledge of himself to the world.

Thus particularly (as ye see) was the death and passion of Christ fore-told by the Prophets of Israel to that Nation. Now hear ye the Prophecy of Sibylla if ye please, wherein she fore-shewed the same to the Gentiles. Those are her words set down by Lactantius: He shall appear miserable, ignominious, and deformed; to the end he may give hope unno the miserable. Afterward, he shall come into the hands of most wicked and faithlesse men: they shall spit upon him with there unclean mouthes. He shall yield his innocent back to the whip, and shall say nothing while he

The particulars of Christ his passion, fore-told by Sibylla. Lactan. li. 4. divin. Instit. ca. 16. & 18.

receiveth the stripes, to the end he may speak to those that are dead. He shall bear a Crown of Thorns; and they shall give him Gall to eat, and Vineger to drink. And this shall be the hospitality he shall find among them. What thing can be more plainly described then this?

The consent of Rabbins. Thalmud. tract. Sanh. c. helec. Misdrasch Ruth. Rab. Joseph. in l. Siph Raq. Jacob & R. Hanina in c. hef. l. fa 53

Rab. Simeon Ben. Johai lib. de spe.

Rab. Hadar. in Dan.

Dan. 9. 27.

Misdrasch Tehilim.

Of the Miracles that fell out in Christ his death and passion.

Neither do the antient Rabbins and teachers among the Jews dissent from this. For that in their Thalmud, that was gathered above twelve hundred years ago, the plain Sentences of divers are set down, that their Messias as at his coming, shall be put to death. And as for Rabbi Jonathan, authour of the Chaldee Paraphrase, who died a little before Christ was born, he applieth the whole narration of *Esay* before recited, (as needs he must) to the murder of the Messias by the Jews. Whereupon, Rabbi Simeon that lived the next age after, writeth these words following: *Wo be to the men of Israel, for that they shall slay the Messias. God shall send his Some in mans flesh to wash them, and they shall murder him.* Whereto agreeth Rabbi Hadarsan and others, and do prove further out of the fore-alleged prophecy of *Daniel*, Chap. 9. ver. 27. that after Messias shall have preached half seven years he shall be slain. For that *Daniel* saith, *In half of seven years, the Hoast and Sacrifice shall cease.* Upon which words they comment thus: *Three years and a half shall the presence of God in flesh cry and preach upon the Mount Olivet and then shall he be slain.* Which words, the Jews ordinary \* Commentary upon the Psalmes, doth interpret to be meant of Christs Preaching three years and a half before his Passion, which disagreeeth very little or nothing from the account of us Christians, and of our Evangelists.

And so we see by all that hitherto hath been said, that the very particulars of Christs whole Death and Passion, were fore-told most plainly both to Jew and

and Gentile, and acknowledged also by the antient Doctours of the Jewish nation, before the effectuation thereof came to passe. And Sybilla addeth further two particular miracles, that should fall out in the said Passion of the Messias: to wit, *that the veile of the Jews Temple should break in two, and that at midday, there should be darknesse for three hours, over all the world.* Which thing to have been fulfilled at the death of Jesus, not onely Saint *Matthew* doth assure us in his Gospel: but also *Eusebius* affirmeth, that he had read the same, word for word recorded in divers Hea-then Writers. And amongst other he cited one *Phlegon*, an exact Chronicker, that reporteth the same in the fourth year of the two hundred and second Olympias; which agreeth just with the eighteenth year of *Tyberius* reign, wherein our Saviour suffered. And he goeth so nigh, as to name the very hours of the day, which our Evangelists do. \* *Aesculus* also an old Astronomer, doth confirm the same, and proveth moreover, by the situation and constitution of the Sun and Moon at that time, that no Eclipse could then be naturally. Which thing in like manner, *Dionysius Areopagita* did observe in the very day of Christs passion, being at that time but twenty five years old, and yet well studied in Astronomy, as himself testifieth. And finally, *Lucianus* a learned Priest of *Antioch*, was accustomed to provoke the Gentiles to their own commentaries and stories, for record and testimony of those things.

There ensueth now, for ending and confirmation of all that hath been said and proved before, to adde a word or two, of Jesus Resurrection. Which point, as of all other it is of most importance: so was it most exactly foretold both to Jew and Gentile, and promised by Christ himself in all his speeches, while he was upon earth. And amongst the Jews, it was assured by all the prophecies before recited

La& I. 4. di-  
vin. instit. c.  
19.

Mar. 27.  
Euseb. in  
Chron. An.  
Dom. 32.  
Phleg.  
Trallian. l.  
24. Chron.  
An. 4. Olim.  
202.

\* See Orig.  
cont. Cels.  
l. 6. & Suid.  
in verbo Je-  
sus, & Tert.  
in Apolog.  
Dionys. Are-  
op. in ep.  
Lucian. pra-  
so. apud Eu-  
seb.

Of Jesus  
resurrection.



Jonas 2.

Psal. 15.

Osee 6.

Laſt. 1.4.  
Juſt. Div.  
cap. 19.

which do promiſe ſo great abundance of glory, joy, and triumph, to Chriſts Church after his paſſion. Which never poſſibly could be fulfilled unleſſe he had riſen from death again. And therefore the ſaid Reſurrection was prefigured in *Jonas*, together with the time of his abode in the Sepulchre. It was alſo expreſſly foreſhewed by *David*, affirming, *that God would not permit his holy one to ſee corruption.* And after him again, more plainly by *Oſee*; *He ſhall quicken us again after two dayes: in the third day he ſhall raiſe us, and we ſhall live in his ſight.* And to the Gentiles, *Sybilla* left written, not far from the ſame time: *He ſhall end the neceſſity of death, by three dayes ſleep: and then returning from death to light again, he ſhall be the firſt, that ſhall ſhew the beginning of reſurrection to his choſen: for that by conquering death, he ſhall bring us life.*

Mat. 17. 16,  
17, 20.

Mat. 8. 2, 10.  
Luk. 11. 18.

Joh. 2.

Mahom. in  
Alcor.

A Zoar. 17.

Thus much was promiſed by Prophets, before Chriſts appearance. And Jeſus to comfort his Diſciples and followers, reiterated this promiſe again of himſelf in many ſpeeches, albeit oftentimes his meaning was not perceived. Which promiſe of return from death, if it had been made for ſome long time to come, (as *Mahomet* promiſed his Saracens after 800 years to re- viſit them again;) albeit the performance were never meant, yet might the falſhood lurk in the length of time. But Jeſus aſſuring all men, that he would riſe again, within three dayes: it cannot be imagined, but that he ſincerely purpoſed to perform his promiſe, for that otherwiſe the fraud muſt ſoon have been diſcovered. Now then, let us conſider what manner of performance Jeſus made hereof.

The appear-  
ings which  
Jeſus made  
after his re-  
ſurrection.

And firſt the perſons moſt intereſſed in the matter, as they whoſe totall hope, ſtay, refuge, and felicity depended hereof, I mean his appaled, diſtimayed, and afflicted diſciples, do recount twelve ſundry apparitions, which Jeſus made unto them in fleſh, after his

after his resurrection. The first was to *Mary Magdalene* apart, when she with *Salome* and other women, went and remained with ointments about the Sepulchre. The second, was to all the foresaid women together, as they returned homewards, who also were permitted to embrace his feet. The third, was to *Simon Peter* alone. The fourth, to the two Disciples in their journey to *Emiaus*. The fifth was, to all the Apostles and other Disciples together, when the doores were shut. The sixth, was to the same company again, after eight dayes, when *Thomas* was with them: at what time also he did both eat and drink, and suffered his body to be handled among them. The seventh was, to *Saint Peter* and *Saint John*, with five other Disciples, when they were in fishing: at what time also he vouchsafed to eat with them. The eighth, was to eleven Disciples at one time, upon the Mount *Tabor* in *Gallily*. The ninth, was to more then five hundred brethren at one time, as *Saint Paul* testifieth. The tenth, was to *S. James*, as the same Apostle recordeth. The eleventh, was to all his Apostles, Disciples, and friends together, upon the Mount *Olivet* by *Jerusalem*, when in their presence he ascended up to heaven. The twelfth and last, was after his Ascension, unto *S. Paul*, as himself beareth witness.

All these apparitions are recorded in Scripture, as made by *Jesus* after his Resurrection, to such as by his eternall wisdom, were preordained to be witnesses of so glorious a spectacle. To whom as *Saint Luke* affirmeth, *He sheweth himself alive by many arguments, for the space of forty dayes together, and reasoned with them of the kingdome of his Father*. And why any man should mistrust the testimony of these men that saw him, conversed with him, eat with him, touched him, and heard him speak; and whose entire estate and welfare depended wholly of the certainty hereof. I see

Circumstances that confirm the true Resurrection of Jesus.

no reason. For what comfort had it been, or consolation to these men, to have devised of themselves, these former apparitions? What encouragement might they have taken, in those dolefull times of desolation and affliction, to have had among them, the dead body of him, on whose onely life their universall hope and confidence depended? The Scribes and Pharisees being astonished with the sudden news of his rising again, confirmed unto them by their own souldiers that saw it: found no other way to resist the same thereof, but onely by saying, (as also their posterity do unto this day,) that his Disciples came by night and stole away his body, whilest the souldiers were asleep. But what likelihood or possibility can there be in this? For first, it is evident to all the world, that his Apostles themselves, (who were the heads of all the rest) were so dismayed, discomfited and dejected at that time; as they durst not once go out of the doore. For which cause onely, those silly women who for their sex esteemed themselves more free from violence; presumed alone to visit his Sepulchre, which no one man durst for fear of the souldiers; untill by those women they were informed, that the foresaid band of souldiers were terrified and put to flight by Christs Resurrection.

Great improbabilities.

And how then was it likely, that men so much amazed and overcome with fear, should adventure to steal a body from a guard of souldiers that kept it? Or if their hearts had served them to adventure so great a danger: what hope or probability had there been of success? especially, considering the said body lay in a new sepulchre of stone, shut up and locked, and fast sealed by the Magistrate? How was it possible (I say) that his Disciples should come thither? break up the Monument? take out his body? and carrie the same away, never after to be seen or found, without especiall

especiall of some one amongst so many that attended there? Or if this were possible, (as in reason it is not;) yet what profit, what pleasure, what comfort could they receive hereby? We see that these Apostles and Disciples of his, who were so abandoned of life and heart in his Passion: after two dayes onely, they were so changed; as life and death can be no more contrary.

For, whereas before they kept home in all fear, and durst appear no where, except among their own private friends: now they came forth into the streets and common places, and avouched with all alacrity, and irresistable constancy; even in the faces and hearing of their greatest enemies; that Jesus was risen from death to life; that they had seen him; spoken with him; and enjoyed his presence. And that for testimony and confirmation hereof, they were most ready to spend their lives. And could all this (trow you) proceed onely, of a dead body, which they had gotten by stealth into their possession? Would not rather the presence and sight of such a body; so torn, mangled, and deformed as Jesus body was, both upon the crosse and before; have rather dismaied them more then have given them comfort? Yes truly. And therefore *Pilate* the Governour, considering these circumstances; and that it was unlikely that either the body should be stolen without privy of the souldiers; or if it had been; that it should yield such life, heart, consolation, and courage to the stealers: began to give ear more diligently to the matter, and calling to him the Souldiers that kept the watch, understood by them the whole truth of the accident: to wit, that in their sight and presence, Jesus was risen out of his sepulchre to life, and that at his rising, there was so dreadfull an earth-quake with trembling and opening of sepulchres round about; such shrieks, cries, and commotion

The great change in Jesus disciples, by his resurrection.

The examination of the matter by Pilate.



motion of all elements : as they durst not abide longer, but ran and told the Jewish Magistrates thereof, who being greatly discontented (as it seemed) with the advertisement ; gave them money to say, that while they were sleeping, the body was stolen by his Disciples from them.

Pilates letter to Tyberius, and his proceeding thereupon.

All this wrote *Pilate* presently to his Lord *Tyberius*, then Emperour of Rome. And he sent withall, the particular examinations and confessions of divers others, that had seen and spoken with such as were risen from death at the same time, and had appeared to many of their acquaintance in Jerusalem, assuring them also, of the resurrection of Jesus. Which informations, when *Tyberius* the Emperour had considered, he was greatly moved therewith, and proposed to the Senate, that Jesus might be admitted among the rest of the Roman Gods ; offering his own consent, with the priviledge of his supreme royall suffrage to that decree. But the Senate in no wise would agree thereunto. Whereupon *Tyberius* being offended, gave licence to all men to believe in Jesus that would ; and forbid upon pain of death, that any officer or other should molest or trouble such as bare good affection, zeal, or reverence to that name. Thus much testifieth *Tertullian* against the Gentiles of his own knowledge ; who living in Rome, a learned man, and pleader of Causes, divers years before he was a Christian ; ( which was about one hundred and eighty years after Christs Ascension : ) had great ability by reason of the honour of his family, learning, and place wherein he lived, to see and know the records of the Romans. And the same doth confirm also *Egesippus* another Antient Writer of no lesse authority then *Tertullian*, before whom he lived.

*Tertul. in Apolog. pro Christian.*

*Egesip. l. i. h. t. Euseb. l. 4. c. 21. Ruffin. l. i. c. 22.*

The opinion of the wiser sort of Jews touching Jesus resurrection in that time.

Neither onely divers Gentiles had this opinion of Jesus resurrection again from death, but also sundry Jews of great credit and wildome at that time, were

in-

enforced to believe it; notwithstanding it pleased not God to give them so much grace, as to become Christians. This appeared plainly by the learned *Josephus*, who writing his story not above forty years after Christ's passion, took occasion to speak of Jesus, and of his Disciples. And after he had shewed how he was crucified by *Pilate*, at the instance of the Jews; and that for all this, his Disciples ceased not to love him still: he adjoyneth forth with these words. *Idcirco illis tertio die vita resumpta, denno apparuit.* That "is, for this love of his Disciples, he appeared unto them again the third day, when he had resumed life unto him. Which expresse, plain, and resolute words, we may in reason take, not as the confession only of *Josephus*, but at the common judgement, opinion, and sentence of all the discreet and sober men of that time, laid down and recorded by this Historiographer; in whose dayes there were yet many Christians alive, that had seen and spoken with Jesus after his resurrection: and infinite Jews, that had heard the same protested by their fathers, brethren, kinsfolk, and friends, who had been, themselves eye-witnesses thereof.

*Joseph. l. 4.  
antiq. c. 4.*

And thus having declared and proved the resurrection of our Saviour Jesus, both how it was foreshewed, as also fulfilled: there remaineth nothing more of necessity to be said in this Section. For that, whosoever seeth and acknowledgeth, that Jesus being dead, could raise himself again to life, will easily believe also that he was able to ascend to heaven. Whereof notwithstanding, Saint *Luke* alledgeth sixscore witnesses at the least, in whose presence he ascended from the top of the Mount Olivet, after forty dayes space which he had spent with them, from the time of his Resurrection. He alledgeth also, the appearing of two Angels among all the people, for testimony thereof he nameth the day, and place, when, and where it

*Of Jesus  
Ascension.*

*A&L*

Likelihoods  
of truth.

it happened. He recounteth the very words, that Jesus spake at his Ascension. He telleth the manner how he ascended, and how a cloud came down and received him into it. He declareth what the multitude did, whether they went, and in what place they remained after their departure thence. And finally, he setteth down so many particulars; as it had been the easiest matter in the world, for his enemies to have refuted his narration, if all had not been true. Neither was there any to receive more damage by the falshood thereof, then himself and those of his profession, if the matter had been feigned.

The conclusion  
of this  
second section.

Wherefore to conclude at length this treatise of the Birth, Life, Doctrine, Actions, Death, Resurrection, and Ascension of Jesus: seeing nothing hath happened in the same, which was not foretold in the Prophets of God; not any thing foreshewed by the same Prophets concerning the Messias, which was not fulfilled most exactly, within the compass and course of Jesus abode upon earth, we may most certainly assure ourselves, that as God can neither foretell an untruth, nor yield testimony to the same: so can it not be, but that these things which we have shewed to have been so manifestly fore-prophecied, and so evidently accomplished: must needs ascertain us, that Jesus was the true Messias: Which thing shall yet more particularly appear, by that which ensued by his power and virtue, after his Ascension; which shall be the Argument of the section that followeth.

§. 3. *How Jesus proved his Deitie after his departure to Heaven.*

**A**S by the Deeds and Actions of Jesus while he was upon earth, compared with the predictions of Gods Prophets from time to time; he hath been declared

clared in the former Sections, to be the true Messias and Saviour of the world; so in this that now we take in hand, shall the same be shewed by such things, as ensued after his Ascension and departure from this world, Wherein his Power and Deitie appeared more manifestly (if it may be) then in other his works which he wrought in this life. In which kind, albeit, I might treat of many and almost infinite branches; yet for order and brevity sake, I mean onely to take in consideration these few that ensue: wherein, not onely the Power of Jesus, but also his Love, his Care, his Providence, and most perfect accomplishment of all his Promises; and finally, the Justification of all his Speeches, Prophecies, and Doctrines upon earth, have been declared.

The contents of this third Section.

And to reduce what is to be said herein to some order and method; it is to be noted, that in the first place shall be considered the sustentation, protection, increase, and continuation of Jesus little Church and Kingdome, that himself first planted and left upon earth. The second consideration shall be of his Apostles and their actions. The third, of his Evangelists. The fourth of his Witnesses and Martyrs throughout the world. The fifth, shall treat of the kingdome of infernall powers beaten down by his virtue. The sixth, of the punishment and just revenge that lighted upon his enemies, who most impugned his divine Person in this world. The seventh and last shall declare the fulfilling of all such Prophecies and Predictions as proceeded from his divine Mouth, while he was conversant upon earth.

The division of the particular considerations ensuing.

Now then for the first it is to be considered, that at Jesus departure out of this world from the Mount Olivet, *S. Luke* reporeth, that all the multitude of his followers, which there had beheld his Ascension into heaven, returned back together into the city of Jerusalem,

The 1. Consideration, Christs Church.



lem, and there remained in one house together ; continuing in prayer, and expectation what should become of them. The whole City was bent against them ; themselves were poor and simple people ; and divers of them women : Lands or revenues they had not to maintain them ; nor friends in Court to give them countenance against their enemies. The name of JESUS was most odious ; and whosoever did favour him was accounted a traitour and enemy to the State. There wanted not (perhaps) among them, who considering the great multitude, would imagine with themselves, what should become of them ; where they should find to to maintain and sustain them ; what should be the end of that feeble Congregation ? For abroad they durst not go for fear of persecution ; and continue long together they might not, for want of necessaries. Besides that , every hour they expected to be molested and drawn forth, by Catchpoles and Officers. And albeit, in these distresses, the fresh memory of Jesus, and his sweet promises made unto them at his departure ; as also the delectable presence of his blessed mother, and her often exhortations and encouragements unto them , did comfort them greatly , as well may be supposed : yet to him that by humane reason should ponder and weigh their present state and condition : it could not chole but seem hard , and no wayes durable.

The state of  
Christs first  
Church.

The coming  
of the holy  
Ghost, and  
what com-  
forts he  
brought  
with him.  
Acts 2.

But behold upon the sudden, when they had continued now ten dayes together, and might by all probability find themselves in very high degree of temporall distresses : Jesus performed his promise of sending them a COMFORTER , which was the holy Ghost. By whose coming, besides the internall joy, and incredible alacrity and exultation of mind, they received also fortitude and audacity to go forth into the world. They received the gift of tongues , enabling them to converse

converse and deal with all sorts of people. They received wisdom and learning, with most wonderful illumination in highest mysteries, whereby to preach, to teach, and convince their adversaries. They received the gift of Prophecy, to fore-tell things to come; together with the power of working Signs and Miracles, whereby the whole world remained astonished. And for a taste or earnest-penny of that which should ensue, concerning the infinite increase of that little Congregation: they saw three thousand of their adversaries converted to them in one day, by a Sermon of *S. Peter*.

Which increase went on so fast for the time that ensued, that within forty years after, the Gentiles themselves confessed, that the branches of this Congregation were spread over all the world, and began to put in fear the very Emperours themselves. Whereof not long after, a man as learned as ever was any, converted from Paganisme to Christianity, beareth record, in his Defense to an Emperour and his Officers, who, according to the nature of persecutors, accounted Christians for Traitors to his State and Dignity. Which vulgar objection, this foresaid learned man refuteth in these words.

Sueton. in  
vita Nero.  
Corn. Tac.  
l. 5. hist.

“ If we were enemies to your Estate, you might  
“ well seek new Cities and Countries whereof to bear  
“ Government; for that you should have in your Em-  
“ pire more Enemies then Citizens. We have filled your  
“ Towns, your Cities, your Provinces, your Islands,  
“ your Castles, your Fortresses, your Tents, your  
“ Camps, your Courts, your Palaces, your Senates, and  
“ your Market-places. Onely we have left your Ido-  
“ latrous Temples unto your selves; all other places  
“ are full of Christians. If we were enemies, what  
“ dangerous warres might we make against you (al-  
“ beit our number were farre lesse,) who esteem so  
little

Tertullian  
in Apolog.  
ad gentes.

“ little of our lives, as to offer our selves daily to be  
 “ slain at your hands ? This then is your safety in very  
 “ deed, not your persecuting of us, but that we are ho-  
 “ nest, patient, and obedient ; and that it is more  
 “ lawfull in Christian Religion, to be killed, then  
 “ to kill.

The wonder-  
 ful quick  
 increase of  
 Christs  
 Church.  
 In Prefat.  
 Apolog.

By which words of *Tertullian*, in this first begin-  
 nings and infancy (as it were) of Christian Religion,  
 (for he lived in the second Age after Christ) we see  
 how this little flock and Kingdome of Jesus was in-  
 creased, notwithstanding all the resistance and violence  
 of the world against it. Which appeareth by the same  
*Tertullian* to have been such, and was even at that  
 time when he wrote those words ; (the fourth Persecu-  
 tion being then in most fury :) as all the Malefactors  
 of the world together had not so much rigour shewed  
 against them, as had the most innocent Christian  
 that lived, for confessing onely that Name and  
 Religion.

The increase  
 of Christi-  
 ans against  
 nature.

This then declared most apparently, that it could  
 not proceed, but of some divine power and superna-  
 turall assistance, that in so short a space, amidst the con-  
 tradiction and opposition of so many adversaries ;  
 among the whips, and swords, and tortures, of so great,  
 potent, and violent persecutors, this poor, simple, and  
 feeble Congregation should pierce through, and aug-  
 ment it self so strongly. Especially, if we consider  
 the outward mean of this increase ; wherein there was  
 nothing to allure or content mans nature ; nothing gor-  
 geous, nothing delectable, nothing to please or en-  
 tertain sensuality.

Plutarch. in  
 Apoth. Prif.  
 regum.  
 The procla-  
 mation of  
 Cyrus Ma-  
 narch of  
 Media,

We read of an Emperour, that taking in hand to  
 conquer the world, made this Proclamation for win-  
 ning men unto his party : “ Whosoever will come  
 “ and be my Servant ; if he be a foot-man, I will make  
 “ him a horse-men. If he be a horse-man, I will make  
 him

“him ride with coaches. If he be a farmour, I will  
 “make him a gentleman. If he possesse a cottage, I  
 “will give him a village. If he have a village, I will  
 “give him a city. If he be lord of a city, I will  
 “make him prince of a region and countrey. And as  
 “for gold, I will poure it forth unto them by heaps  
 “and weight, and not by number.

This was *Cyrus* Edict and Proclamation to his fol-  
 lowers, very glorious (as we see) in pomp of words  
 and ostentation of style. Let us now compare the  
 Proclamation of Jesus, whose Entrance and Preface  
 was : *Pœnitentiam agite* : Do ye penance. And then  
 it followed : *In hoc mundo pressuram habebitis* : In this  
 world you shall receive affliction. And then again ;  
*They shall whip and murder you.* And yet further ;  
*You shall be hatefull in the sight of all men, for my sake.*  
 Then there is adjoyned ; *He that loveth his life shall*  
*lose his soul.* After that ensueth ; *He that will follow*  
*me, must bear his Crosse.* And finally the conclusion  
 is ; *He that cometh to me, and doth not hate his fa-*  
*ther, his mother, his wife, his children, his bre-*  
*thren, his sisters, as also his own life ; he is not worthy*  
*to be my servant.*

Iesus Pro-  
 clamation.

Mat. 3.  
 Iohn 16.

Math. 10.

Luke 9.

Luke 14.

Mat. 5.

This was the entertainment proposed by Jesus, to  
 such as would come and serve under his Banner ; with  
 expresse protestation, that himself was sent into the  
 world, not to bring peace, rest, and ease to flesh and  
 bloud ; but rather to be the cause of sword, fire, tribu-  
 lation, combate, and enmitie. And yet with these  
 cold offers, presented to the world by poor, abject, and  
 most contemptible officers, and by this doctrine, so cross  
 and opposite to mans nature, inclination, and sensuall  
 appetite ; he gained more hearts unto him within the  
 space of fourty years, (as hath been said) then ever did  
 Monarch in the world possesse loving subjects, by  
 whatsoever temporall allurements they did or might

O

propose.



The 2<sup>d</sup> Con-  
sideration.  
Of Christs  
Apostles.

propose. Which argueth most evidently, the omnipotent puissance of him, that contrary to mans reason, could bring to passe so miraculous a conquest.

There followeth in order the consideration of Christs Apostles; which in some respect may be said more strange and wonderfull then the former, in that they being both rude and simple, and unlettered men, (and for the most part of the baser sort) should be chosen and assigned to so great a work, as was the conversion of all Countreys and Nations; and to stand in combat with the power, learning, and wisdom of all the world. Neither onely had they to contend and fight against their enemies, but also to direct, and govern, and manage all those, who should be adjoynd to their Masters kingdom. To which charge, they seemed so untoward and insufficient in all that time wherein they lived with him upon the earth; as by their questions and demands made unto him a little before his Passion, they might appear to have learned very little, in three whole years conversation and instruction; and in very deed to be incapable of so high mysteries and functions.

Yet notwithstanding these men, who of themselves were so weak and impotent, after strength and confirmation received by the descending of Gods holy Spirit into them; became so perfect, able, and most excellent men, as they brought the whole world in admiration of them: not onely by the most exquisite perfection of their Doctrine, (wherein of a sudden, without study, they excelled and convinced the greatest Philosophers then living:) but also, and that especially, by the rare and stupendious Miracles which they wrought in the sight of all men. The contemplation whereof, as Saint *Luke* reporteth, drove the beholders not onely into great marvell, but also into fear and exceeding terror.

Acts 2:

And

And for example, he recounteth the restoring of a lame man at the Temple-gate of Jerusalem, which had been a Cripple for the space of forty years or more; and the miracle done and testified in the presence and knowledge of all the City. He recordeth also the dreadfull death of *Ananias* and *Sapphira*, by the onely speech and voice of *S. Peter*: as in like manner, the healing of infinite sick people by the presence and shadow of the same Apostle. He reporteth the most wonderfull deliverance of the said *S. Peter* out of the hand and prison of *Herod* by an Angel. The variety of languages which all the Apostles spake. The visible descending of the holy Ghost upon all such, on whom the said Apostles did but lay their hands. The miraculous Conversion of *S. Paul*, by Christ appearing unto him in the way when he went to persecute. Of which miracle, *S. Paul* protested in every place afterward, and once especially, in open audience and judgement before *Agrippa* the King, and *Festus* Governour of Jury.

The Apostles Miracles.

Acs 3.

Acs 6.

1 Cor. 15.

2 Cor. 12.

Act. 9. 22, 26.

These miracles and many more are recorded by *S. Luke*, whereof some part were seen by himself, and the rest most evident to all the world, as done in publick before infinite witnesses. Neither is it possible they could be forged, for that (as in the like I have noted before) it had been most easie to have retelled them, and thereby to have discredited the whole proceedings of Christian Religion in those first beginnings. As for example, if the miracle of *Peters* delivery forth of the hands and prison of *Herod Agrippa*, had any way been to be touched with falsehood, how many would there have been of *Herods* Officers, Courtiers, Servants or Friends, that for defence of their Princes honour, (so deeply tainted by this narration of *S. Luke*, published not long after the thing was done;) how many (I say) would have offered themselves to refute and disgrace

The Miracles reported of the Apostles, could not be feigned.

A<sup>cts</sup> 16.

the Writers thereof, having so pregnant means by publick record to do the same? So again, whereas the same *Luke* reporteth of his own knowledge, that in a city of Macedonia, named Philippi, *S. Paul* and *Silas* after many miracles done, were whipped and put in prison, with a diligent guard, in the lowest prison of all; their feet locked fast in stocks of timber; and that at mid-night, when *Paul* and *Silas* began to pray, the whole prison was shaken, and all the doors thrown open; as also the gyves, not onely of those two, but of all the other prisoners, upon a sudden burst in sunder; and that thereupon, not onely the Jailour cast himself at the feet of *Paul*, but the Magistrates also, (who the day before had caused them to be whipt) came and asked them pardon, and entreated them to depart from their city: This story (I say) if it had been false, there needed no more for confutation thereof, but onely to have examined the whole city of Philippi, which could have testified the contrary.

None ever  
durst im-  
pugne the  
Miracles of  
our Apo-  
stles, but by  
calumnia-  
tion.

Mat. 12.  
Apud Cyril.  
l. 1. cont. Jul  
Ang. lib. de  
vera Relig.

And yet amongst so many adversaries and eager impugnors of Christian Religion as Gods enemy stirred up in the Primitive Church, of all sorts and sects of people; no one ever appeared, that durst attempt to take in hand the particular improving of these or the like Miracles, but rather confessing the facts, sought alwayes to discredit them by other sinister calumniation: namely and commonly, that they were wrought by the deceits and sleights of Art-magick. Thus said the Jews of the miracles of *Jesus*; and so said *Julian* the Apostate of the wonderfull strange things done by *S. Peter* and *S. Paul*, affirming them to have been the most expert in Magick of any that ever lived; and that Christ wrote a speciall book of that profession, and dedicated the same to *Peter* and *Paul*; whereas notwithstanding, it is most evident, that *Paul* was a persecutour divers years after Christ departed. One *Hierocles* also wrote a book,

book, wherein he feigneth *Appolonius Tyaneus* to have done the like miracles by Magick, which Christ and his Apostles did by divine power. And finally, it is a generall opinion that both *Nero* and *Julian* gave themselves so extremely to the studie of that vain science, as no men ever did the like; upon emulation onely of the miracles done in Rome by *Peter* and *Paul* when *Nero* lived, and by other Saints and disciples, in the time of *Julian*.

Euseb. l. cont. Hiero.

But what was the end? *Pliny* that was a Pagan writeth thus of *Nero*; that as no man ever laboured more then he in that science: so no man ever left a more certain testimony of the marvellous exceeding vanity thereof. The like in effect writeth *Zosimus* of *Julian*, albeit himself a malicious heathen. And if it were not written; yet their severall extraordinary calamities, and most miserable deaths, which by all their magick they could not foresee: doth sufficiently testifie the same unto us; especially the last words of *Julian*: *Vicisti Galilae, vicisti*. Thou hast won (O Galilean,) thou hast gotten the victory. Acknowledging thereby, as well the truth of Christs miracles and of his followers, as also the vanity, folly, and madnesse, of his own endeavours.

Plin. l. 30. Nat. hist. c. 1.

Zosimus in vit. Julia.

Niceph. l. 10 c. 35. hist.

Thus then went forward Christs Apostles, and preached him every where throughout the world: *Domino cooperante: & sermonem confirmante, sequentibus signis*, that is, (as *S. Mark* affirmeth;) our Lord Jesus working with them, and confirming their preaching by signs and miracles. In respect of which benigne assistance of Jesus in their actions: *S. Luke* saith further: *they dealt most confidently in our Lord: his word of grace giving testimony to their doings, and shewing forth signs and most prodigious wonders by their hands*. No perlecution, no terrour, no threats of enemies, no difficulty, or danger that might occurre, could stay them from their course of setting forth Christs name and glory. And they were so assured of the truth, by the inward

The successe of the Apostles. Mar. 16.

Ag. 14.

The assurance of the Apostles.



1 Joh. 1.

\* S. Paul.

Rom. 8.

Phil. 3.

The joyfull  
ending of  
the Apo-  
stles.2 Tim. 4:  
1 Thes. 2.The third  
considerati-  
on.  
Of the E-  
angelists.

illuminations which they had, and by this certain testi-  
mony of Gods favour and assistance in doing miracles:  
as one of them writeth thus : *That which we have  
heard, which we have seen with our eyes, which we have  
beheld, which our hands have handled of the word of  
life : that we do testifie and announce unto you.* And an  
other, who had been a greivous perlecuteur and was  
converted without conference with any Christian in the  
world ; said, *of Jesus Christ that was dead, and risen  
again : that, neither tribulation, nor distresse, nor fa-  
mine, nor beggarie, nor danger, nor persecution, nor dint  
of sword, could daunt him from the service of such a  
master.* And in another place, he saith, that he esteem-  
ed all things in this world, wherein a man might glory,  
to be as very dung and detriments, in respect of the e-  
minent knowledge, (that is his word) of his Lord Je-  
sus Christ. In which very name, he took so exceeding  
great delight : as in a few Epistles which he left writ-  
ten : he is observed to have used this sentence. *Dominus  
noster Jesus Christus*, above two hundred times.

Neither endured this in these Apostles, for a time  
onely, but all their lives, which as they spent with ala-  
cricity in the service of Jesus : so in the end they gave  
up the same most chearfully, to whatsoever death pre-  
sented it self, for confirmation and sealing of their  
former doctrine : never so full of confidence, courage,  
and consolation as at that hour : nor ever so boldly de-  
nouncing their Master, or talking so joyfully of re-  
wards, Crowns, and Kingdomes ; as at the very last  
instant and upshot of their worldly combat. This  
then declareth most manifestly, that the actions of these  
men, proceeded not of humane spirit, nor could be per-  
formed by the power of man, but by the divine force  
and supernaturall assistance of their Lord and God,  
whom they confessed.

And thus much in brevitie, of Christs Apostles.  
There

There ensue his Evangelists : that is, such men, as have left unto us written, his birth, life, doctrine, and death. Wherein is to be noted, that Jesus being God, took a different way from the custome of man, in delivering unto us his laws and precepts. For that men, who have been lawmakers unto the world, knew no surer way of publishing their laws, and procuring authority to the same ; then to write them with their own hands, and in their life time to establish their promulgation. So *Lycurgus*, *Solon*, and others among the Grecians : *Numa* to the Romans : *Mahomet* to his Saracens : and divers other in like manner. But Jesus to shew his divine power in directing the pen and stile of his Evangelists, would not leave any thing written himself, but passed from this world in simplicity and silence, without any further shew or ostentation of his own doings ; meaning notwithstanding by his eternall wisdom, that the prophecy of *Ezekiel* should be fulfilled, which foresignified the being of his four irrefragable witnesses, which day and night without rest, should preach, extoll, and magnifie their Lord and Master, to the worlds end.

Jesus left  
nothing  
written by  
himself

Ezek. i.

Four then were fore-prophecied, and four (as we see) by Gods providence were provided, to fulfill the same prophecy, The first and last, are two Apostles, that wrote as they had seen. The two middle are two Disciples, who registred things, as they had understood by conference with the Apostles : The first Gospel was written by an Apostle, to give light and open the way to all the rest : And the last, in like manner was written by an Apostle ; to give authority and confirmation to all the former. The first was written in Hebrew or Jewish tongue, for that Jesus actions were done in that country ; to the end that either thereby the whole nation might believe them, or the obstinate impugne them. The other three, were written

The different  
quali-  
ties, and cir-  
cumstances  
of the four  
Evangelists.

\* See Arma-  
can. l. 9. de  
quaest.

Circumstan-  
ces of truth  
in our Evan-  
gelists.

The publish-  
ing of our  
Gospel.

Hieron. in  
catalog.  
Script. Eccl.

in the publick tongues of all other nations ; that is, in the Greek and Roman languages ; if it be true (\* which divers hold,) that *S. Marks* Gospel was first written in Latine.

They wrote their Stories in divers countreys, each one remaining far distant from an other; and yet agreed they all (as we see) most exactly, in the very same narration. They wrote in divers times, the one after the other ; and yet the later did neither correct nor reprehend any thing in the former. They published their stories, when infinite were alive that knew the facts, and many more that desired to impugne them. They set down in most of their particular narrations, the time, the day, the houre, the place, the village, the house, the persons, the men, the women, and other the like. Which circumstances, the more they are in number, the more easie to be refuted, if they were not true. Neither did they in *Jury* write of things done in *Ju-  
dea* ; but in the same countrey it self ; in towns and cities that were publicly known; in *Bethania* and *Beth-  
saida*, villages hard by *Jerusalem* ; in the Suburbs and hills about the Citie ; in such a street, at such a gate, in such a porch of the Temple, at such a fish-pool, which all people in *Jerusalem* did every day behold.

They published their writings in their own time ; and preached in word so much as in writing they had recorded. They permitted the same to the judgment and examination of all *Christ's Church* ; especially of the Apostles, who were able to discern every least thing therein contained. So *Mark* set forth his Gospel, by the instruction and approbation of *S. Peter* : as also did *S. Luke*, by the authority of *S. Paul*. They altered not their writings afterward, as other Authors are wont, in their later editions : nor ever corrected they any one jot of that which they had first set down. And that which never happened, in any other

wri-

writings in the world besides, nor ever Prince or Monarch was able to bring to passe, for credit of his edicts or sanctions; they gave their lives for defence and justifying of that they had written.

Their manner of writing is sincere and simple; without all art, amplification, or Rhetoricall exornation. They flatter none: no not Jesus himself, whom they most adore: nor in confessing him to be their God and Creatour, do they conceal his infirmities of flesh, in that he was man: as his hunger and thirst, his being weary, how he wept, his passions of fear; and the like. So likewise, in the Apostles that were the Governours, superiours, and heads of all the rest: do these Evangelists dissemble, hide, or passe over no such things as were defects and might seem to worldly eyes, to turn to their discredits. As for example; how Christ rebuked them for their dulnesse in understanding, how after long instruction, they proposed notwithstanding very rude and impertinent questions unto him: how *Thomas* would not believe the attestation of his fellows: how *S. John*, and *S. James* the sons of *Zebede* ambitiously solicited to have the preeminence of sitting nearest to Christ in glory. Which later clause, being set down clearly by *S. Mark*, while yet *S. John* the Apostle was living; the same was never denied nor taken ill by the said Apostle, neither *S. Marks* Gospel the lesse approved by him, albeit he lived longest, and wrote last of all the rest.

The manner of style in our Evangelists.

Mat. 21.

Mar. 2.

Joh. 7.

Luc. 19.

Mar. 15.

Joh. 10.

Marc. 10.

Nay, which is more, and greatly (no doubt) to be observed: these Evangelists were so sincere and religious in their narrations: as they noted especially the imperfections of themselves, and of such other as they principally respected. So *S. Matthew* nameth himself *Matthew the Publican*. And so *S. Mark* being *Peters* disciple, recordeth particularly how *S. Peter* thrice denied his master, *S. Luke*, that was scholler & dependent

A speciall point to be observed in our Evangelists.

Mat. 10.

Mar. 14.

of



Act. 15.

of Saint *Paul*, maketh mention alone, of the little differences between *Paul* and *Barnabas*; and in the story of *S. Stephens* death, after all his narration ended he addeth a clause, that in humane judgement might have been left out, to wit: *Saulus erat consentiens neci ejus*. *Saul* was consenting and culpable of *Stephens* death. Whereby we may perceive most perspicuously, that as these men were plain, sincere, and simple, and far from presuming to devise any thing of themselves: so were they religious, and had scruple to passe over or leave out any thing of the truth in favour of themselves, or of any other whosoever.

Act. 7.

These mens writings then, were published and received for undoubted truth, by all that lived in the very same age, and were privie to the particulars therein contained. They were copied abroad into infinite mens hands, and so conserved with all care and reverence, as holy and divine Scripture. They were read in Churches, throughout all countreys and Nations: expounded, preached, and taught by all pastours: and commentaries made upon them, by holy Fathers from time to time. So that no doubt can be made, but that we have the very same writings incorrupt, as the Authours left them: for that it was impossible for any enemy to corrupt so many copies over all the world, without discovery and resistance. And the same very text, words, and sentences, which from age to age, the learned Fathers do alledge out of these Scriptures, we find them now, as they had them at that time. As for example: *S. John* that lived longest of all the Apostles and Evangelists, had among other scholars and auditours, *Papias*, *Ignatius* and *Polycarpus*; all which agree of the four Gospels and other writings, left unto us in the new Testament; affirming *S. John* to have approved the same. These men were masters again to *Justin Martyr*, *Irenaeus*, and other, whose writings

No doubt  
but that we  
have the  
true writings  
of our  
Evangelists.

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tings remain unto us. And if they did not; yet their sayings and judgements touching the Scriptures, are recorded unto us by *Eusebius* and other Fathers of the next age after, and so from hand to hand untill our dayes. So that of this, there can be no more doubt, then whether Rome, Constantinople, Hierusalem, and other such renowned Cities known to all the world at this day: be the very same, whereof Authours have treated so much in ancient times.

*Euseb. 1. 5.  
hist, cap. 15.*

And thus much of Christs Evangelists; for whose more credit, and for confirmation of things by them recorded; his diuine providence preordained, that infinite witnessies, (whom we call Martyrs) should offer up their blood in the Primitive Church and after. Whereas for no other doctrine, profession, or religion in the world, the like was ever heard of, albeit among the Jews, in the time of the *Macchabees*, and at some other times also, when that nation for their sins were afflicted by Heathen Princes: some few were tyrannized and injuriously put to death: yet commonly, and for the most part, this was rather of barbarous fury in the Pagans for their resistance, then directly for hatred of Jewish religion. And for the number, there is no doubt, but that more Christians were put to death within two moneths for their belief throughout the world: then were of Jews in 2000 years before Christs coming. Which is undoubtedly a matter very wonderfull; considering, that the Jewish religion impugned no lesse the Pagan Idolatry, then doth the doctrine of the Christians. But this came to passe, that Christs words might be fulfilled, who said; *I come not to bring peace, but the sword.* And again: *I send you forth as sheep among wolves.* That is to say; to be torn and harried, and your blood to be devoured.

The fourth  
consideration.  
Of Martyrs.

*Machab. 11.  
& 2.*

*Mat. 5.  
Mar. 10.*

In which extreme and most incredible sufferings of Christians, 3 points are worthy of great consideration: 3 Points to be considered in our Martyrs.

The

\* See the  
narration of  
Phileas bi-  
shop in A-  
frica touch-  
ing this  
point a ledge-  
ed by Euse-  
bius l. 8 hist.  
c. 11. & 12.

The first, what infinite multitudes of all states, conditions, sex, qualities, and age, did suffer daily for testimony of this truth. The second : What intollerable and unaccustomed torments, not heard of in the world before, were devised by Tyrants for afflicting this kind of people. The third : what invincible courage, and unspeakable alacrity the Christians shewed, in bearing out these afflictions, which the enemies themselves could not attribute but to some divine power and supernaturall assistance.

The singular  
alacritie of  
Christians  
in their suf-  
ferings.  
Tertul. in a-  
polog. c. 1.

And for this later point of comfort in their sufferings, I will alledge onely this testimony of *Tertullian* against the Gentiles ; who objected , that wicked men suffered also, as well as Christians. Whereto this learned Doctour made answer in these words; Truth it is, that many men are prone to ill, and do suffer for the same : but yet dare they not defend their evill to be good , as Christians do their cause. For that every evill thing by nature, doth bring with it either fear or shame : and therefore we see , that malefactours albeit they love evill ; yet would they not appear so to the world , but desire rather to lie in covert. “ They tremble when they are taken ; and when they are accused , they deny all , and do scarce oftentimes confesse their doings upon torments. And finally , when they are condemned, they lament, moan, and do impute their ill fortune to destiny, or to the Planets. “ But the Christian, what doth he like to this ? Is there any man ashamed ? or doth any man repent him when he is taken, except it be for that he was not taken sooner ? If he be noted by the enemy for a Christian ; he glorieth in the same : if he be accused ; he defendeth not himself : if he be asked the question he confesseth it willingly : if he be condemned, he yieldeth thanks. What evill then is there in this Christian cause, which lacketh the naturall sequele of evill ? I mean

"I mean fear, shame, tergiversation, repentance, sorrow, and deploration? What evill (I say) can this be deemed, whose guiltinesse is joy? whose accusation is desire? whose punishment is happinesse?

Hitherto are the words of learned *Tertullian*, who was an eye-witnesse of that he wrote, and had no small part in the cause of those that suffered, being himself in that place and state, as daily he might expect to taste of the same affliction. To which combate, how ready he was, may appear by divers places of this his Apology, wherein he uttereth (besides his zeal and fervour) a most confident security, and certain assurance of *Jesus* assistance, by that which he had seen performed to infinite other in their greatest distresses, from the same Lord before. So that nothing doth more ascertain us of the divine power and omnipotency of *Jesus*, then the fortitude invincible, which above all humane reason, force, and nature, he imparted to his Martyrs.

*Jesus* assistance to his Martyrs

After which consideration, there cometh to be weighed the fifth Point before mentioned, which is, of the same power and omnipotency of *Jesus*, declared and exercised upon the Spirits infernall. Which thing, partly may appear by the Oracles alledged in the end of the former Section, (wherein those Spirits fore-told, that an Hebrew Child should be born, to the utter subversion and ruine of their Tyrannicall dominion :) And much more at large, the same might be declared, by other Answer and Oracles uttered after Christs Nativity, and registred in the monuments even of the Heathens themselves. Whereof he that desireth to see more ample mention, (especially out of *Porphyry*, who then was living.) let him read *Eusebius* sixth book *De preparatione Evangelica*, where he shall finde store; and namely, that *Apollo* many times exclaimed: *Hei mihi, congemiscete! Hei mihi! Hei mihi! Oraculorum defecit*

The 5. Consideration. The subjection of Spirits.



Sopho. 2.

*defecit me claritas !* Wo unto me ! lament ye with me ! wo unto me ! wo unto me ! for that the honour of Oracles hath now forsaken me. Which complaints and lamentations, are nothing else but a plain confession, that Jesus was he, of whom a Prophet said divers ages before, *Attenuabit omnes Deos terra :* he shall wear out and bring to beggary all the Gods or Idols of the earth. This confessed also the wicked Spirits themselves, when at Christs appearing in Jury, they came unto him at divers times, and besought him, not to afflict or torment them, nor command them presently to return to hell ; but rather to permit them some little time of entertainment in the sea or mountains, or among herds of swine, or the like. Which confession they made in the sight of all the world, and declared the same afterwards by their facts and deeds.

Of the miraculous  
ceasing of  
Oracles at  
Christs ap-  
pearing.

For presently upon Jesus death, and upon the preaching of his Name and Gospel throughout the world, the Oracles which before were abundant in every Province and Countrey were put to silence. Whereof I might alledge the testimonies of very many Gentiles themselves, as that of *Juvenal :*

Juv. Satyr. 6.

*Cessant Oracula Delphis,*

All Oracles at Delphos, do now cease, &c. That also of another Poet :

Lucan.

*Excessere omnes adytis, arisque relictis*

*Dii quibus imperium hoc steterat, &c.*

“ That is, the gods by whom this Empire stood, are all departed from their Temples, and have abandoned their Altars and places of habitation. *Strabo* also hath these expresse words : *The Oracle of Delphos at this day, is to be seen in extreme beggary and mendacity.* And finally, *Plutarch*, that lived within one hundred years after Christ, made a speciall book, to search out the causes, why the Oracles of the gods were ceased

Strab. l. 9.  
Geograph.  
Plutar. de  
perfect.  
Oracul.

ceased in his time. And after much turning and winding many wayes, resolved upon two principall points, as causes thereof. The first, for that in his time there was more store of Wise-men then before, whose answers might stand in stead of Oracles: and the other, that peradventure the Spirits which were accustomed to yield Oracles, were by length of time grown old and dead. Both which reasons in the common sense of all men, must needs be false; and by *Plutarch* himself, cannot stand with probability. For first, in his books which he wrote of the lives of antient famous men, he confesseth, that in such kind of wisdom as he most esteemed, they had not their equals among their posterity. Secondly in his Treatises of Philosophy, he pateth it for a ground, That Spirits, not depending of material bodies, cannot die or wax old; and therefore of necessity we must conclude, that some other cause is to be yielded of the ceasing of these Oracles, which cannot be but the presence and commandment of some higher power, according to the saying of *S. John*: *To this end appeared the Sonne of God, that he might dissolve (or overthrow) the works of the devil.* Two insufficient causes.

1 John 3.

Neither did *Jesus* this alone in his own person, but gave also power and authority to his Disciples and followers to do the like, according to their Commission in *S. Matthews Gospel*; *Super omnia Demonia & spiritus immundos, &c.* You shall have authority over all Devils and unclean spirits. Which Commission, how they afterward put in execution, the whole world yieldeth testimony. And for example sake onely, I will alledge in this place, an offer or challenge made for proof thereof by *Tertullian*, to the Heathen Magistrates and persecutors of his time: his words are these. *Let there be brought here in presence before your Tribunall seats some person, who is certainly known to be possessed with a wicked spirit, and let that* Mat. 10.

Tertul. in Apolog. ad gentes.

spirit

A most confident offer  
made by  
Tertullian.

spirit be commanded by a Christian to speak, and he shall as truly confesse himself to be a devil, as at other times to you he will falsly say, that he is a god. Again at the same time, let there be brought forth one of these (your Priests or Prophets) that will seem to be possessed by divine Spirit, I mean of those that speak gasping, &c. (in whom you imagine your gods to talk) and except that spirit also (commanded by us) do confesse himself to be a devil, (being indeed afraid to lie unto a Christian;) do you shed the bloud of the Christians in that very place, &c. None will lie to their own shame, but rather for honour or advantage; yet those spirits will not say to us, that Christ was a Magician, as you do; nor that he was of the common condition of men. They will not say he was stohn out of his Sepulchre, but they will confesse, that he was the Virtue, Wisdome, and Word of God; that he is in Heaven, and that he shall come again to be our judge, &c. Neither will these devils in our presence deny themselves to be unclean spirits, and damned for their wickednesse, and that they expect his most horrible judgement, professing also that they do fear Christ in God, and God in Christ; and that they are made subject unto his servants.

Hitherto are the words of Tertullian, containing (as I have said) a most confident challenge, and that upon the lives and bloud of all Christians, to make triall of their power in controlling those spirits which the Romans and other Gentiles adored as their gods. Which offer, seeing it was made and exhibited to the peefecutours themselves, then living in Rome; well may we be assured, that the enemy would never have omitted so notorious an advantage, if by former experience he had not been perswaded that the joyning herein would have turned and redounded to his own confusion.

And this puissant authority of Jesus imparted to Christians;

Christians, extended it self so farre forth, that not onely their words and commandments, but even their very presence did shut the mouths and drive into fear these miserable spirits. So *Lactantius* sheweth that in his dayes, among many other examples of this thing a silly serving-man that was a Christian, following his master into a certain Temple of Idols, the gods cried out, that nothing could well be done as long as that Christian was in presence. The like recordeth *Eusebius* of *Dioclesian* the Emperour, who going to *Apollo* for an Oracle, received answer, *That the just men were the cause that he could say nothing.* Which just men, *Apollo's* Priest interpreted, to be meant Ironically of Christians; and thereupon, *Dioclesian* began his most cruell and fierce Persecution in *Eusebius* dayes. *Sozomenus* also writeth, that *Julian* the Apostata endeavouring with many sacrifices and conjurations to draw an answer from *Apollo Daphneus*, in a famous place called \*Daphne, in the suburbs of Antioch; understood at last by the Oracle, the the bones of *S. Babylas* the Martyr, that lay near to that place, were the impediment why that god could not speak. And thereupon, *Julian* presently caused the same body to be removed. And finally, hereof it proceeded, that in all sacrifices, conjurations, and other mysteries of the Gentiles, there was brought in that Phrase recorded by scoffing *Lucian*, *Exeant Christiani*: Let Christians depart: for that while they were present, nothing could be well accomplished.

The wonderful authority of Christians over spirits. La&. lib 4. divin. Instit. cap. 19.

Euseb. 15. de præp. Evang.

Sozom. 1. 3. hist. cap. 18.

Lucian in Alex.

Porph. lib. 8. cont. Christ. apud Euseb. 1. 5. c. 1. de præ. Evang.

To conclude, the Pagan *Porphyry*, that of all other most earnestly endeavoured to impugn and disgrace us Christian, and to hold up the honour of his enfeebled Idols; yet discoursing of the great plague that raged most furiously in the city of Messina in Sicily, where he dwelt; yieldeth this reason, why *Æsculapius* the god of Physick (much adored in that place)

P

was



A marvelous  
confession of Por-  
phyry.

A pretty  
story of  
Plutarch.

Plutarch. in  
defectu  
Oracul.

The 6. Con-  
sideration.  
The punish-  
ment of  
enemies.

was not able to help them. *It is no marvell (saith he) if this city so many years be vexed with the plague, seeing that both Esculapius and all other gods be now departed from it by the coming of Christians. For since that men have begun to worship this Jesus, we could never obtain any profit by our God.* Thus much confessed this patron of Paganisme, concerning the maim that his gods had received by Jesus honour. Which albeit he spake with a malicious mind to bring Christians in hatred and persecution thereby; yet is the confession notable, and confirmeth that story which *Plutarch* in his fore-named book doth report; That in the latter years of *Tyberius* reign, a strange voice and exceeding horrible clamour, with hideous cries, screeches, and howlings, were heard by many in the Grecian sea, complaining that the great god PAN was now departed. And this, *Plutarch* (that was a Gentile) affirmeth to have been alledged and proved before the Emperour *Tyberius*; who marvelled greatly, and could not by all his divines and sooth-sayers, whom he called to that consultation, gather out any reasonable meaning of this wonderfull accident. But we Christians, comparing the time wherein it happened, unto the time of Jesus death and Passion, and finding the same fully to agree, may more then probably perswade our selves, that by the death of their great god PAN (which signifieth All) was imported the ruine and utter overthrow of all the wicked spirits and Idols upon earth.

And thus hath the Deitie of Jesus been declared and proved by his omnipotent power, in subduing infernall enemies. Now resteth it for us to make manifest the same, by his like power and divine Justice, shewed upon divers of his enemies here on earth; whose greatest punishment, albeit for the most part, he reserveth for the life to come: yet sometimes, for manifestation of his omnipotency, (as especially it was behovefull in those

those first dayes of his appearance in the world) he chasteneth them also even here on earth, in the eye and sight of all men. So we read of the most infamous and miserable death of *Herod the First*, furnamed *Af-colonita*, who after his persecution of Christ in his Infancy, and the slaughter of the Infants in Bethleem for his sake; was wearied out by a loathsome life in fear and horreur of his own wife and children, whom after he had most cruelly murdered, was enforced also by desperation through his unspeakable vexations, griefs, and torments, to offer his own hand to his own destruction, if he had not been staid by his friends that stood about him.

After him, *Archelaus* his eldest sonne, that was a terrour to Jesus at his return from Egypt, fell also by Gods Justice into marvellous calamities. For first, being left as King by his father; *Augustus* would not allow or ratifie that succession; but of a King, made him a Tetrarch, assigning to him onely the fourth part of that Dominion which his father had before. And then again, after nine years space, took that away in like manner, with the greatest dishonour he could devise; seizing upon all his treasure and riches by way of confiscation, and condemning his person to perpetuall banishment, wherein he died most miserably in Vienna in France.

Not long after this, the second sonne of *Herod the First*, named *Herod Antipas*, Tetrarch of Galilee, who put S. *John Baptist* to death, and scorned Jesus before his Passion, (whereat both himself and *Herodias* his concubine were present :) was deposed also by *Caius* the Emperour (being accused by *Agrippa* his nearest kinsman) and most contumeliously sent in exile, first to Lyons in France, and after that, to the most desart and inhabitable place of Spain, where he with *Herodias* wandered up and down in extreme calamity, so long

1.

Herod Af-colonita.  
Joseph. l. 17.  
antiq. ca. 10.  
& lib. 1. de  
bel. Jud.  
cap. 21.

2.

Archelaus.  
Joseph. l. 17.  
antiq. c. 15.  
li. 2. de. bel.  
Juda. cap. 6.

3.

Herod Antipas.  
Joseph. l. 18.  
antiq. c. 9. l. 2.  
de bel. ca. 8.

Niceph. l. 1.  
cap. 20.

4.  
Herodias  
daughter.

5.  
Herod  
Agrippa.

A&S 12.  
Joseph. l. 19  
antig cap. 7.  
lib. 18. c. 7.

The stock  
of Herod  
soon extin-  
guished.

The punish-  
ment of Ro-  
mans.

6.  
Pilate.  
Eutrop l. 7.  
hist. Eutrob.  
l. 1. c. 7. hist.

as they lived, and finally ended their dayes, abandoned of all men. In which misery also it is recorded, that the dancing daughter of *Herodias*, who had in her jollity demanded *John Baptists* head, being on a certain time enforced to passe over a frozen river, the ice brake, and she in her fall had her head cut off by the same ice, without hurting the rest of her body, to the great admiration of all the lookers on.

The like event had another of *Herods* family named *Herod Agrippa*, the accuser of the fore-named *Herod* the Tetrarch; who in his great glory and triumph, having put to death *S. James* the brother of *S. John* Evangelist, and imprisoned *S. Peter*; was soon after in a publick assembly of Princes and Nobles at *Cesarea*, stricken from heaven with a most horrible disease, whereby his body putrified, and was eaten with vermin, as both *S. Luke* reporteth, and *Josephus* confirmeth. And the same *Josephus*, with no small marvell in himself, declareth, that at the very time when he wrote his story, (which was about seventy years after the death of *Herod* the first,) the whole progeny and offspring, kindred, and family of the said *Herod*, which he saith was exceeding great, by reason he had nine wives together, with many children, brothers, sisters, nephews, and kinsfolk,) were all extinguished in most miserable sort, and gave a testimony (saith *Josephus*) to the world, of the most vain confidence that men do put in humane felicity.

And as the punishments lighted openly upon *Jesus* professed enemies in *Jury*, so escaped not also the Romans their chastisement; I mean such as especially had their hands in persecution of him, or of his followers after him. For first, of *Pontius Pilate*, that gave sentence of death against him, we read, that after great disgrace received in *Jury*, he was sent home into Italy, and there by manifold disfavours shewed unto him by the

the Emperour his Master, fell into such desperation, as he slew himself with his own hands.

And secondly, of the very Emperours themselves, who lived from *Tiberius* (under whom Jesus suffered.) unto *Constantine* the great, under whom Christian religion took dominion over the world, (which contained the space of three hundred years;) very few or none, escaped the manifest scourges of Gods dreadfull justice, shewed upon them at the knitting up of their dayes. For examples sake; *Tyberius*, that permitted Christians to live freely, and made a law against their molestation, as before hath been shewed, died peaceably in his bed. But *Caligula* that followed him, for his contempt shewed against all divine power, in making himself a God; was soon murdered by the conspiracy of his dearest friends. *Nero* also, who first of all other began persecution against the Christians; within few moneths after he had put Saint *Peter* and Saint *Paul* to death in Rome, (having murdered in like manner his own mother, brother, wife, and master,) was upon the sudden, from his glorious estate and Majesty, thrown down into horrible distresse and confusion, in the sight of all men; as being condemned by the Senate, to have his head thrust into a pillory, and there most ignominiously to be whipped to death: was constrained, for avoiding the execution of that terrible sentence, to massacre himself with his own hands, by the assistance of such as were dearest unto him.

Tertul. in  
Apolog.

6.

Caligula.

7.

Nero.

The like might be shewed in the tragicall ends of *Galba*, *Otho*, *Vitellius*, *Domitian*, *Comodus*, *Pertinax*, *Julian*, *Macrinus*, *Antoninus*, *Alexander*, *Maximinus*, *Gordianus*, *Aurelianus*, *Decius*, *Gallus*, *Volutianus*, *Emilianus*, *Valerianus*, *Gallienus*, *Cajus*, *Carinus*, *Maximianus*, *Maxentius*, *Licinius*, and others, whose miserable deaths, a noble man and Councillour

8.

Many Emperours that died miserably.

Evagrius.  
Scholast. l. 3  
hist. c. 41:



well near a thousand years past, did gather against *Zosimus* a Heathen Writer, to shew thereby the powerfull hand of Jesus upon his enemies; adding furthermore, that since the time of *Constantine* whilst Emperours have been Christians, few or no such examples can be shewed, except it be upon *Julian* the Apostate. *Valens* the Arrian Heretick, or som other of like detestable notorious wickedness. And thus much of particular men chastised by Jesus.

9.

The chastisement of Jerusalem and of the Jewish people.

*Joseph. l. 19. Antig. l. 2. & 3. de bel. Judai. Philo in Flacco & l. 2 q. leg. Cornel. Tac. l. 12.*

But if we desire to have a full example of his justice upon a whole Nation together: let us consider what befell Jerusalem, and the people of Jury, for their barbarous cruelty practised upon him, in his death and Passion. And truly if we believe *Josephus* and *Philo*, the Jewish Historiographers, (who lived either with Christ, or immediately after him;) it can be hardly expressed by the tongue or pen of man, what insufferable calamities and miseries, were inflicted to that people (presently upon the Ascension of Jesus,) by *Pilat* their Governour, under *Tiberius* the Emperour; and then again by *Petronius*, under *Caligula*, and after that by *Cumanus*, under *Claudius*; and lastly, by *Festus* and *Albinus*, under *Nero*. Through whose cruelties that Nation was enforced finally to rebell and take arms against the Roman Empire, which was the cause of their utter ruine and extirpation by *Titus* and *Vespasian*. At what time, besides the overthrow of their City, burning of their Temple, and other infinite distresses, which *Josephus* an eye-witness protesteth, that no speech or discourse humane can declare: the same Authour recordeth eleven hundred thousand persons to have been slain, and four score and seventeen thousand taken alive, who were either put to death afterward in publick triumphs, or sold openly for bond-slaves into all the world.

And

And in this universall calamity of the Jewish Nation, being the most notorious and grievous that ever happened to Nation or people, before or after them, (for the Romans never practised the like upon other;) it is singularly to be observed, that in the same time and place, in which they had put Jesus to death before; that is, in the feast of their Paichal, when their whole Nation was assembled at Jerusalem from all parts, Provinces, and Countreys of the earth: they received this their most pitifull subversion, and that by the hands of the Roman *Cesar*, to whom by publick cry, they had appealed from Jesus but a little before. Yea, further it is to be observed and noted, that as they apprehended Jesus, and made the entrance to his passion upon the mount Olivet: so *Titus* (as *Josephus* writeth) upon the same mount planted his first siege for their final destruction. And as they led Jesus from *Caiphas* to *Pilate*, afflicting him in their presence: so now were themselves led up and down, from *John* to *Simon*, (two tyrants that had usurped dominion within the City,) and were scourged and tormented before their tribunall seats. Again, as they had caused Jesus to be scoffed, beaten, and villanously entreated by the souldiers, in *Pilats* Palace: so were now their own principall rulers and noble men, (as *Josephus* noteth,) most scornfully abused, beaten, and crucified by the same souldiers. Which later point of crucifying, or villanous putting to death upon the Crosse, was begun to be practised by the Romans, upon the Jewish Gentry, immediately after Christs death, and not before. And now at this time of the war, *Josephus* affirmeth, that in some one "day, five hundred of his nation were taken and put "to this opprobrious kinde of punishment; ino- "much; that for the great multitude (said he,) *Nec "locus sufficeret Crucibus, nec Cruces corporibus*: that is, neither the place was sufficient to contain so many

How Christ  
his death  
was punish-  
ed with  
like circum-  
stances up-  
on the  
Jews.

*Joseph. l. 5.  
de bel. c. 8.*

Cap. 27.

*Lib. 5. de  
bel. c. 28.*

A marvelous providence of God for delivering the Christians that were in Jerusalem at the time of the destruction.

Lib. 4. divin.  
Inst. c. 21.  
Euseb. l. 3.  
cap. 5. Nis-  
ceph. 3.

The Jewish miseries after the destruction of Jerusalem.

Crosses as the Romans set up; nor the Crosses sufficient to sustain so many bodies, as they murdered by that torment.

This dreadfull and unspeakable misery, fell upon the Jewes, about forty years after Jesus Ascension, when they had shewed themselves most obstinate and obdurate against his doctrine, delivered unto them, not onely by himself, but also by his Disciples; of which Disciples they had slain now Saint *Stephen* and Saint *James*; and had driven into banishment both Saint *Peter* and Saint *Paul*, and others that had preached unto them. To which later two Apostles, (I mean Saint *Peter* and Saint *Paul*,) our Saviour Jesus appeared a little before their martyrdomes in Rome, (as *Lactantius* writeth,) and shewed that within three or four years after their deaths, he was to take revenge upon their Nation, by the utter destruction of Jerusalem, and of that generation. Which secret advice, the said *Lactantius* affirmeth, that *Peter* and *Paul* revealed to other Christians in Jury; whereby it came to passe, (as *Eusebius* also and other Authors do mention,) that all the Christians living in Jerusalem, departed thence, not long before the siege began, to a certain town named Pella beyond Jordan, which was assigned unto them for that purpose, by Jesus himself, for that it being in the dominion of *Agrippa*, (who stood with the Romans,) it remained in peace and safety, while all Jury besides was brought to desolation.

This then was the providence of God for the punishment of the Jewes at that time. And ever after, their estate declined from worse to worse; and their miseries daily multiplied throughout the world. Whereof he that will see a very lamentable narration; let him read but the last Book onely of *Josephus* history *de Bello Judaico*, wherein is reported besides other things

things that after the war was ended, and all publick slaughter ceased; *Titus* sent sixteen thousand Jews, as a present to his father to Rome, there to be put to death in divers and sundry manners. Others he applied to be spectacles for pastime to the Romans that were present with him; whereof *Josephus* saith, that he saw with his own eyes, two thousand and five hundred murdered and consumed in one day, by fight and combat among themselves, and with wild beasts at the Emperours appointment. Others were assigned in Antioch and other great Cities, to serve for faggots in their famous bonfires at times of triumph. Others were sold to be bondslaves: others condemned to dig and hew stones for ever. And this was the end of that war and desolation. After this again under *Trajan* the Emperour, there were so infinite a number of Jews slain and made away by *Marcus Turbo* in Africa, and *Lucius Quintus* in the East; as all histories agree, that it is impossible to expresse the multitude. But yet more wonderfull is it, that the same historians do report; that in the eighteenth year of *Adrian* the Emperour, one *Julius Severus* being sent to extinguish all the remnant of the Jewish generation: destroyed in small time 980 towns and villages within that countrey, and slew five hundred and four score thousand of that blood and nation in one day: at which time also he beat down the City of Jerusalem in such sort; as he left not one stone standing upon another of their antient buildings; but caused some part thereof to be re-edified again, and inhabited by onely Gentiles. He changed the name of the Citie, and called it \* *Ælia*, after the Emperours name. He drove all the progeny and off-spring of the Jews forth of all those countreys, with a perpetuall law confirmed by that Emperour, that they should never return, no, not so much as look back from any high or eminent

*Joseph. l. 7.  
de bel. c. 20.  
& 21.*

The small  
desolation  
of the Jew-  
ish nations.

*Oros. l. 7. c.  
13.  
Ariston  
pellæus in  
hist. Euseb.  
l. 4. c. 8.  
Niceph. l. 3.  
c. 24.*

\* The Em-  
perours  
name was  
*Ælius Adri-  
anus.*



eminent place, to that countrey again. And this was done to that Jewish Nation by the Roman Emperours, for accomplishing that demand, which their principall elders, had made not long before to *Pilate* the Roman Magistrate, concerning *Iesus* most injurious death, crying out with one consent and voice; to wit: *Let his blood be upon us, and upon our posterity.*

Mat. 25.

The seventh  
consideration.  
The fulfilling  
of *Iesus* prophe-  
cies.

And herein also (I mean in the most wonderfull and notorious chastisement, or rather reprobation of this Jewish people, which of all the world was Gods peculiar, before,) is set out unto us, as it were in a glasse, the seventh and last point, which we mentioned in the beginning of this section: to wit, the fulfilling of such speeches and prophecies, as *Iesus* uttered when he was upon earth: as namely at one time, after a long and vehement commination, made to the Scribes, Pharisees, and principall men of that Nation, (in which he repeated eight severall times the dreadfull threat, woe;) he concludeth finally, that all the just blood, injuriously shed, from the first Martyr *Abel*, should be revenged very shortly upon that generation. And in the same place, he menaceth the populous City of *Jerusalem*, that it should be made desert. And in an other place, he assureth them, that one stone should not be left standing thereof upon another. And yet further he pronounced upon the same City, these words, *The dayes shall come upon thee, that thy enemies shall inviron thee with a wall, and shall besiege thee; they shall straighten thee on every side and shall beat thee to the ground, and thy children in thee.*

Mat. 2. 3

Luk. 21.

Luk. 19.

*Iesus* speeches of *Jerusalem*.

Luk. 21.

And yet more particularly, he foretellethe the very signs, whereby his Disciples should perceive when the time in deed was come; using this speech unto them. *When you shall see Jerusalem besieged with an army: then know ye, that her desolation is at hand; for that these are the dayes of revenge, to the end all may be fulfilled*

which

which is written, Great distresse shall fall upon this earth, and vengeance upon this people. They shall be slain by dint of the sword, and shall be led as slaves into all countries. And Jerusalem shall be trodden under feet by the Gentiles, untill the times of Nations be accomplished.

This foretold Jesus of the misery that was to fall upon Jerusalem, and upon that people (by the Romans and other Gentiles,) when the Jews seemed to be most in security and greatest amity with the Romans, (as also they were, when the same things were written,) and consequently, at that time, they might seem in all humane reason, to have lesse cause then ever before, to misdoubt such calamities. And yet how certain and assured foreknowledge, (and as it were most sensible foreseeing) Jesus had of these miseries, he declared, not onely by these expresse words and by their event; but also by those pitifull tears he shed upon sight and consideration of Jerusalem, and by the lamentable speech he used to the women of that City, who wept for him at his passion, perswading them, to weep rather for themselves and for their children, (in respect of the miseries to follow,) then for him.

Which words and predictions of Jesus, together with sundry other his speeches, foreshewing so particularly the imminent calamities of that Nation, (and that, as I have said, at such time, when in humane discourse there could be no probability thereof;) when a certain heathen Chronicler and Mathematick, named Phlegon, about an hundred years after Christs departure, had diligently considered, having seen the same also in his dayes most exactly fulfilled, (for he was servant to *Adrianus* the Emperour, by whose commandment, as hath been said before, the finall subversion of the Jewish Nation was brought to passe:) this Phlegon (I say) though a Pagan, yet upon consideration of these events, and others that he saw, (as the

The circumstance of the time, when Jesus spake his words, and when they were written.

Luk. 19.

Luk. 22.

Phleg. Thralli. lib. annal.

The Testimony of a Heachen for the fulfilling of Christs prophecies.

Orig. lib. 2.  
cont. Cels.  
sup. initium.

the extream persecution of Christians foretold by Christ, and the like: he pronounced, that never any man foretold things so certainly to come, or that so precisely were accomplished, as were the predictions and prophecies of Jesus. And this testimony of *Phlegon*, was acknowledged and urged for Christians, against one *Celsus* a heathen Philosopher and Epicure, by the famous learned *Origen*, even the very next age after it was written by the authour; so that of the truth of this allegation, there can be no doubt or question at all.

Other prop-  
hecies of  
Jesus fulfil-  
led to his  
Disciples.

And now albeit these predictions and prophecies, concerning the punishment and reprobation of the Jews fulfilled so evidently in the sight of all the world, might be a sufficient demonstration, of Jesus fore-knowledge in affairs to come: yet are there many other things besides foreshewed by him, which fell out so exactly, as did these; notwithstanding that by no learning, Mathematicall reason, or humane conjecture, they were or might be fore-seen. As for example, the foretelling of his own death; the manner, time, and place thereof: as also the person that should betray him, together with his irrepentant end. The flight, fear and scandal of his Disciples, albeit they had promised and protested the contrary. The three severall denyals of *Peter*. The particular time of his own Resurrection, and Ascension. The sending of the Holy Ghost, and many other the like predictions, prophecies, and promises, which to his Apostles, Disciples and followers, that heard them uttered, and left them written before they fell out, and saw them afterward accomplished; and who by the falshood thereof should have received greatest damage of all other men, if they had not been true: to these men (I say) they were most evident proofs of Jesus divine presence in matters that should ensue.

But yet for that an Infidell, (with whom onely I

sup

suppose my self to deal in this place) may in these and the like things find perhaps some matter of cavillation; and say, that these Prophecies of Jesus were recorded by our Evangelists, after the particularities therein prophesied were effectuated, and not before: and consequently, that they might be forged. I will alledge certain other events, both fore-told and registred before they came to passe, and divulged by publick Writings in the face of all the world, when there was small semblance that ever the same should take effect. Such were the particular fore-telling of the kind and manner of *S. Peters* death, whiles yet he lived. The peculiar and different manner of *S. John* the Evangelists ending, from the rest of the Apostles. The prerogative given to *Peter* above the rest, that his Faith and Chair should never fail, (which we see miraculously verified even untill this day;) the successions of all other Apostles having failed; and his, not. The fore-shewing and describing to his Disciples the most extreme and cruell persecutions that should ensue unto Christians for his sake; (a thing at that time not probable in reason, for that the Romans permitted the exercise of all kinds of Religions :) and that notwithstanding in all these pressüres and intollerable afflictions, his faithfull followers should not shrink, but hold out, and daily increase in zeal, fortitude, and number; and finally, should atchieve the victory and conquest of all the world: a thing much more unlikely at that day, and so farre passing all humane probability, as no capacity, reason, or conceit of man might reach or attain the fore-sight thereof.

And with this will we conclude our third and last part of the generall division set down in the beginning, concerning the grounds and proofs of Christian Religion.

Prophecies  
fulfilled in  
the sight of  
Gentiles.

1.

2.

3.

4.

5.



§. 4. *The Conclusion.*

The summe  
of the for-  
mer three  
Sections.

**B**Y all that hitherto hath been said, we have declared and made manifest unto thee (gentle Reader) three things of great importance.

1. First, that from the beginning and creation of the world, there hath been promised in all times and ages, a Messias or Saviour of mankind; in whom, and by whom, all Nations should be blessed: as also, that the particular time, manner, and circumstance of his coming, together with the quality of his person, purpose, doctrine, life, death, resurrection, and ascension, were in like manner by the Prophets of God most evidently fore-shewed.

2. Secondly, that the very same particulars and special points, that were designed and set down by the said Prophets, were also fulfilled most exactly with their circumstances, in the person and actions of Jesus our Saviour.

3. Thirdly, that besides the accomplishment of all the foresaid Prophecies, there were given by Jesus, many signs, manifestations, and most infallible arguments of his Deitie and omnipotent puissance, after his Ascension or departure from all humane and corporall conversation in this world. By all which wayes, means, arguments, and proofs, and by ten thousand more, which to the tongue or penne of man are inexplicable: the Christian mind remaineth settled, and most firmly grounded in the undoubted belief of his Religion, having besides all other things, evidences, certainties, and internall comforts and assurances which are infinite, these eight demonstrative Reasons and persuasions which ensue, for his more ample and abundant satisfaction therein.

Eight Reasons.

First, that it was impossible that so many things should

should be fore-told so precisely, with so many particularities, in so many ages, by so different persons all of sanctity, with so great concord, consent, and unity, and that so long before-hand, but by the Spirit of God alone, that onely hath fore-knowledge of future events.

Secondly, that it could not possibly be, that so many things so difficult and strange, with all their particularities and circumstances, should be so exactly and precisely fulfilled, but in him alone of whom they were truly meant.

Thirdly, that it can no wayes be imagined, that God would ever have concurred with Jesus doings, or assisted him, above all course of nature, with so abundant miracles, as the Gentiles do confesse that he wrought; if he had been a Seducer, or taken upon him to set forth a false Doctrine.

Fourthly, if Jesus had intended to deceive the world; he would never have proposed a Doctrine so difficult and repugnant to all sensuality: but rather would have taught things pleasant and gratefull to mans voluptuous delight, as *Mahomet* did after him. Neither could the nature of man, have ever so affectuously embraced such austerity, without the assistance of some divine and Supernaturall Power.

Fifthly, for that Jesus being poorly born and unlettered, as by his adversaries confession doth appear, and that in such an age, and time when all worldly learning was in most flourishing estate; he could never possibly, but by divine Power, have attained to such most exquisite knowledge in all kind of learning, as to be able to decide all the doubts and controversies of Philosophers before him as he did; laying down more plainly, distinctly, and perspicuously, the pith of all humane and divine Learning, within the compasse of three years teaching, (and that to auditours of so great

The Prophecies.

2.  
The Fulfilling.3.  
Gods Assistance.4.  
Jesus Doctrine.5.  
Jesus manner of Teaching.

simplicities) then did all the sages of the world untill that day, insomuch, that even then the most unlearned Christian of that time, could say more in certainty of truth, concerning the knowledge of God, the creation of the world, the end of man, the reward of virtue, the punishment of vice, the immortality and rest of our soul after this life, and in other such high Points and Mysteries of true Philosophy, then could the most famous and learned of all the Gentiles, that had for so many ages before beaten their brains in contention about the same.

6.  
Jesus life  
and manner  
of proceed-  
ing.

Sixthly, if Jesus had not meant plainly and sincerely in all his doings according as he professed, he would never have taken so severe a course of life to himself; neither would he have refused all temporall dignities and advancements as he did; he would never have chosen to die so opprobriously in the sight of all men, nor made election of Apostles and Disciples so poor and contemptible in the world; nor if he had, would ever worldly men have followed him in so great multitudes, with so great fervour, zeal, constancy, and perseverance unto death.

7.  
The begin-  
ners and  
first pub-  
lishers of  
Christian  
Religion.

Seventhly, we see that the first beginners and founders of Christian Religion left by Jesus, were a multitude of simple and unskilfull persons, unapt to deceive or devise any thing of themselves. They began against all probability of mans reason; they went forward against the stream and strength of all the world; they continued and increased above humane possibility; they persevered in torments and afflictions insufferable; they wrought miracles above the reach and compass of mans ability; they overthrew Idolatry that then possessed the world, and confounded all powers infernall, by the onely name and virtue of their Master. They saw the Prophecies of Jesus fulfilled, and all his divine Speeches and Predictions come to passe. They

saw

saw the punishment of their enemies and chief impugners to fall upon them in their dayes. They saw every day whole Provinces, Countreys and Kingdomes converted to their Faith. And finally, the whole Roman Empire and world besides, to subject it self to the Law, Obedience, and Gospel of their Master.

Lastly, among all other reasons and arguments, this may be one most manifest unto us; that whereas by many testimonies and expresse prophecies of the old Testament, it is affirmed, that the people of Israel should abandon, persecute, and put to death the true Messias at his coming, as before hath been shewed; and for that fact, should it self be abandoned of God, and brought to ruine and dispersion over all the world; (wherein according to the words of *Hosea*: *They shall sit for a long time, without King, without Prince without Sacrifice, without Altar, without Ephod, or Images; and after this again shall return and seek their God in the last dayes* :) We see in this age the very same particularities fulfilled in that Nation, and so to have continued now for these fifteen hundred years; that is, we see the Jewish people abandoned and afflicted above all Nations of the world; dispersed in servility throughout all corners of other Nations; without dignity or reputation; without King, Prince, or Common-wealth of themselves; prohibited by all Princes, both Christian and other, to make their Sacrifices where they inhabite; deprived of all means to attain to knowledge in good literature, whereby daily they fell into more grosse ignorance and absurdities against common reason in their latter Doctrine, then did the most barbarous Infidels that ever were, having lost all sense and feeling in spirituall affairs; all knowledge and understanding in celestiall things for the life come; having among them no Prophet, no grave Teacher, no man directed by Gods holy Spirit; and finally, as men for-

8.

The present  
state of  
Jews.

Hos. 3.



lorn and filled with all kind of misery, do both by their inward and externall calamities, preach, denounce, and testifie to the world, that Jesus whom they Crucified, was the onely true Messias and Saviour of mankind; and that his blood (as they required) lieth heavily upon their generation for ever.

The conclusion of the Chapter, with an admonishment.

Jesus shall be also a Judge.

Apud Euseb.  
li. 4. in vir.  
Const. in fi.

1 Reg. 2.  
Psal. 95.  
Esa. 2. 13.  
26, 27, 30.  
Jer. 30.  
Dan. 7.  
Sopho. 1.  
Malac. 4.

Wherefore, to conclude this whole discourse and treatise of the Proofs and Evidences of our Christian Religion, seeing that by so manifold and invincible demonstrations it hath been declared and laid before our eyes, that Jesus is the onely true Saviour and Redeemer of the world; and consequently, that his Service and Religion is the onely way and mean to please Almighty God, and to attain everlasting happinesse; there remaineth now to consider, that the same Jesus, which by so many Prophets was promised to be a Saviour, was also fore-told by the self-same Prophets, that he should be a Judge and examiner of all our actions. Which latter point, no one Prophet that hath fore-shewed his coming, hath omitted seriously to inculcate unto us: no, not the *Sibyls* themselves, who in every place where they describe the most gracious coming of the Virgins Sonne do also annex thereunto his dreadfull appearance at the day of Judgement; especially in those famous Acrostich verses, whereof there hath been so much mention before; the whole discourse upon the words, *Jesus Christ, the Sonne of God, Saviour and Crosse*, containing nothing else, but a large and ample description of his most terrible coming in fire, and flame, and conflagration of the world at that dreadfull day, to take account of all mens words, actions, and cogitations.

To which description of these Pagan Prophets, is consonant the whole tenour and context of the old Bible, fore-shewing every where the dreadfull Majesty, terrour, and severity of the Messias at that day.

The

The New Testament also, which tendeth wholly to comfort and solace mankind, and hath the name of Evangel, in respect of joyfull news which it brought to the world; omitteth not to put us continually in minde of this Point. And to that end, both Jesus himself, amidst all his sweet and comfortable speeches with his Disciples, did admonish them often of this last day: and his Apostles, Evangelists, and Disciples after him, repeated, iterated, and urged this important consideration in all their words and writings.

Mat. 12. 13.  
16, 24, 25.  
Mark 13.  
Luke 17.  
Rom. 2. 14.  
1 Cor. 15.  
2 Cor. 5.  
1 Thes. 4. 5.  
2 Thes. 1.  
1 Tim. 2.  
2 Pet. 3.  
Heb. 9.  
Jude 15.  
Apoc. 1.

Wherefore, as by the name and cogitation of a Savour, we are greatly stirred up to joy, alacrity, confidence, and consolation; so by this admonishment of Gods Saints, and of Jesus himself, that he is to be our Judge, and severe examiner of all the minutes and moments of our life, we are to conceive just fear and dread of this his second coming. And as by the whole former Treatise we have been instructed, that the onely way to salvation is by the profession of Jesus Religion; so by this account that shall be demanded at our hands at the last day, by the Authour and first Institutor of this Religion; We are taught, that unlesse we be true Christians indeed, and do perform such duties as this Law and Religion prescribeth unto us, so far off shall we be from receiving any benefit by the Name, as our judgement shall be more grievous, and our finall calamity more intollerable. For which cause, I would in sincere charity, exhort every man, that by the former discourse hath received any light, and is confirmed in his judgement concerning the truth of Christian Religion, to employ his whole endeavours for the attainment of the fruit and benefit thereof; which is, by being a true and reall Christian; for that Christ himself fore-signified, that many should take the name without commodity of their profession. And

An illation  
upon the  
premises,  
with an ex-  
hortation.

to the end each man may the better know or conjecture of himself, whether he be in the right way or no, and whether he perform in deed the duty required of a true Christian; I have thought convenient to adjoyn this Chapter next following of that matter, and therein to declare the particular points belonging to that profession. Which being known, it shall be easie for every one that is not over partiall or wilfully bent to deceive himself, to discern of his own estate, and of the course and way that he holdeth. Which is a high point of Wisdome for all men to do while they have time, least at the latter day, we having passed over our lives in the bare name onely of Christianity, without the substance; do find our selves in number of those most unfortunate people, who shall cry Lord, Lord, and receive no comfort by that confession.

## HOW THE END WHEREUNTO

Man was Created, may be atchieved by us, and the duties belonging thereunto.

*With a declaration of the two generall parts whereunto all those duties may be reduced, which are Belief and Life, Faith and good Works.*

### CHAP. V.



AS in humane learning and sciences of this world, after declaration made of the end whereunto they tend and are directed; the next Point is, to declare the means whereby that end may be obtained: so, much more, in this divine and heavenly Doctrine of Christian Religion, which concerneth our soul and everlasting salvation. For that we have shewed before, the finall end for which

which man was created and placed in this world was, and is, that he should imploy himself in the service of God, and thereby gain everlasting glory, and felicity to himself in the next life : It followeth by order of good consequence, that we should treat in this place, how a man may attain the fruit of this doctrine : that is to say, how he may come to be a true servant of God, and what duties are necessarily to be performed for the same ; as also how he may examine or make tryall of himself, whether he be so in deed or not. Which examination (to speak in brief) consisteth principally in the consideration of these two generall points or heads, whereunto all other particulars may be reduced, to wit, faith, and works ; belief and life, that is to say, first ; whether he believe unfeignedly the tall summe of documents and mysteries, left by Jesus and his Disciples in the Catholick Church ; and secondly, whether he perform in sincerity the rules and precepts of life, prescribed unto Christians by that doctrine, for direction of their works and actions. So that on these two main points of Christian duty, we are to bestow our whole speech in this Chapter.

The effect  
of this Chapter.

Two points

2. And for the first, how to examine the truth of our belief ; it would be over-tedious to lay down every particular way, that might be assigned for discussion thereof : for that it would bring in the contention of all times, aswell antient, as present, about controversies in Christian faith, which hath been impugned from age to age, by the seditious instruments of Christs infernall enemies. And therefore, as well in respect of the prolixity (whereof this place is not capable) as also for that of purpose I do avoid all dealing with matters of controversie, within the compasse of this work : I mean onely at this time, for the comfort of such as are already in the right

The first  
part concerning  
belief.



way, and for some light to others, who perhaps of simplicity may walk awry ; to set down with as great brevity as possible may be, some few generall notes or Observations, for their better help in this behalf.

The matters  
of faith and  
belief easie  
among  
Christians.

3. In which great affair of our faith and belief (wherein consisteth as well the ground and foundation of our eternall welfare, as also the fruit and entire utility of Christs coming into this world ; ) it is to be considered, that God could not of his infinite wisdom ( foreseeing all things, and times to come ) nor ever would of his unspeakable goodnesse ( desiring our salvation as he doth ) leave us in this life, without most sure, certain, and clear evidence in this matter : and consequently, we must imagine, that all our errours committed herein ( I mean in matters of faith and belief among Christians ) do proceed rather of sinne, negligence, wilfulnesse or inconsideration in our selves ; then either of difficulties or doubtfulness in the means left unto us for discerning the same, or of the want of Gods holy assistance to that effect, if we would with humility accept thereof.

4. This, *Esay* made plain, when he prophesied of this perspicuity ; that is, of this most excellent privilege in Christian Religion, so many hundred years before Christ was born. For after, that in divers Chapters he had declared and foretold the glorious coming of Christ in signs and miracles, as also the multitude of Gentiles that should imbrace his doctrine, together with the joy and exultation of their conversion : he foresheweth presently the wonderfull providence of God also, in providing for Christians so manifest a way of direction for their faith and Religion ; as the most simple and unlearned man in the world, should not be able ( but of wilfulnesse ) to go astray therein. His words are these, directed to the Gentiles. *Take comfort and fear not : behold*

*your*

your God shall come and save you. Then shall the eyes of the blind be opened, and the ears of the deaf shall be restored, *And there shall be a path and way:*

*and it shall be called \* the holy Way: and it shall be unto you so direct a way, as fools shall not be able to erre therein.*

By which words we see, that among other rare benefits that Christs people were to receive by his coming; this should be one, and not the least; that after his holy doctrine once published and received, it should not be easie for the weakest in capacity or learning that might be (whom *Esay* here noteth by the name of fools) to run awry in matters of their belief; so plain, clear, and evident should the way for tryall thereof be made.

\* The direct holy way of the Catholick Church.

5. Herehence it is, that Saint *Paul* pronounceth so peremptorily of a contentious and hereticall man: *That he is damned by the testimony of his own judgement or conscience:* For that he hath abandoned this

*Tit. 3.*

common, direct, and publick way, which all men might see, and hath devised particular paths and turnings to himself.

Herehence it is, that the antient Fathers of Christs Primitive Church, disputing against the same kind of people; defended all wayes, that their errour was of malice and wilfull blindness, and not of ignorance; applying those words of prophecy unto them: *They that saw me, ran out from me. That is,*

\* See Saint Aug. tract. 1. in Epist. Joan. & 1. de un. Eccl. cont. Peril. c. 14.

(saith S. *Augustine*,) *they which saw and beheld the Catholick Church of Christ* (which is the plain way denoted by *Esay*, and the most eminent mountain described by *Daniel*, as also by *Esay* himself in another place, and expounded by Christ in S. *Matthews* Gospell:) *this Church* (saith he) *wicked hereticks beholding* (for that no man can avoid the sight thereof, but he that most obstinately will shut his eyes;) *yet for hatred and malice, do they run out of the same, and do raise up heresies and schisms against the unity thereof.*

*Psal. 30.*

*Concion. 2. in Psal. 30.*

*Dan. 2. Esa. 2. Mat. 5.*

The way  
of avoiding  
errour in be-  
lie.

1 Tim. 3.  
Aug. tract. 7.  
in epist. Jo-  
an. Chri.  
hom. 4. de  
verb. Isa.  
vidi Dom.

Dan. 2.

A declarati-  
on of the  
Fathers ar-  
gument.  
Mat. 5. 18. 20

6. Thus much faith this holy Doctour : by whose discourse we may perceive, that the plain and direct way mentioned by *Esay*, wherein no simple or ignorant man can erre; is the generall body of Christs visible Church upon earth, planted by his Apostles throughout all Countreys and Nations, and continuing by succession, unto the worlds end. In which Church, whosoever remaineth, and believeth all things that are taught therein; cannot possibly fall into errour of faith. For that this Church or universall body is guided by Christs spirit, who is the head thereof, and so no wayes subject or within the compass of errour. For which cause, Saint *Paul* nameth it : *The pillar and firmament of truth.* And the same Church is so manifest and evident (and shall be so to the worlds end, as the same learned Doctour, and other his equals do prove :) that it is more easie to find it out, then it is to see the Sun or Moon, when it shineth brightest, or to behold the greatest hill or mountain in the world. For as Saint *Augustines* words are : *Albeit particular hills in one countrey, may be unknown in another; as Olympus in Greece, may be unknown in Africa, and the mountain Giddaba of Africk, may be unknown in Greece: yet (saith this holy Father) a mountain that passeth throughout all Countreys, and filleth up the whole world (as Daniel prophesied Christs Church should do) cannot be but apparent to the sight of all men, and consequently must needs be known of all men, but onely of such as willingly do shut their eyes from sight thereof.*

7. For declaration of which reason, argument, and discourse of holy Fathers (being also the discourse of Christ himself in the Gospel, when he remitteth men to the visible Church, that is placed on a hill;) it is to be noted, that in the time from Christs ascension, untill the thirteenth year of *Neroes* Reign, who first of the

Roman

Roman Emperours, began open persecution against the proceedings of Christians, and put to death Saint *Peter* and Saint *Paul*: In this time (I say) of toleration under the Roman Empire (which contained the space of thirty six years) Christs Apostles and Disci- had preached and planted one uniform Gospel through- out all the world, as both by their Acts and Gestes re- corded, as also by the peculiar testimony of S. *Paul* to the Romans, may appear. Which thing being done most miraculously by the power and virtue of their Master, Rom. I. and Bishops, Pastours, and other Governours, being ordained in every Church and Countrey, for guiding and directing the same by themselves and their succe- ssors to the worlds end: this (I say) being once brought to passe, and the little stone that was cut out of a hill without hands, being now made a huge mountain, that had spread it self over the whole face of the earth, ac- cording to *Daniels* prophecy: then those holy and sage Apostles, for preventing of all new doctrines and false errours that might afterwards arise (as by revelation from *Jesus*, they understood there should do many) most earnestly exhorted, and with all possible vehemency called upon the people, to stand fast in the documents and traditions then received, to hold firmly the faith and doctrine already delivered, as a *Depositum* and treasure committed to be safely kept untill the last day. And above all other things, they most diligently forewarned them to beware of new fangled teachers, whom they called *Hereticks*; who should break from the unity of their universall body, already made and knit together; and should devise new glosses, expositions, and interpretations of Scri- pture; bring in new senses, doctrines, opinions, and divisions; to the renting of Gods Church and City now builded, and to the perdition of infinite souls.

Dan. 2.

1 Cor. 16.

Gal. 5.

2 Thes. 2.

1 Tim. 6. 20.

2 Tim. 1.

Mat. 7.

2 Tim. 2. 3.

Tit. 3.

2 Thes. 3.

2 Joan 7.

Apoc. 2.



Aug. l. de  
vera rel. c. 7.

The first in-  
vention of  
the name  
Catholick.

\* See S. Hiero-  
nym. cont.  
Luciferian.  
Vinc. Lyri.  
l. cont. hæ-  
res.  
Aug. cont.  
ep. Man.

Why he  
that lean-  
eth to the  
Church, can-  
not be de-  
ceived.

8. For discerning of which kind of most pernicious people (as Saint *Augustine* and other holy Fathers do note) and for more perfect distinction between them and true Christians; the said Apostles invented the name *Catholick*, and set down in their common Creed, that clause or Article, *I believe the holy Catholick Church*. By which word *Catholick* (that signifieth universall) they gave to understand to all posterity, that whatsoever doctrine or opinion should be raised afterward among Christians, disagreeing from the generall consent, doctrine, and tradition of the universall Church; was to be reputed as error and heresie, and utterly to be rejected. And that the onely anchor, stay, and security of a Christian mans mind, in matters of belief for his salvation, was to be a *Catholick*; That is \* (as all antient Fathers do interpret the same) one, who laying aside all particular opinions and imaginations, both of himself and others, doth subject his judgement to the determination of Christs universall, visible, & known Church uponearth, embracing whatsoever that believeth, and abandoning whatsoever that Church rejecteth. And this is that plain, direct, sure, and infallible way among Christians, whereof we spake out of *Esay* and other Prophets and Saints of God before, wherein no man can erre, though never so simple, but onely of wilfull and obstinate malice; which is declared in this manner following.

9. The Gospell of Christ being once preached, and received uniformly over all the world, and Churches of Christianity erected throughout all Countreys, Provinces, and Nations in the Apostles time, as hath been said: it is to be considered, that this universall Church, body, or kingdome, so gathered, founded, and established, was to continue visibly, not for one or two ages, but unto the worlds end. For so it was fore-shewed and promised most perspicuously by *Daniel*,

miel, when he foretelling the four great Monarchies, that after him should ensue, adjoyneth these evident words of the Church and Kingdome of Christ: *In Dan. 2. the dayes of these kingdomes, shall God raise up a Celestiall Kingdom, which shall endure for ever, without subversion; and that Kingdome shall not be delivered over to any other people.* By which last words, as also by divers promises of Christ himself in the Gospell, *Mat. 16. 28.* we are ascertained, that the very same visible congregation, Church, Body, Common-weale, Government and Kingdome, which was established by the Apostles in their time, shall indure and continue by succession of followers, unto the worlds end: neither should it passe over, or be delivered to any other people: that is, no new teachers or later doctrines dissenting from the first, shall ever finally prevaile against it. Which prophecy to have been fulfilled from that day unto this, is made evident and most apparent, by the records of all ages; wherein, albeit divers errours and heresies have sprung up, and made great blustering and disturbance for a time, yet have they been repressed and beaten down again by the same Church, and her visible pillars, Pastours and Doctours, in the end.

10. For examples sake; in the first age, there arose up certain seditious fellows among the Jews, making some contention about their ceremonies, as also did *Simon Magnus, Nicolans, Carinthus, Ebion, and Menander*, that were hereticks. Against whom (besides the Apostles) stood in defence of that which was published before, their Disciples *S. Martialis, S. Dionysius Areopagita, Ignatius, Polycarpus*, and others. In the second age, rose up *Basilydes, Cerdon, Marcion, Valentinus, Tacianus, Apelles, Montanus* and divers others: against whom stood in the battell *Justin Martyr, Dionysius Bishop of Corinth, Irenaeus, Clemens Alexandrinus, Tertullian*, and their equals. And so downward from age to age

No heresie  
ever pre-  
vailed a-  
gainst the  
Church.

UNTO

A secure  
way.

Eſay 35.

The conclu-  
ſion of the  
firſt part.

Vincent.  
Lirin. l.  
cont. hereſ.  
c. 3.

Aug epiſt.  
cont. Mana-  
cha. c. 4. &  
l. de vera re-  
lig. c. 7.

unto our dayes, whatſoever hereſie, or different opinion hath been raiſed contrary to the generall conſent of this univerſall body ; it hath been checked and controlled by the watchmen, Paſtours, and chief Governours of this body. And finally hath been condemned and anathematized by their generall aſſemblies, conſent, and Councels, gathered from time to time, as occaſions ſerved in all parts of the world. Whereby it is moſt manifeſt, that he, who relieth upon this generall conſent of Chriſts Church in earth, and adhereth to nothing againſt the judgement of the ſame ; cannot poſſibly erre in matters of belief, but walketh in that ſure, ſecure, and infallible path, wherein *Eſay* ſaith : that a very fool cannot go amiſſe.

I I. Wherefore, to conclude this firſt part of our preſent ſpeech, concerning the tryall of our faith and belief : he that is a true *Catholick*, and holdeth himſelf within the obedience of this generall and univerſall Church, which hath deſcended by ſucceſſion from Chriſt and his Apoſtles : that is (as old *Vincentius* ſaid eleven hundred years ago, in his moſt excellent Treatiſe againſt Innovations of hereticks) he that loveth  
“ the Church and body of Jeſus Chriſt ſo much, as he  
“ preferreth nothing in the world before the Catholick  
“ and univerſall doctrine thereof : not any private  
“ mans authority, love, wit, or eloquence, not rea-  
“ ſons of nature, or pretence of Scriptures, againſt  
“ that which before him was believed by all men : he  
“ that followeth univerſality, antiquity, and conſent  
“ in his belief ; and ſtandeth firmly to that faith, which  
“ hath been held from time to time in all places, in all  
“ ſeaſons, by all, or the moſt part of Biſhops, Priests and  
“ Doctours in Chriſtianity : he that can ſay with *S. Au-*  
“ *guſtine*, that he truly followeth the univerſall Church,  
“ which had her beginning by the entering in of Nations  
“ got authority by miracles, was increaſed by charity,  
“ and eſtabliſhed by continuance, which hath her  
suc-

" succession of Bishops from the Chair of *Peter* untill  
 " our time : that Church, which is known in the world  
 " by the name of Catholique, not onely to her friends,  
 " but also among her enemies, for that even Hereticks  
 " in common speech do term her so, having no other  
 " means to distinguish themselves and their followers  
 " from her, but by calling them Reformers, Illumi-  
 " nates, Unspotted brethren, and such other names that  
 " are different from Catholicks.

Mark this  
 reason of  
 S. Austen.

12. " He that protesteth with S. *Jerom*, that he  
 " doth abhorre all Sects and names of particular men ;  
 " as *Marcionists*, *Montanists*, *Valentinians*, and the  
 " like: that doth confesse sincerely with blessed *Cyprian*,  
 " that one Priest for the time is to be obeyed by Gods  
 " ordinance, as Judge in Christs room, by the universall  
 " brother-hood of all Christianity : he that is modest,  
 " quiet, sober, void of contention, and obedient, as S.  
 " *Paul* describeth a true and good Catholick : he that  
 " is humble in his own conceit, and agreeing to humble  
 " things, firm in faith, and not variable, nor delighted  
 " with new Doctrines : he that can captivate his under-  
 " standing to the obedience of Christ : which is, to be-  
 " lieve humbly such things as Christ by his Church  
 " proposeth unto him, albeit his reason or sense should  
 " stand against the same. And finally, he that can be  
 " content at Christs commandment, To hear the Church  
 " in all things, without doubt or exception, and obey  
 " the Governours thereof, albeit in life they should be  
 " Scribes and Pharisees; and consequently, can say truly  
 " and sincerely with the whole \* Colledge of Christs  
 " Apostles together, *Credo sanctam Ecclesiam Catho-*  
 " *licam*, I do believe the holy Catholick and univer-  
 " sall Church, and whatsoever that Church doth set  
 " forth, teach, hold, or believe : that man (no doubt)  
 " is in a most sure case for matters of his faith, and can-  
 " not possibly walk awry therein ; but may think him-

Hieron. Dial  
 cont. Luci-  
 ferian. Cy-  
 prian. epist.  
 55. ad Cor-  
 nel.

Gal. 5.  
 Phil. 1.  
 Tit. 3.  
 Rom. 13.  
 Ephes. 4.  
 Heb. 13.  
 2 Cor. 10.  
 Mat. 18.  
 Mat. 23.

\* Ambros.  
 ep. 7. ad Sy-  
 ricium. Hieron. ad Pa-  
 mach. ep. 65  
 in fine. Aug.  
 serm. 181. de  
 temp.

self



self a good Christian for this first point, which is, for matters of belief.

§ 2. *Concerning good Works.*

13. **T**Here followeth the second part of Christian profession, concerning life and manners; which is a matter of so much more difficulty then the former, by how many more wayes a man may be deceived and lead from virtuous life, then from sincere faith. Wherein there can be no comparison at all, seeing the path of our belief is so manifest (as hath been shewed) that no man can erre therein, but of inexcusable wilfulnesse. Which wilfulnesse in errour and heresie, the holy Fathers of Christs Primitive Church, did alwayes referre to two principall and originall causes; that is, to pride, or over-weening in our own conceits, and to malice against our Superiours, for not giving us contentation in things that we desire. Of the first, do proceed the devising of new opinions, new glossing, expounding, and applying of Scriptures; the calling of holy Writ it self in question; the contempt of antient customs and traditions; the preferring of our judgements before all other, either present or past; the debasing of holy Fathers, Priests, Prelates, Councils, Ordinances, Constitutions, and all other things, and proofs whatsoever, that stand not with our own good liking and approbation. Of the second fountain, are derived other qualities conformable to that humour; as are, the denying of Jurisdiction and authority in our Superiours; the contempt of Prelates; the exaggeration of the faults and defects of our Governours; the impugnation of all Bishop-like dignity, or Ecclesiasticall eminency, and especially of the Sea Apostolick, whereunto appertaineth the correction of such like offendours. And finally, for satisfying this divelish and most pernicious

\* See S. Aug  
lib. de utilit.  
cred. cap. 1.  
& tract. 1. in  
ep. Joan.  
Cyp. ep. 61.

Two causes  
of Heresies.

1.

2.

The doings  
of hereticks

icious vein of malice, those wicked reprobates do incite and arm the people against their Spiritual Pastours; they kindle Factions against Gods Anointed Substitutes; they devise a new Church, a new form of Government, a new Kingdome, and Ecclesiasticall Hierarchy upon earth, whereby to bring men in doubt and staggering, what, or whom to believe, or whereunto to have recourse in such difficulties as do arise.

14. These two maladies (I say) of Pride and Malice, have been the two causes of obstinate error in all Hereticks from the beginning; as full well noted that holy and antient Bishop and Martyr S. *Cyprian*, when he said so long ago: "These are the beginnings and originall causes of Hereticks and wicked Scismaticks: first, to please and like well of themselves; and then, being puffed up with the swelling of pride, to contemne their Governours and Superiours. Thus do they abandon and forsake the Church; thus do they erect a profane Altar out of the Church, against the Church; thus do they break the peace and unity of Christ, and do rebell against Gods holy ordination."

The observation of S. Cyprian. Cyprian. ep. 65. ad Rogatian.

15. Now then, as these are the causes, either onely or principall of erring in our belief, most facile and easie (as we see) to be discerned; so of going astray in life and manners, there are many more occasions, causes, off-springs, and fountains to be found. That is to say, so many in number, as we have evill passions, inordinate appetites, wicked desires, or unlawfull inclinations within our mind, every one whereof, is the cause oftentimes of disordered life, and breach of Gods commandements. For which respect, there is much more set down in Scripture, for exhortation to good life, then to direction of faith; for that the defect herein is more ordinary and easie, and more provoked by our own frailty, as also by the multitude of infinite temptations.

Many causes of evil life.

Where-

The effect  
of Christs  
first Sermon  
Mat. 5. 6, 7.

Wherefore we read, that our Saviour Jesus in the very beginning of his Preaching, straight after he was baptized, and had chosen unto him *S. Peter*, and *S. Andrew*, *James* and *John*, and some other few Disciples, went up to the mountain, and there made his first most excellent, famous, and copious Sermon, recited by *S. Matthew* in three whole Chapters; wherein he talketh of nothing else but of virtuous life, poverty, meeknesse, justice, purity, sorrow for sinne, patience in suffering, contempt of riches, forgiving of injuries, fasting, prayer, penance, entring by the straight gate; and finally, of perfection, holinesse, and integrity of conversation, and of the exact fulfilling of every jot of Gods Law and Commandement.

Mat. 5.

Ibid.

Ibid. v. 22.

Chap. 6.  
Chap. 7.

16. He assured his Disciples with great asseveration, that he came not to break the Law, but to fulfill the same; and consequently, whosoever should break the least of his Commandements, and should so teach men to do; that is, should persevere therein, without repentance, and so by his example draw other men to do the like, should have no place in the kingdome of heaven. Again, he exhorted them most earnestly to be lights, and to shine by good works to all the world; and that except their justice did exceed the justice of Scribes and Pharisees, (which was but ordinary and externall) they could not be saved. He told them plainly, they might not serve two masters in this life, but either must forsake *God*, or abandon *Mammon*. He cried unto them, *Attendite*, stand attent, and consider well your state and condition: and then again, *Seek to enter by the strait gate*. And lastly, he concludeth that the onely triall of a good tree, is the good fruit which it yieldeth; without which fruit, let the tree be never so fair or pleasant to the eye, yet is it to be cut down and burned; and that not every one who shall say or cry unto him, *Lord, Lord*, at the last day, should

should be saved, or enter into the kingdome of heaven; but onely such as did execute in deeds, the will and commandments of his Father in this life. For want whereof, he assureth them, that many at that day, who had not onely believed, but also done miracles in his name, should be denied, rejected, and abandoned by him.

17. Which long lesson of virtuous life, being the first that ever our Saviour gave in publick to his Disciples then newly gathered together, as S. *Matthew* noteth (having treated very little of points of Faith before, but onely in generall, by some miracles and preaching, having shewed himself to be the true *Messias* :) doth sufficiently teach us, that it is not enough to believe in *Jesus*, and make profession of his Name and Doctrine; except we conform our lives and actions according to the prescript of his Commandements. For, albeit, in Christian Religion, Faith be the first and principall foundation, whereupon all the rest is to be staid and grounded; yet, as in other materiall buildings, after the foundation is laid, there remaineth the greatest labour, time, cost, cunning, and diligence, to be bestowed upon the framing and furnishing of other parts that must ensue: even so in this celestiall edifice or building of our soul, having laid once the foundation and ground of true beleif, (which a Christian oftentimes dispatcheth in the space of \* one weeks learning) the rest of all our life, time, labour, and studies, is to be employed, in the perfecting of our life and actions, and as it were, in raising up the walls and other parts of our spirituall building, by the exercise of all virtues, and diligent observation of Gods Commandments. Without the which, our Faith is to no more purpose or profit, then is a foundation without a building upon it; or a stock or tree that beareth no fruit. Which thing, S. *James* expresth most excellently in *Jam. 2.*

Faith is not  
sufficient  
without  
works.

A similitude  
touching  
Faith and  
Works.

\* In learning  
over his  
Catechisme



this fit multitude : *Even as a body without a spirit is dead, so is faith without works.*

An antient  
errour of  
sensuall  
men about  
Faith and  
Works.

18. Which necessary point of virtuous life, and observing Gods Commandements, (for that certain carnall and sensuall Christians in the Primitive Church, even yet whiles the Apostles themselves were alive, would in no wise understand aright, but for pleasing their own appetites, devised upon certain dark and hard speeches of *S. Paul*, that onely Faith was sufficient to save them.) *S. Augustine*, and other antient Fathers were of opinion, that not onely the last words of *S. James*, and the whole discourse which he maketh of this matter in that Chapter; but also both his, and all other Apostles writings, set forth and published after *S. Pauls* Epistles, were principally to repress this most absurd and pernicious errour. For declaration whereof, I will alledge onely these words of *S. Augustine* following, expressly written in a book for this purpose, entituled : *Of Faith and good Works*. Thus then he beginneth :

*S. Austens*  
discourse.  
*Aug. lib. de*  
*fide & oper.*  
*cap. 14.*

*Gai. 5.*

*1 Cor. 13.*

19. "For that this wicked opinion of onely Faith, was sprung up in the Apostles time by ill understanding of *S. Paul*; all the other Apostolicall Epistles which ensue, of *S. Peter*, *S. John*, *S. James*, and *S. Jude*, were directed principally to this end, to prove with all vehemency; *That faith without good works is nothing worth*. Even as indeed *S. Paul* himself did not define every manner of Faith, whereby we beieve in God; but onely meaneth that profitable and Evangelicall Faith, which hath Works annexed, proceeding of Charity. And as for that Faith which is without Works, and yet seemeth to these men to be sufficient for their salvation; he protesteth, that it is so unprofitable, as he doubteth not to say of himself: *If I should have all Faith, in such sort, as I were able to move mountains, and yet had not Charity; I were*

lib. 1.  
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"were nothing. By which charity (no doubt) good  
 "life is meant, for that, as in another place it is said,  
 "*Charity is the fulfilling of the Law.* Wherefore S. Rom. 13.  
 "Peter most evidently in his second Epistle, having  
 "exhorted men to holinesse of life and manners;  
 "sheweth, that certain wicked persons took occasion  
 "by some obscure sentences of S. Paul, to promise  
 "themselves security of salvation by onely Faith.  
 "Which hard sentences S. Peter affirmeth, that these 1 Pet. 3.  
 "miserable men perverted to their own destruction, as  
 "they did also other holy Scriptures; seeing that S.  
 "Paul was of the very same opinion that the other  
 "Apostles were, concerning life everlasting to be ob-  
 "tained by none, but by such onely, as joynded virtuous  
 "life with their belief. But S. James of all other, is  
 "most vehement against such as think that Faith can  
 "suffice to salvation without good Works; insomuch,  
 "as he compareth them to the devils themselves, say-  
 "ing: *Doest thou believe that there is one God? thou* Jan. 1.  
 "*doest well: the devils also do believe the same, and*  
 "*tremble.* What could be spoken more truly, briefly,  
 "and vehemently then this? seeing in the Gospel we  
 "read, that the devils made the same confession of  
 "Christ's Deitie, that did S. Peter, and yet Christ Mark 1.  
 "commended the one, and reprehended the other, &c. Mat 16.  
 "Wherefore, let not simple minds be deceived, and Ibid. c. 21.  
 "think that they know God, if they confesse him with  
 "dead faith; that is, with a faith void of good works,  
 "as the devils do, for that they read (perhaps) in Scri-  
 "pture these words of Christ; *This is life everlasting,*  
 "*that men know thee the true God, and Jesus Christ*  
 "*whom thou hast sent.* Let them not (I say) be decei- Joan. 15.  
 "ed with this, but let them remember how Christ's  
 "Apostle expoundeth that saying, when he writeth;  
 "By this we know God (truly) if we keep his Command- 1 Joan. 2.  
 "ments; and whosoever saith that he knoweth him, and

"yet keepeth not his Commandments, he is a liar, and  
"the truth is not in him.

Aug. Enchi-  
rid. cap. 67.

S. Aug. his  
excellent  
book De  
Fide &  
Operibus.

Gal. 5.

Jam. 2.

1 Cor. 3.

20. Thus farre have I thought good to alledge S.  
*Augustines* words and discourse, furnished, as you see,  
with great variety of Scriptures out of his most excel-  
lent Book *De Fide & operibus*, of which book he writ-  
teth thus in another place of his works: "I have writ-  
"ten a book (saith he) of this question, whose title is  
"Of Faith and Works, in which, according to the holy  
"Scriptures, so much as by Gods help I could, I have  
"demonstrated, that men must be saved by that Faith  
"which is joyned with good Works, which S. Paul  
"did evidently enough declare, when he said; *That*  
"*in Christ Jesus, neither Circumcision nor Prepuce is*  
"*any thing worth, but Faith that worketh well by Cha-*  
"*rity.* But if this faith do work evil and not well, then  
"without all doubt it is a dead faith in it self, accord-  
"ing to the Apostle S. James, who addeth yet further:  
"That, *if any say he hath faith, and yet hath not works,*  
"*can his faith save him?* Moreover, if a wicked man  
"for his onely faith may be saved by help of that purg-  
"ing fire, whereof S. Paul speaketh to the Corinthi-  
"ans, (as some erroneously have believed) then would  
"it follow, that Faith without works may save a man,  
"and then should it be false which S. James coequall  
"Apostle with S. Paul, left written, that faith without  
"works cannot save us. Nay, it must be false also  
"which S. Paul himself affirmed to the Corinthians,  
"saying, *Be not deceived, for neither fornicatours, nor*  
"*Idolaters, nor adulterers, nor thieves, neither drunk-*  
"*ards, or the like, shall ever possesse the Kingdome of*  
"*God:* which yet should not be true, if Christian men  
"persevering in these sins shou'd be saved notwithstanding  
"ing, for onely believing the Faith of Christ. For if  
"they be saved, how shall they not be in the Kingdome  
"of God? Thus farre S. Augustine.

21. The very same discourse maketh S. Gregory the great, out of holy writ upon this point. For having considered those most comfortable words of Christ to Saint Thomas: *Blessed are they who have not seen, and yet have believed*; he annexeth as followeth: Perhaps here, every Christian will say within himself, I do believe, and therefore I am blessed, and shall be saved. Wherein he saith truth, if his life be answerable to his belief. For that a true faith doth not contradict in manners, the things which it professeth in words. For which cause, it was said of certain false Christians by S. Paul; *That they confessed God in words, but denied him in deeds*: and by S. John; *That whosoever saith, he knoweth God, and keepeth not his commandments, is a liar.* Which being so; we must examine the truth of our faith, by consideration of our life: for then, and not otherwise, are we true Christians, if we fulfill in works that whereof we have made promise in words: that is; in the day of our baptism, we promised to renounce the pomp of this world, together with all the works of iniquity: which promise, if we perform now after baptism, then are we true Christians, and may be joyfull. And in another place the same holy Father addeth this. For that divers men are Christians in profession and faith onely, and not in life; Herehence it is said, by the voice of truth it self: *Not every one that shall say to me, Lord, Lord, shall enter into the kingdom of heaven.* And again: *Why do you call me Lord, Lord, and do not perform the things that I tell you?* Herehence it is, that God complained of his people the Jews, saying; *This people honoureth me with their lips, but their heart is far off from me.* And the Prophet David of the same people; *They loved him with their mouth, and with their tongues they lied unto him, &c.* Wherefore let no man trust that his faith may save him without good deeds, seeing that

The proof  
used by S.  
Gregory  
Joan. 10.

Greg. hom.  
29. in Evang.

Tit. 1.  
Joan. 2.

What we  
promised in  
Baptisme.

Lib. 33. mo-  
ral. c. 6.

Mat. 7.

Mar. 7.  
Psal. 77.



we know it is written expressly ; *That faith without works is dead* : and consequently, can not be profitable, or save us from damnation. Hitherto *S. Gregory*.

The testi-  
mony and  
exhortation  
of *S. Chryso-  
stome*.  
Mat. 5.  
Ch. vii hom.  
9. in Joan.

22. Which very conclusion *S. Chrysofostome* maketh with great vehemency, upon consideration of that wofull chance and heavie judgement, that happened unto him, who in the Gospel was admitted to the feast of Christian faith and knowledge, but for lack of the ornament or garment of good life, was contumeliously deprived of his expectation, of whom *S. Chrysofostome* words are these : “ He was invited to the feast and “ and brought to the table, but for that by his foule “ garment, he dishonoured our Lord that had invited “ him ; heare how miserable and lamentable a punish- “ ment he suffered : He was not onely thrust from the “ table and banquet, but also bound hand and foot, “ and cast into utter darknesse, where there is eternall “ weeping and gnashing of teeth. Wherefore, let us “ not, I beseech you dear brethren, let us not ( I say ) “ deceive our selves, and imagine that our faith will “ save us without good works. For except we joyn pure “ life to our belief, and in this heavenly vocation of ours, “ do apparell our selves with worthy garments of vir- “ tuous deeds, whereby we may be admitted at the “ marriage-day in heaven ; nothing shall be able to de- “ liver us from the damnation of this miserable man, “ that wanted his wedding weed. Which thing *S. Paul* well noteth, when having said : *We have an everlasting house in heaven, not made by hands* : he addeth presently this exception ; *Si tamen vestiti, & non nudi inveni- amur* ; That is, if we be found at that day well appa- relled and not naked. Would God every Christian desirous of his salvation, would ponder well this discourse and exhortation of *S. Chrysofostome*.

1 Cor 5.

The conclu-  
sion of this  
chapter.

23. And so with this alone, to conclude our speech in this Chapter, without allegation of further matter of

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of authorities (which are infinite to this effect) it may appear by that which hath already been set down, wherein the true profession of a Christian consisteth; and thereby each man that is not partiall, or blinded in his own affection (as many are) may take a view of his estate and condition, and frame unto himself a very probable conjecture, how he is like to speed at the last accounting day; that is, what profit or dammage he may expect by his knowledge and profession of Christian Religion. For as to him that walketh uprightly in that vocation, and performeth effectually every way his professed duty, there remain both infinite and inestimable rewards prepared: so to him that strayeth aside, and swerveth from the right path of life or faith prescribed unto him, there are no lesse pains and punishments reserved. For which cause every Christian that is carefull of his salvation, ought to fixe his eye very seriously upon them both; and as in belief to shew himself constant, firm, humble, obedient, and in one word, *Catholick*: so in life and conversation, to be honest, just, pure, innocent and holy.

24. And for that, this second point concerning life and manners, is of more difficulty (as hath been shewed) then the other of belief (whereof notwithstanding we have also treated sufficiently in the former Chapters:) the rest of this whole work shall tend to the declaration of this latter part, I mean of good life; thereby to stir up and awake (if so it may please the mercifull goodnesse of our blessed Saviour) the slothfull hearts of Christians to the cogitation of their own estate, and make them more vigilant in this great affair, whereon dependeth their endlesse wo or welfare.

OF THE TWO PRINCIPALL  
Exercises, that do appertain to a virtuous,  
Christian life. Which are :

*To resist all sinne, and to exercise all kind of  
virtue and good works ; with the  
means how to perform them  
both.*

CHAP. VI.

**S**upposing that in the parts of this Book which ensue, we are to deale onely with such as are instructed and settled in true Christian faith ( whereunto we have proved before, that Virtuous Life, and good deeds are necessarily to be adjoynd; ) It seemeth convenient in this place, to treat of the points or principall parts belonging thereunto, I mean to Christian conversation. Which parts are briefly prescribed by God himself, in the Writings of *David, Esay*, and other Prophets of the old Testament, to be two, to wit, *to decline from vice, and to embrace virtue.* But much more plainly are they set down and dilated by *S. Peter, S. Paul*, and other Saints of the Evangelicall law: the former affirming, that the fruit and effect of Christs death and passion was; *That we being dead to sin, should live to Justice*: and the other adjoyning; *That the grace of God our Saviour appeared to all men, instructing us to this end, that we renouncing all wickednesse, should live justly, and godly in this world, &c.*

2. By which testimonies of holy Writ, and by many other which to this purpose might be alledged, is made clear and evident, that the whole duty of a Christian mans life in this world, is reduced to these two heads

*Psal. 36.  
Esay 1.*

*1 Pet. 2.  
Tit. 2.*

The two  
parts of  
good life.

heads or principles, to wit, to the resistance of all evil, and to the exercise of all piety and virtue. In respect of the first, our life is called in holy Scripture, a warfare upon earth, and virtuous men are termed souldiers. For that, as good souldiers do ly in continuall wait to resist their enemies : so vigilant Christians do carefully stand upon their watch, for resisting the suggestions and temptations of sin. In regard of the second point, we are named labourers, husbandmen, sowers, merchants, bankers, stewards, farmers and the like; and our whole life is termed a mart, traffick, or negotiation. For that, as these kind of people do attend with diligence to their gain and increase of temporall riches in this life : so ought we to apply our selves wholly, in the continuall exercise of good works, to the honour and praise of God whose people we are, and to the augmentation of our merit and treasure in the world to come.

Job 7.  
2 Cor. 10.

Mat. 9. 10. 20  
1 Tim. 5.

3. These then are the two parts of a good Christian life ; the two principall points whereupon we should meditate ; the exercise wherein we should be occupied ; the two legs whereupon we should walk towards our Countrey ; the two arms wherewith we should lay fast-hand on Gods eternall Kingdome ; the two wings whereby we must fly and mount up to heaven. So that, whosoever doth want any one of these two parts, albeit he had the other ; yet can he never ascend to Gods blisse : no more then a bird can fly, being maimed of one of her wings. My meaning is ; that neither integrity of life is sufficient without good works ; nor good works available, without a pure and undefiled life. The latter is made clear by Gods own speeches to the people of Israel ; whose sacrifices, oblations, prayers, and other such works, that were commended and commanded by himself, he oftentimes rejected, and accounted abominable, for that the presenters and exhibitors thereof, were men

One of  
these parts  
not available  
without  
the other.

Esay 1.  
Jer. 6.  
Amos 5.

of



Mat. 25.

Mat. 22.

of impious and sinfull conversation. The former also is apparently shewed by Christs parable of the foolish virgins; who albeit they were Virgins, and incontaminate from sinne: yet because they lacked the oyle of good works, to give light in their lamps, they were excluded from the Marriage-banquet; as also that other most unfortunate fellow was, who wanted his wedding ornaments. Both these points then are necessary to a Christian mans salvation, and that so necessary; as the one without the other is not available. And by this may appear the most excellent perfection of Christian life, if it were performed as it should be (and many no doubt, do perform it) which is to admit no sinne either in mind or work, and to pretermitt no virtue that may be exercised. O Angelicall! yea more then Angelicall excellency, for that Angels have neither temptations of sinnes to resist, neither meritorious works to exercise themselves in: we will treat briefly of both parts.

#### §. 1. About resistance of sin.

Heb. 12.

We must  
resist sin  
even to  
death.

4. **A**ND as for the first point, wherein a Christian man must resist all temptations of sin, it is clear, that we are bound to do it manfully, vigilantly, constantly, and sincerely under pain of high treason to God himself, if we should relent, and yield to his enemy and ours. For which cause, Saint Paul doth adde, that in this resistance we ought to strive even to death, and to the shedding of our blood if need require. *Nondum usq; ad sanguinem restitistis adversus peccatum repugnantes.* saith he, You have not yet resisted unto the effusion of your blood in fighting against sin: as though he had said, this must you do, and this is your duty and obligation, and to this will God have you bound.

bounden, when occasion of temptation is offered. And to the *Ephesians* he maketh a long discourse upon this matter, exhorting them to arm themselves to this fight:

*Ephes. 6.*

*Put on (saith he) the armour of God upon you, that you may be able to stand (in fight) against the snares of the devil, &c. Take unto you I say the armour of God, that you may be able to resist in the day of temptation, and stand perfect in all points. &c. And that you may be strong to overcome all the fiery darts of the wicked adversary. And finally to omit many other speeches of his to this purpose, he giveth a generall Rule to his Scholler Timothy. That no*

*S. Pauls exhortation to fight.*

*2 Tim. 2.*

*Man shall be Crowned, which fighteth not competently.*

5. According to which doctrine Saint *James* also, Saint *Peter*, and Saint *John* do earnestly exhort us to resist strongly and vigilantly both the Devil, and his Captains and instruments, the flesh and the world, as a point wherein principally consisteth the bounden duty of a good Christian in this life. In conformity whereof, the holy and blessed man *Job* endued with Gods spirit so many ages past and gone, doth after a large discourse of the dreadfull power, and crueltie of our great enemy *Leviathan*, or *Sathan*, end with this watchword; *Memento belli*. Be not unmindfull of the war which thou hast in hand, and shalt have during life, with this mortall enemy of thine.

*Jac. 4.*

*1 Pet. 5.*

*1 Joan. 2.*

*Job 14.*

6. If you ask me why our mercifull Saviour *Jesus Christ*, having conquered this *Leviathan*, and all the force of sin in him; would notwithstanding have us fight after him, and passe through a battell unto his imitation; one reason is evident by that we have cited before out of *S. Paul*, that he will have us crowned, and that none can be crowned, but he that hath lawfully fought: And therefore he repeateth so often in the book of *Revelations*, that he will give the crown

*Why Christ will have us fight.*

*2 Tim. 2.*

Apoc. 2. 3.

crown of heaven onely to such as have overcome, and conquered in this combat. *Vincenti* (saith he) *dabo manna absconditum*. To him that shall conquer will I give hidden manna. And again, *Qui vicerit, sic vestietur*, he that shall overcome shall thus be apparelled by me with glory. And finally to omit many other places, he concludeth his third chapter of *Revelations* in these words: *To him that overcometh will I give a seat together with me in my throne, even as I having conquered, do sit down with my Father in his throne.*

Heb. 12.

7. In which last words, if you mark, there is another cause discovered of this our war, which ought to tickle our very hearts, to wit, the Imitation of our Captain, and thereby our crowning with him: that as he by fighting, and overcoming was exalted to the throne of his Father; so shall we be to his throne for the like reason. Upon which cause, and most comfortable consideration, Saint *Paul* foundeth himself in "his Epistle to the *Hebrews*, when he exhorteth them "so earnestly to the like fight in these words: "Shaking off from us all weight or clogge that may hinder us, let us by patience run unto the combat offered unto us, with our eyes fixed upon the authour of our faith, and fulfiller thereof, Christ *Jesus*, who setting before his "eyes the joyes of heaven, and contemning the confusion (or worldly shame) that thereof might ensue, "sustained the crosse, and thereby is come now to sit at "the right hand of the seat of God his Father.

Divers reasons of our fight.

8. This was the most excellent encouragement and exhortation of Saint *Paul*, whereby we see two or three particular causes uttered, why Christ our Redeemer hath ordained us to fight so earnestly against the temptations of sinne in this world: the one; that we may thereby follow him, and shew our selves dutifull children of such a father, and worthy souldiers of such a Captain; and the other, that we declare also thereby

thereby the force of his heavenly grace, which was not onely able to conquer the Devil in himself, and his own divine Person, but in his poorest servants in like manner, who by him do overcome, and conquer daily, and thereby do get unto themselves infinite Crowns of glory in heaven : which gain, is the third cause of this holy and pious ordination to have us fight. And this do the antient \* Fathers prove at large in their writings, when they declare unto us, why (notwithstanding the guilt of originall sinne, and concupiscence thereon depending, be taken away by Christs Passion, and by virtue thereof in the Sacrament of Baptisme, that yet) the sting or temptation of the said concupiscence, or fermentation of sinne, called by Divines, *fomes peccati*, doth still remain, and this not to our hurt, but *ad agnitionem*, as the Fathers words are ; that is to say, to minister unto us fight and combat, and thereby matter of victory and conquest, and merit here, and in the life to come, a crown of glory. O most mercifull ordination of our good God ! what father could ever be so carefull of his children, as he is of us, to work every way our good and our greatest good ?

9. Here hence also it proceedeth, that S. James considering the grounds and points before specified, doth (to animate us the more to this fight) use that most comfortable exhortation, whereby he beginneth his Epistle in these words : *Brethren, take it for a matter of all joy when you fall into sundry sorts of temptations.* And to strengthen this, S. Paul assureth us, *That God is faithfull, and will not suffer us to be tempted above our power.* And other holy Fathers do adde further for confirmation hereof, that Christ our Saviour delighteth so much in this battel and combat of ours against sinne, that he vouchsafeth to be present, and standing by us, looketh on, and abetteth us therein, subminist'ring to us both force and grace, wherewith to gain

3.

\* See S. Aug. l. 1. de peccat. merit. cap. ult. & li. 2. c. 28. & li. 2. cont. Jul. cap. 3 & lib. 1. de civ. cap. 35. Why the motion of concupiscence to sin remaineth in us after Baptisme ?

Jam. i.

1 Cor. 10.

Christ is present at our combats and looketh on.



Athan. in  
vita S. Ant.  
B. Raymund  
in vita S.  
Katar. Sen.  
& S. Ant. E-  
piscopus  
Florent. p. 3.  
tit. 23. c. 14.

gain the victory, and this not onely in externall combates, such as were of his Martyrs, against their bloudy persecutours; but in all inward conflicts also of the mind, against the temptations of the foresaid concupiscence, and of the flesh, world, and devil: and so doth S. *Athanasius* record, that Christ was present with that great Saint, S. *Antony*. And the like doth S. *Antoninus*, *Raymundus*, and others, record of S. *Katherine of Sicma*, and other Saints in their horrible conflicts and temptations of the flesh, and other like suggestions of the enemy, and after the combate ended, for their more complete comfort, their Saviour appeared unto them, (when they feared lest he had abandoned them, and so they had lost all) and shewed that he was much pleased with their fight, seeing they yielded no consent, but manfully had stood out and gotten the victory. And when they asked him, where he was in time of their so extreme affliction, he answered, that he was by them, and looked upon their combate, and took pleasure to see them fight so manfully by the force of his grace; being assured, that he would make them winne and have the victory by the help that he gave them. And this it is to serve such a Master, and such comfort may we take to enter into battel upon confidence of such a Captain, under whom, no man loseth or taketh hurt, but he that either runneth away or refuseth the battel, or confideth over much in his own strength, and not in the strength of his said Master.

10. And thus much be spoken briefly of the pious causes that moved our Saviour to leave us this warre: but now somewhat must be said also of the manner how we are to fight and behave our selves therein, that is to say, with what diligence, with what attention, with what rigour, constancy, sincerity, severity, and resolution. For albeit, this concupiscence, or *formes pec-*  
cati,

How we  
must be-  
have our  
selves in  
battl.

*carni*, this sting of sensuality inclining us to sinne, be left onely *ad agonem*, that is, to strive withall, as before hath been said: yet is it a fastidious and dangerous worm, a most pestilent, and pestiferous snake lying within our bowels, which if it be not diligently looked into, and resisted betime, and with all watchfulnesse; certain it is that it will overcome, conquer, and consume us, or utterly infect and poison us before we be aware. Hear the complaint of one well exercised in this point: *I see* (saith *S. Paul*) *another law in my members repugning to the law of my mind, and captivating me in the law of sinne, which is in my members. Oh! unhappy man that I am, who shall deliver me from this body of death? The grace of God by Jesus Christ.*

Rom. 7.  
The complaint of *S. Paul* against the stirring of concupiscence.

II. Here you see that *S. Paul* after his Baptisme, yea, and after his confirmation in grace also, as may appear out of this very Epistle to the Romans, cryeth out as you see, for that he felt this sting of concupiscence so strong and forcible in his body against the law of his mind, as though it would violently compell him to commit sinne in deed; and that the onely grace of God by Christ, through the merits of his Passion, was able to deliver him from the tyranny of this tyrant, and from her strong assault. Unto which grace of our Saviour, this holy Apostles own diligence and cooperation, in like manner, was not wanting; for so he both testifieth of himself, and exhorteth other men to the same. Of himself, he testifieth every where of his fights and combates, and telleth the manner thereof: as for examples sake, to the Corinthians; *Ego sic pugno, non quasi aërem verberans, &c.* I do so fight (in the combates of sinne) as not beating the air; that is to say, not in vain, or idly, without purpose, making vain shews and flourishes onely as some do. But how then, holy Apostle? Hearken I pray you what immediately followeth in the same place: *But I do chasten*

1 Cor. 9.

S. Pauls  
fight a-  
gainst the  
flesh.

Servitude of  
the body  
unto the  
spirit.

Col. 5.

S. Pauls di-  
rection for  
the manner  
of our fight.

Rom. 7.

*chasten my body, and do bring it into subjection, lest when I have preached to others, I become a reprobate my self.* O dreadful speech ! for those, that either do fly wholly this combate, or are negligent, or over delicate in the fight, seeing that this cholen vessel of God, after his being taken up into the third heaven, and made partaker of Gods secrets, yet did he think it so necessary for his salvation to wage this battel, with such affliction and mortification of his body, as he brought it not onely into obedience and subjection to his spirit, but into servitude also, (for that is the word which the Apostle useth) signifying thereby a most perfect subjection and rendring of his flesh to his spirit, such as bond-men or slaves do use towards their Lords, not daring to look aside, nor to lift up so much as a finger against them, without certain assurance of severe punishment for the same; and so did S. Paul subdue his body unto his spirit. And this for himself.

12. To others also he teacheth the same manner of fight, when he saith to the Colossians; *Do you mortifie the members of your body upon earth*: and then telleth them wherein they must be mortified, to wit, to resist the temptations of *fornication, uncleannesse, lust, wicked concupiscence, avarice, &c.* And not onely these, but their very roots and origins also: as, *anger, indignation, malice, blasphemy, filthy speech, lying, and the like*; which buds, and evil fruits of concupiscence, in his Epistle to the Romans, he calleth *facta carnis*, works of the flesh; for that by instigation of the flesh they commonly are committed: and then he giveth this generall direction; *If you live according to the flesh, you shall die*: (to wit, eternally) *but if by the spirit you do mortifie the works of the flesh, you shall live.* This then is the sentence about the quality of this combate and fight, that it must be by chasting, and bringing our body into servitude, and by mortifying the mem-  
bers

bers and fleshly inclinations thereof, by the force and dominion of our spirit; and that he which followeth this rule, is in the way of life; and contrariwise, he that fostereth, or is over-much indulgent to the ease and appetites of his own flesh, runneth the certain path of perdition, according to the saying of our Saviour; *Qui amat animam suam perdit eam*: he that loveth his soul more then he should, and yieldeth too much to her sensuall delights, shall lose her: and he that hateth her, that is, hateth her excesses, and represseth the same by mortification, shall gain and preserve her to eternall life.

13. Upon this Ground then and Doctrine hath ensued, that this fight against sin and the concupiscence thereof, hath been followed ever with great care and carefulnesse, by the best sort of Christians since Christs time, and that with such precise exactnesse, as not onely they resisted all externall acts of sinne: as for example, of adultery, theft, murder, deceit, rapine, injustice, and the like, but the very inward consent of heart also, for that Christ himself determined that Point in the case of Adultery, that when there is consent of inward will, the sinne is committed before God, though it never come to externall act.

Not onely  
the work of  
sin, but con-  
sent also is  
to be resi-  
sted. Mat. 5.

14. Moreover, the holy Apostle S. James noteth three steps or degrees concerning the complement of sin by the consent of heart; to wit, suggestion, delectation, and consent: whereof, as the first is of the enemy, the second, of our sensuality, the third of our reason and free-will: so may the first be without our fault, the second includeth, for the most part, some negligence of ours, the third convinceth us alwayes of iniquity: or to use S. Gregories own words; *In suggestion is the seed of sinne; in delectation, the nourishment; in consent, the perfection*. And therefore he that will avoid this consent, whereon dependeth all, (for that the externall act

Greg. ad in-  
terrog. 11.  
Aug. Cant.



See of this  
S. Aug. li. 1.  
de ser. Dom.  
c. 12. & l. 12  
de Trin. c. 12

How sugges-  
tion, delec-  
tation, and  
consent  
must be  
avoided.

The first  
diligence  
necessary.

Job 9.

Psal. 76.

1 Cor. 4.

of sinne, is no sinne, if there be no internall consent of mind.) A good Christian is bound to be vigilant in all these three degrees; and first, to avoid suggestions what he may, by flying occasions either of company or other. Secondly, if suggestions come, yet to fly and resist delectation, by cutting off the temptation at the beginning; and crushing the serpents head as soon as it is put forth, and discerned whither it tendeth. But if we should be negligent in this, or could not avoid, or repress some sensuall delectation; then at least to stand resolutely and manfully in defence of our last bulwark, wherein lieth our life or death, which is the consent of heart.

15. Now for performance of our duty in these three things, especially the two latter, wherein there is more danger; two diligences are necessary, the one to be very watchfull over our own actions, thoughts, and words, according to that saying of holy *Job*: *I did fear all my own works*. And the Prophet *David* more exactly: *I did meditate with my heart in the night, and did exercise my self, and did examine or sweep my spirit*: behold an exact examination of his thoughts and deeds. And this exercise of examining passed down to the Saints of the New Testament with no lesse rigour, but rather more, then it was used by these Saints of the Old, as it is evident by *S. Paul*, who so exactly had examined his own soul in this behalf, as he durst affirm, that to his knowledge he was guilty of no fault or offence at all towards God, though yet in this he would not pronounce himself justified. And hereof proceeded the custome of other holy men, retained untill this day in Gods Church, by such as are carefull in this battel, which is, to examine exactly, and often, their own consciences both for thoughts, words, and deeds. And this is the first diligence.

16. The

16. The second is to attend to mortification of our passions, evil affections, and sinister inclinations, proceeding ordinarily from the foresaid infection of our sensuall concupiscences; for that by this means we come to weaken the forces of our enemies, and to cut off, as it were, his chief forces of battery against us. And for that nothing is more effectually to this end, then to chasten and keep our own bodies low by corporall affliction; it is wonderfull how all the antient Saints, even from the Apostles themselves, did frequent this wholesome remedy. For of the Apostles in generall, these words are left written by one of themselves; *In jejuniis multis, in multis vigiliis, in fame, siti, frigore, & nuditate, &c.* They passed their lives in much fasting, much watching, hunger, thirst, cold, and nakedness: whereof the first two at least, must needs be presumed to have been voluntary.

The second diligence is mortification.

2 Cor. 11.  
2 Cor. 5.

17. The same Apostle *S. Paul*, writing in like manner to his schollar *Timothy*, and perswading him not to drink altogether water, but to use some little wine, at least for his stomach and frequent infirmities, doth well shew thereby, (as *S. Chrysostome* also noteth) and the matter is clear, that *S. Timothy* did wholly abstain from wine; and that, as may be thought by *S. Paul's* own example, who by his fact of going purified into the Temple, as a Nazarean, and with them upon one dayes warning onely (whereas the Nazareans were bound to abstain thirty dayes from wine before they entered) is inferred, that *S. Paul* was utterly abstemious, that is to say, did drink no wine at all, and so lived alwayes a Nazareans life, wherein it is likely that his schollar *Timothy* would imitate him, as also in the rest of his bodily chastisements and mortifications of his flesh.

*S. Timothy*  
and *S. Paul*  
abstained  
from wine.

*Chrysost. in*  
*1. ep. ad Tim*  
*c. 5. & hom.*  
*2. ad Pap.*  
*Antioche-*  
*num.*  
*Act. 18. & 19*  
*Numb. 6.*  
*Joseph. l. 3.*  
*de bello.*  
*cap. 15.*

18. The like is recounted of other Apostolicall men that lived in those dayes: as for example, of

The auster-  
ity of S.  
James and  
others.  
Egesip. apud  
Euseb. lib. 2.  
hist. cap. 22.

S. *James* the Apostle, surnamed the just, who is recorded by *Egesippus*, and related by *Eusebius*, that besides other austerities of life concerning his apparell, diet, and manner of continuall mortification; his exercise of praying on his knees was such (a thing that delicate Christians of our dayes do much fly) as the skin of his said knees was made so hard as the brawn of a camels knee: and yet if we consider, what necessity a man, that was so holy and just, and had lived so long with Christ himself, might have of so much, and large prayer in respect of us now; the difference will quickly appear. The like, or rather greater severity of life doth that learned Jew and Philosopher *Philo*, recount of his countrey-men the first Christians in Alexandria under Saint *Mark* the Evangelist, sent thither from Rome by Saint *Peter* to begin that Church, which he did with such exact piety, sanctity, simplicity, abstinence, and mortification, as moved their very adversaries in Religion (whereof *Philo* was one who lived at that time, and saw their lives) to extreme admiration. And this direction (no doubt) carried Saint *Mark* \* from Saint *Peter* that sent him thither; as also did Saint *James*, and other Apostles, and S. *Mary Magdalen* (that perhaps exceeded them all in this kind) take the same from Christ himself, and such as followed them in this exercise of austerity of life, had their warrant both from these mens examples, and from the Spirit of God instructing them, whereof you may read infinite examples in the foresaid *Egesippus* and *Eusebius*, and others, that wrote the lives of Saints in those first ages; as also in *Athanasius* of the life of Saint *Antony* the Monk, and in S. *Hierome* that registred the acts of S. *Paul* the Eremite, and of S. *Hilarion*. And the like you may see in *Joannes Cassianus*, *Palladius*, *Joannes Climacus*, and others, that have recorded things of admiration

The austeri-  
ty of S.  
Mark and  
his first  
Christians  
in Alexan-  
dria.

*Philo* l. 4. de  
vita Contem-  
plat.  
\* *Euseb.* in  
Chron. An.  
Christi 46.

admiration in this behalf, which we now are almost afraid to reade, and much more to imitate. All which rigour of exact life and mortification in these ancient Christians, tended notwithstanding to this end, to mortifie their bodies, subdue their flesh and sensuality, repress the motions of their concupiscence, that thereby they might stand the more secure in this battell of resisting sinne, whereof *S. Augustine* used those effectually words: *Moriar, ne moriar*. I will dy, to the end I may not dy, that is to say, I will mortifie my flesh lest I be slain in this battail.

*S. Augustins  
worthy say-  
ing, lib. 1.  
Confess. c. 5.*

19. This was the beginning of austerity of life in those first Fathers and founders of our Religion. This was the cause of first leaving the world and flying to the desert. This was the origen of all Monasteries, Cloisters, Ermitages, Cells, and solitary habitations. And finally, this was the reason of all breach and separation from flesh and blood, and from all worldly conversation; thereby to eschew all occasions of externall temptations, and by that means, to gather the more force and strength, for resistance of the internall. In which internall conflict notwithstanding, the combate oftentimes was so sharp and vehement; as it is most wonderfull to consider what is recorded by the foresaid Writers, touching assaults endured in this behalf, by those antient Saints, that had left the world: and what extream pains and afflictions they sustained willingly, for continuing their resistance against their spirituall adversary. Which things were set down (no doubt) and left written to us by Gods holy providence, for our confusion that now live, who are so carelesse and negligent in resisting the assaults and temptations of sinne; as we make no account or estimation thereof at all.

*The reason  
of Monasti-  
call life in  
the begin-  
ing.*

20. *S. Hierom* in a certain Epistle beareth witnesse of himself, that having abandoned the world, and re-

*A marvel-  
lous exam-  
ple of S. Hi-  
erome.*



tired himself into a wilde defart of Syria : was most terribly tempted (not unlike to S. *Paul* ) with suggestions of the flesh. But what did he for resisting of this temptation? and what successe had he therein? You shall hear reported by this his own declaration. How often (saith he) being in the wildemesse and vast defart, burnt up and scorched by the extreame heat of the Sunne (wherein the Monkes of my time had their ugly habitations) was I tempted with cogitations of Roman delights, &c. I fate alone, for that I was replenished with sorrow and bitternesse. The parts of my body were now become deformed, and ugly with continuall wearing of my sack : and my skin was as black as the skin of an *Ethiopian*. I wept daily and passed my time continually in groaning: and when at length, sleep came upon me against my will; I lay down and did beat my bare bones, scarce hanging together, against the ground. Of my meat and drink I will say nothing, whereas in this place, we that are Monkes, do use onely cold water, even when we be sick, and do think it a great delicacy to taste any one thing that favoureth of the fire.

21. I therefore being in this case, and having shut my self up in this prison for fear of hell fire, and for avoiding of sin; being fellow not onely to scorpions and wilde beasts, and wholly worn out with continuall fasting: yet could I not avoid the temptations of the flesh, &c. Wherefore I did cast my self down at the feet of *Jesus*: I did bathe the ground about me with tears, and dried the same up again with my own hair. I did repressse my rebellious flesh, with continuall abstinence of whole weeks together. I am not ashamed to confesse this misery of my wretched estate. I remember that I cryed unto *Jesus* whole dayes and nights together, and ceased not to beat and knock my breast, untill he arose and rebuked

Hieron. ep.  
22. ad Eul.  
Pauld post  
initium.

The austeri-  
ty of old  
Monks.

S. Hieroms  
combar  
with tenta-  
tions of the  
flesh.

“buked my enemy, and thereby restored to me my former tranquility. I persevered in prayer in that forlorn and salvage desert (being angry and rigorous against my self) and I hampered with imprisonment my miserable flesh, as our Lord is my witness, untill at length after infinite tears shed, and my very sight dazzled with long looking up and beholding the heavens, I seemed again to be restored to the company and fellowship of Angels: Wherewith being made exceeding joyfull, and replenished (as it were) with all kind of divine and celestiall solace, I began to sing again within my self, that most pleasant song: *we shall now run after the sweet savour of thy fragrant ointments, O Lord.*

The conclusion of striving in the end.  
Cant. I.

22. Thus did these blessed Fathers and Saints of God behave themselves: and thus did they esteem themselves bound to do, for resisting of sin, and for maintenance of their integrity, against the wicked assaults of their ghostly enemy; remembering how well it is written: *Fight valiantly for thy soul, and strive unto death for maintenance of justice.* But (alas!) dear brother, how do we behave our selves in this important businesse? what do we? what pains take we? what attention, what vigilancy do we hold upon our thoughts, words, and actions? what caution do we use? what resistance do we make? Is there any man that flieth the occasions of sin, or rather provoketh not the same? is there any now a dayes that mortifieth his flesh, or rather doth not cherish and pamper it to wickednesse? is there any man that represseth his own appetites? that standeth in fight against sensuall suggestions? nay rather, do not all the world run after their own concupiscences? do they not yield themselves as slaves to every temptation that doth arise? to every assault that the enemy maketh? do they not devour every hook which the devil layeth for their intrapping, and swallow down every poisoned bait

The miserable state of most Christians at this day.  
Eccles. 4.  
Prov. 33.

The descrip-  
tion of a  
man that  
followeth  
his concupi-  
scence.  
Prov. 7.

that is cast for their destruction? O mercifull Lord, what a pittifull state of the world is this? Hearken (good Christian) how this case of a carelesse sensuall man is described, even by the very finger of God himself. I looked forth through the bars of my window (saith the Divine Wisdome of God) and I saw and considered a fond young fellow, who walked by corners of the streets in darknesse, &c. And there ran unto him a woman, decked up like an harlot, and prepared to deceive "souls, &c. she entised him by flattery, and many "sweet speeches, and entangled him with strong allure- "ments. Presently he followed her, as an Ox led un- "the slaughter, and as a wanton skipping Lamb that "is carried to the shambles; like a bird that maketh "haste to the snare, so followeth he, not knowing (fil- "ly sot) that he is drawn to fetters, and that the danger "of his soul dependeth thereon, untill his heart be "strucken through, &c.

The bon-  
dage and  
danger by  
yielding to  
our concu-  
piscence.

23. This is the description which the holy Ghost useth, to set out unto us the miserable condition of a dissolute and rechelesse Christian, which hath no care of resisting temptations, but followeth every suggestion of his own sensuall appetite, and thereby not onely woundeth to death his own heats and soul, by every consent he yieldeth unto: but also (as the Scripture here noteth) enthralleth himself in such miserable bondage and captivity, and casteth himself into so strong bands and inextricable fetters of his enemy, as he cannot possibly afterwards deliver himself, but by some wonderfull extraordinary miracle wrought by God. For as truly Christs Apostle writeth; *He that yieldeth to sinne, becometh the bond-slave of sinne.* And the Holy Spirit of God in another place saith; *The wicked man is wrapt in the bands of chains of his own wickednesse.* which bands and chains are so nexed, knit, and strongly linked together in a sensuall man; that,

Joan. 8.

Prov. 5.

that, being once entangled within the compasse thereof, he is drawn from link to link, and compassed about with so many folds; that he seldome can escape, untill he come to the end thereof, which is fastened even in hell it self. This thing do these holy \* Fathers of Gods Church expresse by this deduction; to wit, that in carelesse and negligent Christians, Suggestion (which is the beginning of this dangerous and infernall chain) draweth after it cogitation, cogitation draweth affection, affection delectation, delectation consent, consent operation, operation custome, custome desperation of Gods mercy, desperation bringeth in the defending of finnes committed; after which followeth immediately, both vaunting, boasting, and glorying in wickednesse, which is the next inseparable link to damnation it self.

The chains  
of sin.

\* See S.  
Greg. l. 4.  
Moral. c. 25.  
I siod. l. de  
sum. bono  
c. 23.

24. To these miseries (lo) and inexplicable calamities is the world brought, by not resisting the temptations of sinne, but yielding to every unlawfull motion of our sensuall appetites. According as it was foretold so long ago: *If thou permit thy soul to have her concupiscence, she will make thee a joy and prey to thy enemies.* O ye children of Adam, why consider ye not this thing? O worldlings; O carelesse Christians, why forget ye this point so necessary to be pondred? is it possible that men should be so negligent in their own apparant, and irremediable dangers? The world is come now to that desperate condition described by Job, wherein men drink up sinne, as beasts do water: that is, without all difficulty, scruple, remorse of conscience, fear of hell, care, doubt, examination, cogitation. We are now come to that obstinate contempt fore-prophefied by Daniel: *Wicked men will do wickedly, and will not understand.* Nay, the most part of men are entred into that dreadfull and most horrible plight, whereof the Wiseman said: *The wicked*

The miseries  
of them  
that resist  
not sin.

Ecc. 18.

Job 15.

Dan. 12.

Prov. 18.



wicked and impious man when he is come to the depth of wickednesse, contemneth all. But what are the words immediately ensuing? *His ignominy shall follow him.* Which S. Paul expoundeth more plainly in this manner: *Whose end shall be death or destruction with confusion.*

Phil. 3.

The conclusion of this Part.

25. Wherefore, he that is a good Christian indeed, and desireth to enjoy the fruit of that vocation: let him beware of this perillous labyrinth, and learn to resist his fleshly appetites betime. Let him crush the head of the serpent at the first entrance of unlawfull suggestions, as in the second part of this *Directory* he shall more particularly be instructed to do. In the mean space, this already spoken shall be sufficient to declare the great importance, weight, and necessity of this affair, and the manifold mischiefs which entue unto the world, for want of watchfulnesse and diligence in this war.

§.2. *About Christian duty for abounding in good works.*

26. **A**ND thus having shewed how evil souldiers we are in fighting and resisting our enemy; it remaineth to consider, how prudent stewards and labourers we are for encrease of our gain and spirituall riches, by the exercise, negotiation, and traffick of good works. About which point is to be observed, that man from his first fall in Paradise, was assigned to travell and take pains in this kind of exercise, and in no sort to be idle. For so it is plainly set down in the book of *Genesis*: *Man was placed in Paradise to labour.* And after that, in divers other places of the old Testament, the spirit of God exhorted men to be painfull, industrious, and diligent to till such land, as God hath lent them for their gain, which the Prophet *Hos.* interpreteth thus: *Seminate vobis Justitiam:*

Gen. 3.  
Prov. 12.  
Eccle. 20.  
Jer. 4.  
Hos. 20.

*tiam*: Enrich your selves by sowing of justice. And the wise man more plainly: *Whatsoever thy hand can do, do it instantly.* The reason of which exhortation, is set down by the same instrument of Gods spirit in an other place: *Anima operantium impinguabitur.* The soule of such as labour and take pains shall be fattened; And again: *Seminanti iustitiam, merces fidelis.* To him that soweth justice or good deeds, there remaineth a faithfull and sure reward. In respect whereof in the description of a blessed and fortunate man, it was put for one principall qualitie by the Prophet; *that he received not his soul in vain,* but laboured and employed the same to his greatest benefit. And this in the old Testament. Eccle. 9.

27. But in the new, wherein the most excellent merits of Christ do yield inestimable dignity to all good works that are done in his name, this precept of labouring hath more place, and is more seriously recommended; for that by Christs spirit and abundance of grace, we are more enabled to perform the same; as may appear by the words of God himself in *Ezechiel*: wherefore telling the times of the Messias to come, he saith, *At that day, will I place my spirit in you, and will bring to passe, that you shall walk in my commandments, and shall labour and take pains.* Which labour is to be understood in performance of good works, according as *S. Paul* describeth the condition of Christian people, when he calleth them: *an acceptable people, cleansed by Christs blood, to be followers of good works.* And in another place he defineth a good Christian to be, *the hand-work of God, created in Christ, to walk in good works.* And yet further Christ himself in the Gospel declareth plainly, What the state and condition of Christians is in this life, by the Parable wherein he likeneth himself to the rich banquer, who committed divers summs of mony to his servants, with this charge; *Nego-* Of labouring, in the new Testament.

Ezech. 36.

Tit. 2.  
The definition of a good Christian.  
Ephe. 2.

Luc. 19.

tiamini

*tiamini dum venio.* Make ye your traffick and commodity, untill I come: and call for an account.

The vocation of a Christian.  
Col. 1.

28. By all which is most manifest, that the life and vocation of a Christian in this world; is to labour and make his gain by the talents that God hath lent him; and to *fructifie in all good works*, as *S. Paul* exhorteth us. Hereby also doth appear, that the time of this our life, is nothing else but a certain season allotted us, wherein to sow and plant; nothing else, but a Fair or Mart wherein to traffick, negotiate, and make our exchange for the kingdome of heaven. In which affair and negotiation, he that is diligent, painfull and industrious; is accounted a *wise man*, even by Gods own mouth; as on the contrary part, the carelesse, slothfull and negligent man, is called the *childe of confusion*, void of wit, and subject to all misery, contempt, and beggary. Herehence are those speeches of holy Scripture:

Prov. 10.

Prov. 12.

Prov. 11.

Ecc. 20.  
Prov. 10.

Prou. 6.

“*Manus fortium dominabitur*; The hand of him, that laboureth with courage, shall prevaile and be potent.  
“And again; *Robusti habebunt divitias*. The stout and painfull shall have wealth at will. And yet further: *he that diligently tilleth his soyle, shall advance to great height his ricks of corn*. And to the negligent it is said on the other side: *Egestatem operata est manus remissa*. The lazy and slothfull hand, doth work unto his master nothing else but beggary. And finally, the more to confound our folly and lazinesse in this point, and to make deeper impression thereof in our hearts, we are by holy Writ referred, even unto the school and instruction of unreasonable creatures in this behalf. *Gothou slothfull and lither fellow* (saith the wisdom of God) *unto the Ant or Emmet*, and consider his wayes, and by him learn wisdom. *He hath neither governour nor master to teach him, and yet doth he in summer make provision of food whereon to live, and sustain himself in winter.* By which words

we

we are admonished, not onely what is our duty in this life, concerning labour and travell in good works; but also, that the most excellent and supreme point of wisdom which possibly can be imagined, is, to gather store in this time present, for the time to come, and to make our bank here in this world, whereon to live in the countrey whereunto we take our journey.

29. This is that great and rare wisdom which is called in Scripture, *The wisdom of Saints*, or rather as *S. Paul* termeth it, the wisdom of God himself not known to the world. That wisdom, which *Esay* calleth *divitias salutis*, the treasure of salvation. That, whereof the Wise-man saith, *Cogitare de illa sensus est consummatus*: To think onely, and ponder upon this kind of wisdom, is most perfect understanding and prudent knowledge. And again, *God loveth no man but him that dwelleth or remaineth with wisdom*. And finally, to stirre us up to this kind of wisdom, he maketh an ample exhortation, with a declaration of the nature, dignity, and utility thereof, in these words: *Come to this wisdom, as he that soweth upon hope of harvest, and have patience for a time, to expect her fruits. Thou must labour and take pains a little in her work, and soon after shalt thou taste of the commodities she bringeth forth. Oh how ungratefull is she to the ignorant! and a fool will not abide her. She is not revealed to many; but to whom she is once known, with them she remaineth untill she bring them unto the sight and presence of God himself, &c. Hearken therefore my sonne, and follow her wayes with all thy force, &c. For that, at the last day, thou shalt find rest in her, and she shall turn thee to great joy and consolation.*

Christian  
wisdom  
wherein it  
consisteth.  
Prov. 9.  
Rom. 11.  
Esa. 33.  
Sap. 6.  
Sap. 7.

Eccles. 6.

30. This was that blessed and Wise-mans counsel; and for fulfilling of this counsel, as also for obtaining the rest, joy, and finall consolation whereof here

is



- Gal. 6. 1. is mention, *S. Paul* cryeth so vehemently unto us, exhorting us every where to do good works, and that abundantly, instantly, in all times, to all men, upon
- 1 Cor. 15. 14 all occasions, and with immoveable constancy; assuring us, that our labour herein shall not be lost, but that the time shall come when we shall reap incessantly. To which purpose also appertaineth the Parable propounded by our Saviour of the prudent steward, with a very effectually exhortation in the end, that in this life we should purchase our selves friends by the use and distribution of our wicked mammon; which friends may afterward make us place in heaven. To this effect are directed all those admonitions of holy Scripture. *Work your own salvation.* And again, *Brethren, be ye careful to make your vocation and election sure, by good works.* And yet further, *S. Paul* adjoyneth another circumstance, thereby to move us the sooner, saying, *While we have time; let us do good works*: insinuating hereby, that this time present was allowed us onely for that purpose, and that this time being past, there would be no more place for such matters, according to that sage admonishment of our Saviour himself; *The night will come, when no man can work any more.*
- Phil. 2.
- 1 Pet. 1.
- Gal. 6.
- John 9.

The diligence of old Christians to works while they had time.

31. For preventing of which night, and to take the time while it served, very strange it is to consider the pains, watchfulness, and diligence, which antient holy Christians in former ages did use, and the senseless forgetfulness wherein we passe our dayes now. They imitated the good husband-man, who is careful to cast his seed into the ground whiles fair weather lasteth; and the diligent merchant, who over-slippeth not to lay out his money while the good market endureth. They knew the time would not be long which they had to work in, and therefore they bestirred themselves seriously whiles opportunity was present. Hereof among

among other things, proceeded all those goodly monuments of almes-deeds and charitable works yet extant to the world, as witnessers of their exercise in this kind of wisdom. So many Common-wealths established, so many Churches builded and endued with abundant maintenance; so many Bishopricks, Deanries, Archdeaconries, Canonries, Prebendaries, Chuntries, and Benefices: So many Hospitals and houses of Orphans and fatherlesse Infants, as also for the relief of other poor, impotent, and distressed people. So many Seminaries, Schools, Halls, Colledges, and Universities, for increase of learning: so many Bridges, Highways, Causeys, Town-houses, and other publick commodities: so many places of Prayer and Devotion; as, Monasteries, Abbeys, Priories, Couvents, Nunries, Hermitages, Cells, Oratories, and other like, for repose of virtuous people that would leave the world, and betake themselves onely to the contemplation of heavenly things; and exercise of a more holy and retired life.

32. All which charitable deeds, and many more that cannot be recounted, came out of the purses and coffers of godly Christians in antient times: who very often, gave not onely of their abundance and superfluities; but spared also from their own sustenance and necessary relief; as also took away and alienated many things from their own children and posterity, to employ them in these charitable uses, for the benefit of their souls. Whereas on the contrary side, we that now live in this miserable corrupt time, are so farre off from giving away our necessities, and plucking from our own bodies, to these offices of Charity, that we make no scruple at all, to spoil the poor and godly of these benefits and reliefs, which were left unto them by our holy fore-fathers. And as for our own superfluities and excesses, we seek commonly to employ them, rather

The charitable deeds of our ancestors, and want thereof in us.

rather on hawks and dogs, and other bruit beasts, (as sometimes also upon much more vile uses) then in charitable deeds to the relief of our poor brethren, and to the ease of our own souls in the life to come. So utterly faileth the whole world at this day, in performing this point of doing good deeds.

The perfection of Christian vocation, if it were fulfilled.

33. Wherefore, to draw to a conclusion of this whole Chapter; it may appear by that which hitherto hath been said: first, what a perfect and most excellent creature a good Christian is; whose life is nothing else but a continuall warfare and resistance of all sinne, both in thought, word, and deed; and an incessant exercise of all piety and good works, which his hand or heart may possibly perform. Which kind of life, if it were exactly fulfilled, in such sort as it was prescribed by Christ the Authour of our Profession; most evident it is, that the Common-weal of Christianity should be a most heavenly, blessed, and Angelicall estate upon earth, wherein, no fraud, no deceit, no malice, no contention, no wickednesse, injustice, or violence should reign: and consequently, either few or no temporall Laws should be necessary for punishment of the same. For that by the onely law of Religion and Conscience, all would be simplicity, all purity, all truth and honesty, concord, love; and charity, one towards the other; even as we reade, that it fell out in the first dayes and ages of Christian Religion, when this law of Conscience was yet observed. But now, for that the world hath abandoned commonly in every place, these two principall parts of Christian duty (I mean the resistance of sin, and performance of good works) a great part of Christians are become more sensuall and dissolute in manners and life, then perhaps ever were the more civill part of Gentiles and Infidels; which is a most intollerable and supreme dishonour to our Saviour, that gave his life for reducing us to a bet-

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ter conversation. For which cause, in all reason, right, and equity, the punishment of such unworthy Christians, must needs be farre greater at the latter day, then of the very Pagans, who had not that light and assistance for their direction, according to that speech of Christ to certain ingratefull towns and places wherein he had preached: *Wo be to thee Chorazin: Wo be to thee Bethsaida; for that, if the like things had been done in Tyre and Sydon (which are Heathen cities) that have been done in thee; they would have repented: and therefore I tell you, that it shall be easier for them in the day of judgement, then for you.* Which point, would God that men now adayes would attentively consider.

Mar. 11.  
Luke 10.

34. Secondly, it may appear by these, and other things before set down, what a marvellous different life the good and evill do passe in this world; and consequently, how different a lot they are to receive in the next, from him that rewardeth each man (as *S. Paul* saith) according to his actions, either good or evil. For first, the virtuous Christian doth not onely abstain from committing sinne (especially that which Divines call mortall, and which each man by Gods assistance may eschew,) but also by continuall resisting and fighting against the same, he increaseth daily and hourly his merit for the crown of heaven. But the carelesse man, by yielding consent of heart to every lewd concupiscence that offereth it self, doth not onely not gain any merit at all, but heapeth up sinne upon sinne without end, measure, or number. Again, the carefull man, besides avoiding sinne, and the gain which he gathereth by fighting in that combate, performeth also infinite good works, at least wise in heart and desire, which is accepted by God for deeds; where further ability faileth. But the loose Christian, neither in heart or deed doth any good at all; but in place thereof

The difference of the  
virtuous  
and wicked  
in this  
world, and  
in the next.  
Rom. 2.  
2 Tim. 4.  
2 Cor 5.

**T**

commit



A point of  
great confi-  
deration.

committeth infinite evils. For that, as the one employeth his whole mind, heart, words, and hands, with all the forces and other abilities that God hath lent him, to the doing of good and resisting of evil : so the other bendeth all his powers both of body, mind, and fortune, to the service of vanities, the world, and of his own flesh, and to the increase of Christs enemies kingdom. And hereby, as the former increaseth hourly in merit before God, (whereunto, by his holy promise, belongeth increase of grace in this life, and of glory in the life to come) so the latter continually, by all his thoughts, words, deeds, and endeavours, doth multiply in sinne from time to time, whereunto of Gods Justice do appertain both vengeance and damnation, with the torment of hell. And in this contrary course, they passe over their lives, for twenty, thirty, fourty, more or fewer years, and so come to die, each man with his contrary account : which being such as I have said, can it be marvellous to any man living, if there be so great diversity in their payments, and everlasting conditions for the world to come ; seeing their dealings and reckonings were so opposite and unequall in this life present ?

The conclu-  
sion with an  
exhortation

35. Learn then (my dear Brother) if thou be wise, by these and the like considerations, to awaken thy self while thou hast time. If thou find by examination of the two foresaid parts of Christian duty, that hitherto thou hast walked awry, and hast not performed the life required in that vocation ; thank God for this so great a benefit, as is the revealing of thy danger while yet there is time and place to make amends. Many (no doubt) are this day in torments, and shall be everlastingly, who passed over their lives without ever thinking of these affairs : and if they had received so speciall favour as thou dost dost now, in having these matters so particularly laid before thee ; perhaps they had escaped

escaped those eternall calamities, wherein now they are fallen without possibility of redresse. Use then Gods mercy to thy gain (dear Christian) and not to thy greater and more intollerable damnation. Cast not away wilfully that most precious jewell, thy soul, which Christ hath bought so dearly, and which he desireth so vehemently to save, and enrich with grace, and everlasting glory: if thou wouldest yield the same into his hands, and be content to direct thy life according to his most holy and sweet Commandments; remember often what thou wilt desire to have done and performed at the hour of thy death, to which purpose, reade and ponder well the eighth, and ninth Chapter of this first Part.

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OF THE ACCOUNT WHICH  
Christians must yield to God, of the Duties  
and Offices before rehearsed.

*As also, the Majesty, severity, terroure, and other circumstances of that Reckoning-day; with two severall times appointed for that purpose.*

CHAP. VII.



AS in every office and charge committed to a servant in this life, it is a principall point of wilddome, to consider and bear in mind, what account and reckoning shall be demanded thereof by him who placed him in that room; as also, what nature and disposition his Master is of in taking his audit; that is, whether exact or remisse, facil or rigorous, mild or stern; and whether he have power to punish at his pleasure, if he find him faulty: even so

A point of  
great wif-  
dome.

it behoveth a carefull Christian man, in the charge of his life and duty before mentioned and declared, very diligently to weigh and ponder with himself, what manner of reckoning his Lord and Saviour will require at his hands, and in what terms, either of rigour or lenity, facility or severity, he will proceed with him in that account or audit. Which thing, a prudent man may casily conceive, by consideration of these two Points which ensue.

How the  
law of good  
life was  
published.  
Exod. 19.  
& 20.

Acts 7.

Heb. 12.

2. First if we weigh the manner, order, and circumstances, whereby his charge, that is, the law and rule of his conversation, was published and proclaimed by God unto the world. Which thing is set out at large in the book of Exodus, whereby is described with what marvellous and dreadfull Majesty, fear, terror, thunder, and sound of trumpets, the Ten Commandments of God (which contain the perfect form of a virtuous life) were pronounced by Angels unto the people of Israel. Which terror and Majesty, *S. Paul* applyeth expressly to this meaning, that we should greatly tremble to violate or transgresse this Law, which was delivered with such circumstance of dread and hor-  
rour; seeing that the Laws of great Princes and Potentates, are exacted commonly and executed upon the offenders, with much more terror, then they were proclaimed.

Who and  
what man-  
ner of Au-  
ditour shall  
receive our  
accounts.  
2 Cor. 5.  
Luke 12. 16  
19. 20.  
Mat. 27.

3. Secondly, the same in part may be conceived, if we consider what Judge or Auditour we shall have in this account. Which *S. Paul* declareth plainly in these words: *We must all be summoned before the tribunall seat of Christ, and every man receive either good or evil, according as he hath behaved himself whiles he lived upon earth.* Which thing Christ himself confirmeth in divers parables, when he promiseth to take account of all his talents lent unto his servants in this world. And in *S. Matthews Gospel* he ex-  
presseth

presseth the particular manner of that account, saying: *The sonne of man shall come with his Angels in the glory of his Father to take an account, and then shall he give unto every man according to his works.* And yet more particularly and severely of the same matter and day: *I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement.* By which speech of our Saviour we are admonished, not onely that we shall give an account of our doings: but also that we shall yield the same to himself, who saith in another place. *Ego sum Iudex & testis.* I am both Judge and witness in this account. We are instructed also, that this account shall be most exact and exquisite, not omitting the least errors and offences that have passed in our life: That particular reward or punishment shall be assigned to each man, conform to the quality of his account. And finally, that this account or day of reckoning (for declaration of the terrour and Majesty that shall be used therein) is called here by Christ, a Judgement and Tribunal, wherein sentence of life or death is to be pronounced.

Mat. 16.

Mat. 12.

Jer. 29.

4. Of which judgement or accounting day, the Scripture noteth unto us two kinds. The first whereof is called a particular judgement, for that it is exercised upon every soul immediately after her departure from the body, according to the words of holy Saint Paul: *It is appointed for every man once to die, and after that to have his judgement.* The second is called a generall Judgement, for that it shall be executed upon all the world together at the last day, when man-kind shall be translated from this terrestriall habitation. And of this judgement, are to be understood as well those former words of Christ, touching his coming in glory, as also infinite other places and passages of Scripture, which do fore-warn and

Two dayes  
of judgement.

I.

Particular.  
Heb. 9.

2.

Generall.



Luk. 16.

admonish us of this most dreadfull day. And albeit in the first particular judgement, each soul that departeth hence, receiveth an irrevocable sentence, either of life or death eternall (as may appear by the examples of *Lazarus* and of the rich Glutton, whereof the one was determined to everlasting repose, and the other to eternall torments immediately, upon their separation from this world;) yet are there alledged by the holy Saints of God, divers most clear, facile, and evident reasons, why his divine wilddome, besides that first private and particular day of tryall, hath ordained also this second, which shall be publick, manifest, and universall.

I.  
Four reasons  
why there is  
a second  
judgement.

1. 5. The first whereof is; that the body of man rising from his Sepulchre at that day, may be partaker of eternall punishment or glory with the soul, even as in this life, it was participant of the virtues or vices which the soul did exercise. The second reason is; for that as Christ was contemptible in this World, and dishonoured publickly, and put to confusion with his Saints after him in the sight of all men: so was it convenient that once in this world, he should shew his power and Majesty, and that in the sight of all his creatures together, but especially of his wicked enemies, who after that day are never to see or behold him more. The third is; that both wicked sinners and blessed Saints of God, might receive their rewards and finall payments openly, in the sight and hearing of each other, to the more heart-break and confusion of the impious, and triumphant joy of the virtuous, who commonly in this world, were contemned, over-born, and trodden down by the other. The fourth and last is; for that men when they die, do not commonly carry with them all the good or evill which they have wrought, having left behind them divers things which may increase their merit or demerit after their deaths:

as

as are their examples, their instructions given to others, their temporall faculties or abilities, books, preachings, exhortations, and other like means, where by good or evill may proceed after their departure. The reward whereof, cannot so conveniently be assigned unto them whiles this world endureth, for that their joyes or punishments in the places where they are, may daily be augmented, by the hurt or good that may be wrought in the world, by those means which they left behind them.

6. So Divines do hold (for examples sake) that the glory of Saint *Paul* is encreased daily in Heaven, and shall be unto the worlds end, by reason of them that daily do profit by his Writings and rare example of life upon earth: as also on the contrary part, that the torments of *Arrius*, *Sabellius*, and other wicked Hereticks, are continually augmented, by the numbers of them, who from time to time are corrupted with their seditious and pestilent Writings. The like they hold of dissolute Poets, and other loose Writers, which have left behind them lascivious, wanton, and carnall devices; as also of negligent parents, masters, or teachers, who by their rechelessnesse and evill examples gave occasion to corrupt the children, schollers, or servants committed to their government and instruction. But after this generall day of judgement once past, there shall be no more place of meriting upon earth, either good or evill; for that the world then and there shall receive an end, and a finall sentence be pronounced of whatsoever hath passed from the first foundation and establishment thereof.

7. Of this last and generall judgement then, which containeth a confirmation or ratifying of the particular going before, as also a finall conclusion, clearing, and knitting up of all accounts and reckon-

Oh that men would consider well this reason.

Hereticks.

Loose Poets.

Evil parents

How need-  
sary the re-  
membrance  
i of the last  
day of  
judgement.  
Ecc1 7.

Psal. 17.

Deut. 32.

Ecclef. 8.

Three chief  
points of  
this chapter

I.

ings with mankind, for his traffick and stewardship in this worldly pilgrimage; the holy Scripture of God admonisheth us most carefully to have continually remembrance and consideration, as of the greatest and most important businesse that ever we shall deal in, and as the forciblest means to restrain us from sinne, that possibly may be devised among fraile men in this life. For of this were uttered thole words especially: *Bear in mind the last end of all things: and thou shalt not sin everlastingly.* Which holy David seemed to have experienced in himself, when he wrote as followeth: *I have observed the wayes of my Lord, neither have I committed wickednesse against my God; for that his judgements were alwayes in my sight, and his justice I have not cast out of my mind. And (by these means) I shall be unspotted in his presence, and will keep my self from committing iniquity.* Hence it is that the blessed Prophet Moses, when he saw the people of Israel carelesse in committing sin, cryed out in zeal: *O foolish nation without wisdom or counsell, would God they had wit and understanding, and would foresee the end of things to come.* As who would say; if they had so much wit, as to consider this, and what account they must give to God at the last day of their doings; they would not offend him as they do. But as the Scripture saith in another place, for that this day of reckoning is differred, and, *for that Gods judgement is not pronounced presently against the wicked: the children of men do commit wickednesse daily without all fear.* We have then to consider in this place, for our own instruction and good admonishment in life, what manner of accounting day this shall be; whole remembrance is so much and often commended unto us in holy Scripture. For better conceiving whereof, we shall divide this Chapter into three principall heads or points. The first whereof, shall be

be of preparations or preambles, assigned to go before this day. The second, of things that shall passe and be executed at that day. The third, of that which is to ensue upon the sentence given, and the judgement ended.

2.

3.

§ I. Of preparations, before this generall day of judgement.

8. **C**ONCERNING the first; it is to be noted, that for the more dread and Majesty of this great day, the eternall wisdome of Almighty God hath ordained and revealed unto us, that before the coming thereof, when it approacheth near, there shall most wonderfull and horrible preparations, signs, and tokens appear in the world. The first whereof shall be the garboils, tumults, and commotions of all Nations, Kingdomes, and people upon earth. Which our Saviour himself described in these words to his Apostles: *When you shall hear the fame or bruit of warres and up-roars, be not afraid; for that these things must be, and yet presently the end of the world shall not ensue. One nation shall rise against another, and one kingdome shall impugn another: there shall be great earth-quakes, pestilence, and famine: most terrible signes and tokens from heaven.* Upon which words of our Saviour, blessed Saint Gregory hath this discourse. "The last tribulation must have many tribulations going before it; and by these manifold afflictions precedent are declared the eternall afflictions that must ensue. And therefore Christ said, that after wars and up-roars, the end should not immediately follow: for that, it behooveth that many transitory calamities should go before; to denounce unto us the endlesse wocs which are to come after.

Luc. 21.

Greg. hom. 35. in Evang.

9. These warres, tumults, and most dreadfull confusions here signified by Christ, are specified more plainly



Ezech. 38.  
Dan. 9.  
Apoc. 13.  
See S. Mic-  
rom. com. in  
c. 7. Dan. in  
fine.

Dan. 12.

Ezech. 38.

A most  
wonderfull  
prophecy of  
the slaugh-  
ter to be  
committed  
by Anti-  
christ.

Ezech. 39.

plainly in other places of holy Writ, but especially by *Ezechiel*, *Daniel*, and Saint *John* in his Revelations. Where it is prophesied, that a little before the last generall day of judgement, there shall be revealed the man of sinne, called Antichrist; who after the conquest of many Kings and Kingdomes, shall make himself the Monarch and absolute owner of the world; and shall exercise upon good Christians more barbarous crueltie, and shed more innocent blood within the space of three years and a half (which shall be the term of his outrageous tyranny) then all other enemies of God have done from the beginning. The matter is described most strangely by the Prophet *Ezechiel*. Who after declaration of one most bloody battell to be fought by Jerusalem, wherein he saith figuratively, that the weapons of such as shall be slain, shall be sufficient to make fire for seven years after; he adjoyneth in the person of God this narration: I have spoken in my zeal, and in the fire of my wrath have I promised, that in the last dayes when *Gog* and *Magog* shall come into the world (by these names are signified the army of Antichrist) there shall be a great commotion upon the earth, and the fish of the Sea, the birds of the air, the beasts of the field, and all that creepeth on the ground, together with all humane generation, which liveth upon the face of the earth, shall be in an up-roar before my face. Hills shall be overturned, hedges shall be broken down, and every strong wall shall fall to the ground. I will call against  
 “them the sword from the tops of all mountains; and  
 “every mans sword shall be bent against his own brother. My judgement shall be in pestilence, and blood,  
 “and vehement storms, and in huge stones that shall  
 “fall down. I will rain fire and brimstone, &c. And  
 “thou sonne of man, tell unto all the fowls  
 “and birds of the aire, and to all the ravenous  
 beasts

“beasts of the field : assemble your selves ; make  
 “haste ; come together from all quarters , to feed  
 “of the sacrifice which I shall prepare unto you :  
 “a great sacrifice upon the mountains of Isra-  
 “el. You shall eat the flesh of stout Champi-  
 “ons , and shall drink the blood of Princes. You  
 “shall feed of their fat untill you be cloyed , and you  
 “shall drink their blood till you be drunk , you  
 “shall be filled at this my table , and all Nations shall  
 “see this my judgement , that I have exercised , and  
 “in what manner I have stretched out my potent hand  
 “upon them.

10. Thus much hath the word of God , and much more ( which for brevity I do omit ) of the great miseries and confusions that shall be among men, some little time before the day of judgement. Which time being expired, there shall ensue other preparations in the heavens and elements of the world, much more dreadfull then these. Which by Christ himself and his Saints are described in this manner. At this day there shall be signs in the Sunne, in the Moon, and in the Starrs. The Sunne shall be darkened : The Moon shall give no light : The starrs shall fall from the skies ; and all the powers of heaven shall be moved. The firmament shall forsake his situation with great violence ; the elements shall be dissolved with heat ; and the whole earth with all that is in her shall be consumed with fire. The firm land shall move and leave her place, and shall flie away like a Dove : The pressiures of Nations upon earth shall be inestimable by reason of these things, and through the confusion of hiddious noise from the sea and floods; and men shall wither away and dry up for fear and expectation of the things, which at that day shall happen to the universal world. Thus far out of the Gospel.

The two  
kinds of  
preparati-  
ons.

Luc. 21.  
Mar. 24.  
Mar. 13.  
2 Pet. 3.

11. But S. John the dearly beloved Disciple of our Saviour,

Apoc. 6.  
A most  
wonderfull  
revelation  
of S. John.

Dea. b. Hell

Apoc. 8.  
Seven trum-  
pets, and se-  
ven blasts.

1.

2.

3.

4.

Apoc. 9.

5.

" Saviour, setteth out the same more at large, accord-  
" ing as it was revealed unto him, in this manner. I  
" heard (saith he) a voice like a sound of thunder, say-  
" ing; Come and see; I did see. And behold a white  
" horse, and one that sate upon him that had a bow; and  
" he went to conquer. After which followed a black  
" horse, and he that rode upon him had a paire of bal-  
" lances in his hand. After him passed forth a pale  
" horse, and he that sate upon him was called Death,  
" and Hell followed behind him; and he had autho-  
" rity given to him, to slay by sword, by death, and  
" by the beasts of the earth. The earth did shake;  
" the Sun grew black like a sack; the Moon like blood;  
" the Stars fell from heaven; the sky doubled it self like  
" a folded book; every hill and Island was moved  
" from his place: the Kings of the earth, and Princes,  
" and Tribunes, and the rich and stout hid themselves  
" in dens, and in the rocks of hills. Then appeared se-  
" ven Angels with seven trumpets, and each one prepa-  
" red himself to sound his blast. At the first sound came  
" there hail and fire mixt with blood. At the second,  
" a whole mountain of burning fire into the sea, where-  
" with the third part of the sea was made blood. At  
" the third blast, fell there a great Star from heaven, na-  
" med *Absinthium*, burning like a torch, and infected  
" the rivers and fountains. At the fourth blast was stric-  
" ken down the third part of the Sun, Moon, and Stars,  
" and an Eagle flew into the element crying with a hi-  
" deous voice; wo, wo, to all them that dwell upon  
" the earth.

12. At the fifth sound fell another Star from hea-  
" ven, which had the key of the pit of hell: and he open-  
" ed the pit, and there arose a smoke as from a great for-  
" nace and there came out certain locusts like scorpions,  
" who tormented all such as had not the mark of God  
" in their foreheads. And all these dayes men did seek  
" death

"death and could not find it. And these locusts were  
 "like barbed horses with crowns on their heads. Their  
 "faces like men, their hair like women, their teeth like  
 "lions, and the noise of their wings, like the noise of  
 "many chariots running together; their tails like scor-  
 "pions, and their stings were in their tails: their King  
 "was an angel of hell, named *Abbadon*: which signi-  
 "eth an utter destroyer. At the sixth blast of the  
 "trumpet, were loosed four Angels tied before, and  
 "then rushed forth an army of horse-men in num-  
 "ber twenty hundred times ten thousand. And I saw  
 "the horses, and they that sate upon them had breast-  
 "plates of fire and brimstone. The heads of these hor-  
 "ses were as lions, and out of their mouths came fire,  
 "smoke, and brimstone, whereby they slew the third  
 "part of men which had not repented; and their  
 "strength was in their tails, which were like serpents.  
 "Then was there an Angel, which putting one foot up-  
 "on the sea, and another upon the land, did swear by  
 "him that liveth for ever and ever, that after the blast of  
 "the seventh trumpet, there should be no more time.  
 "And so when the seventh Angel had sounded, there  
 "came great voyces from heaven, saying, The king-  
 "dome of this world is made to our Lord and his  
 "Christ, and he shall reign for ever.

Wonderfull  
locusts,

6.

Apoc. 9.

Apoc. 10.

7.

Apoc. 11.

13. "And I heard a great voyce saying to the  
 "seven Angels, go and powr out seven cups of Gods  
 "wrath upon the earth, and so they did. And the  
 "first brought forth cruell wounds upon men. The  
 "second turned the sea into red blood. The third  
 "turned the rivers and fountains into like blood. The  
 "fourth afflicted men with fire and made them blas-  
 "pheme God, The fifth made them eat their own  
 "tongues for sorrow. The sixth dried up the water.  
 "And I saw three foul spirits like frogs, issue out of  
 "the mouth of a dragon. And finally, the seventh

The seven  
cups of  
Gods ire.

cup



"cup being powred out, there came a mighty voyce  
 "from the throne of God, saying, It is dispatched. And  
 "there followed lightnings, and thunders, and voyces,  
 "and earth-quakes, such as never were seen since men  
 "dwelt upon the earth. Thus saire this Apostle,  
 Evangelist, and Prophet, S. *John*.

A conside-  
 ration upon  
 the premi-  
 ses.

14. And now tell me (my good Christian brother) is it possible for any tongue, either humane or Angeli-  
 call, to expresse a thing more forcibly then is here set  
 down? What mortall heart can chuse but tremble, even  
 at the reading and remembrance onely of these unspeak-  
 able and incomprehensible terrours? What manner of  
 day will that be (trowest thou) when the heavens shall  
 mourne, the whole earth shall shake, the Sunne and  
 Moon lose their light, the Stars fall down, the Sea and  
 Flouds forsake their channels and naturall courses, all  
 the Elements be dissolved, the face of the Earth over-  
 flowed with bloud, and the universall World on a fla-  
 ming fire? Is it marvell now, if the Scriptures avouch  
 that the just man and Angels themselves shall be afraid  
 of that day? And then to reason as S. *Peter* doth, If  
 Innocency and Justice shall scarcely esteem themselves  
 secure in that fearfull triall; what shall become of sinne  
 and iniquity? What shall become (I say) of the care-  
 lesse and dissolute Christian, when he shall see so infi-  
 nite a sea of miseries rush upon him? O that men  
 would think upon this day while they have yet time!  
 O that they would awake and prepare themselves by  
 virtuous life to stand secure and confident at this wofull  
 hour. Who is there now-a-dayes which taketh that  
 care, that holy *Jerom* did, who was wont to say (ha-  
 ving much lesse cause then we) *That he did never eat,  
 nor drink, nor sleep, nor take any other action in hand,  
 without the fearfull remembrance of this accounting-  
 day.* And this of the preparations. There followeth  
 the execution of things done in that judgement.

Sopho. 1.  
 Psal. 74.  
 1 Pet. 4.

Hier. de reg.  
 Monach. ca.  
 20.

§. The

## § 2. Of things that must passe in this judgement.

15. **W**hen the former preparation shall be fulfilled and finished, and the whole world brought to that pitifull state and plight which I have described; Then (saith the Scripture) shall the sign of the Sonne of man appear in the skie, and all the tribes of the earth shall see him comming in the clouds of heaven, amidst all his Angels, with much power and glory, in great authority and majesty. And there in a moment, in the twinkling of an eye, he shall send his Angels with a trumpet, and with a great cry at mid-night, and they shall gather together his elect from the four parts of the world, even from heaven to earth. Hitherto are the words of holy Scripture; wherein is set down the first act of this dreadfull judgement, which is the coming of the Judge to this throne and tribunall seat: so much the more terrible and full of majesty in this his second appearance; by how much more humble, poor, and contemptible he was, and despised in his first, being upon earth for the work of our Redemption. So S. John affirmed, that he which was slain as a Lamb, should come again to judge, as a Lion. Of which coming, the Prophet Malachy's words are: Behold, our Lord shall come, and who shall be able to abide the day of his coming? And the Prophet Esay addeth further touching the same coming, That the very mountains shall melt at that day before his face. And yet further he describeth the same in another place thus: Behold, our Lord shall come in strength and fortitude, as a storm of hail, and as a whirl-wind, breaking and throwing down whatsoever standeth in his way; as a rage of many waters that overflow and rush together, &c. Whereunto the Prophet David annexeth, That burning fire shall run before his face, and on every side of him a violent tempest.

Mat. 25.  
Luke 21.  
1 Cor. 13.

The coming  
of the  
Judge.

Apo. 5.  
& 13.

Mal. 3.

Esay. 64.

Esay. 28.

psal. 49.

16. This

The man-  
ner of the  
Judgement.  
Dan. 7.

Apoc. 10.

The store of  
witnesses a-  
gainst us at  
the last day

16. This terrible Judge then being set, and all creatures of the world convented before him; the Scripture relateth unto us the order of that judgement, described by *Daniel* in these words: *I stood* (saith he) *with attention, and I saw certain seats placed, and the antient of years sate down in judgement. Thousand thousands were attendant to serve him; and then hundred thousands stood waiting before him. The judgement was settled, and the books were opened. Thus much was revealed to Daniel, without declaration what books those were. But to S. John the same were manifest, who expoundeth the matter thus: I saw* (saith he) *a great bright throne, and one that sate upon the same, before whose face both heaven and earth did tremble, &c. And I saw all those that were dead, both great and small, standing before the throne. And the books were then opened, and all those that were dead had their judgement, according to the things which were written in those books; everyone according to his works.* By which words, we are given to understand, that the books which at that day shall be opened, and whereby our cause must be discerned, shall be the evidences of our deeds and actions in this life, recorded in the testimony of our own consciences, and in the infallible memory of Gods inscrutable wisdom. Whereunto shall give witness in that place against the reprobate, both heaven and earth which were created for them; the Sunne and Moon with all the Stars and Planets, which from the beginning of the world have served them; the Elements and other creatures inordinately loved and abused by them; their companions there present with whom they sinned; their brethren whom they afflicted; the Preachers and other Saints of God whom they contemned; and above all other things, the ensign and standard of their Redemption, I mean the triumphant Crosse of Christ, which shall at that day be erected

erected in the sight of all the world. All these (I say) with infinite other things, shall then bear witness against the wicked, and condemn them of intollerable ingratitude, in that they offended so gracious and bountifull a Lord, as by so manifold benefits allured them to love and serve him.

17. *At this day* (saith the Scripture) *shall the just stand in great constancy against those by whom they were afflicted and oppressed in this life. And the wicked seeing this, shall be surpris'd with a horrible fear, and shall say unto the hills, fall upon us, and hide us from the face of him that sitteth upon the throne, and from the indignation of the Lamb; for that the great day of wrath is now come.* O mercifull Lord! how great a day of wrath shall this be? How truly said the Prophet in his meditation of this day? *Who can conceive the power of thy wrath, or who is able for very fear, to recount the greatnesse of thy indignation?* This is that day of thine, whereof thy servant said so long before; *That thy zeal and fury shall spare none in this day of revenge, neither shall yield or be moved with any mans supplication; nor shall admit rewards for the delivery of any man.* This is that most dreadfull day of thine, whereof thy holy Prophet admonished us when he said, *Behold, the day of our Lord shall come, a cruell day, full of indignation, wrath and fury, to bring the earth into a wilderness, and to crush in pieces the sinners thereof.* And another Prophet, of the self same day: *Behold, the day of our Lord doth come; a day of darknesse and dimnesse; a day of clouds and storms; a most terrible day, and such a one, as was never from the beginning of the world, nor shall be after in all eternity.* This is thy day (O Lord) and so properly thou wilt have it called; like as it pleaseth thy goodnesse to term the course of this present life, the Day of Man. For that as

The confidence of the good and terrour of the wicked.

Sap. 5.  
Luke 23.  
Apos. 6.

Psal. 89.

Prov. 6.

The terrible day of God.

Esay 13.

Joel 1.

Gods-day.

Mans-day.



Pfal. 9.

to hold thy peace and be patient, and suffer sinners to do their will; even so at this last day, thou wilt rise up and plead for thine own glory, and wilt make thy self known to the terrour of thine enemies, according as thy servant *David* fore-told of thee when he said, *Cognoscetur Dominus iudicia faciens*. God will be known when he shall come to do judgement. And moreover it is to be remembred, that all men, good and bad, must see and be present at this day, and that none can be exempted: so as whosoever readeth this, must know, that he or she must see, and hear, and behold the same, and have their part and lot therein.

A dreadfull  
day.  
Apoc. 20.

Pfal. 132.

The com-  
plaints of  
the damned  
souls against  
the bodies.

18. Good God, what a marvellous day shall this be, when we shall see all the children of *Adam* gathered together from all corners and quarters of the earth; when (as *S. John* saith) the sea and land shall yield their dead bodies, and both hell and heaven shall restore the souls which they possesse, to be united to those bodies? What a wonderfull meeting will this be (dear Christian) how joyfull to the good, and how lamentable, dolefull, and terrible to the wicked? The godly and righteous being to receive the bodies wherein they lived, into the league and fellowship of their eternall blisse, shall embrace them with all possible sweetnesse and delight, singing with the Prophet; *Behold, how good and pleasant a thing it is, for brethren (or partners) to dwell together in unity*. But the miserable damned spirits, beholding the carcasses which were the instruments and occasions of their sinne; and well knowing that their unspeakable torments shall be increased by their mutuall conjunction and association, shall abhorre and utterly destroy the same, and curse the day that ever they were acquainted together, inveighing most bitterly against all the parts and iencies thereof, as against the eyes, for whose curious delight so many vanities were sought; the ears, for whose pleasure and dalliance,

dalliance so great variety of sweet sounds and melody was procured : the mouth and taste, for whose contentment and fond satisfaction, so innumerable delicacies were devised. And to be short, the back and belly with other sensuall parts, for contentation of whose riotous voluptuousnesse, both sea and land were sifted and turmoiled.

19. This shall be the most sorrowfull condition of these unfortunate souls at that day; but this sorrow shall not avail them : for the judgement must passe on.

*And then (saith the Scripture) shall Christ separate the sheep from the goats, and shall place his sheep on the right hand, and the goats on the left.*

Mat. 25. 3

O most dreadful separation ! what would *Alexander, Cesar, Pompey*, and other such Potentates of the earth give at that day, to have but the lowest room among them of the right hand ? They (I say) who had all the room of this world at their pleasure, and all dignities under their own commandry, would now make more account of the meanest place and corner among Gods elect, then of all the pomp and bravery of ten thousand worlds, if they were to live again : their cogitations at this day being farre different from that they were upon earth, and their judgements wholly contrary. But (alas) there is no time of alteration or amendment now. They must stand to that which is past, and according to their former demeanours they must receive their doom. They have a Judge present, whose power they cannot avoid ; whose wildome they cannot deceive ; whose equity they cannot bow ; whose severity they cannot mollifie ; whose indignation they cannot appease ; whose determination they cannot alter ; and from whose sentence they cannot possibly appeal.

Too late to  
repent at  
the day of  
judgement.

20. O my dear and loving brother, no tongue of man (belceve me) can expresse, what a singular trea-

The treasure of a good conscience at the day of judgement.

Psal. 149.

A most pitifull case and condition.

Attend negligent Christian.

sure a good conscience will be at this day, when thou shalt see all the Princes and Monarchs of this world stand there naked, trembling and appaled; being utterly destitute of an answer to the whole multitude of their most secret sinnes, displayed openly before their faces. An unspotted conscience (I say) at this instant, shall be a greater consolation, then all the dignities or pleasures of a thousand worlds. For wealth will not help; the Judge will take no gifts; our own submission will not be admitted; intreaty of friends will not prevail; intercession of Angels and other Saints shall have no place; for that their glory shall be at this day (as the Prophet saith) *To bind their Kings in fetters, and noble Princes in iron manacles, to execute upon them the judgement prescribed.* Alas, what will all those delicate and dainty people do at this instant, who live now in ease and pleasures, and can take no pain in the service of God, nor abide to hear the naming of this day? What shift (I say) will they find out in those extremities? whither will they turn them? whose help will they crave? They shall see all things cry vengeance round about them; all things yield them cause of fear and horror; but nothing, any sparkle of hope or consolation. Above them, they shall behold their Judge offended with their wickedness; beneath them, hell open, and the cruell furnace ready boiling to receive them to torment. On the right hand, shall be their sins accusing them; on the left hand, the devils ready to execute Gods eternall sentence upon them. Within them shall lie their own conscience gnawing; without them, all damned souls bewailing; on every side the whole world burning.

21. O mercifull JESUS, who art to behold this ruefull spectacle; what a passage shall this be? what will the wicked sinner do, say, or think when he shall be environed with these

these inexplicable miseries? how will his heart sustain these anguishes? what way will he take? To go back is impossible; to go forward is intollerable; to stand there still is not permitted. What then shall he do, but as thou (O Lord) with thy sacred mouth hast foretold, that he shall dry and wither up for very fear; seek death, and death shall fly from him, cry and beseech the hills and mountains to fall down and cover him, and they refusing to do him that relief, or afford him so great a comfort; he shall stand there, as a most desperate, forlorn, and miserable caitiffe, untill he receive that dreadfull and irrevocable sentence of thine; *Go ye cursed into everlasting fire.*

Mar. 14.  
Apoc. 6. & 9

Mat. 25.

§ 3. Of the snall end, and that which shall ensue.

22. **T**His shall be the last act and conclusion of this wofull Tragedy. For so it is recorded by the Judge himself: *Then shall the sonne of man say to those on his right hand: Come ye blessed of my Father, and possesse the Kingdome which is prepared for you, from the beginning of the world. I was hungry, and you gave me harbour: I was sick and you visited me: I was in prison and you came to comfort me.* And to them on his left hand he shall say: *Depart from me yee accursed into everlasting fire, prepared for the Devil and his Angels; for I was hungry and you fed me not; I was a stranger and you harboured me not; I was naked and you clothed me not; I was sick and in prison, and ye visited me not.* Then shall they say unto him, O Lord, when have we seen thee hungry, thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? And he shall answer: *I tell you, for that you have not done these things to one of these lesser (your brethren) you have not done them to me. And then these wicked*

Mat. 25.



shall go into eternall punishment, and the just into life everlasting. Hitherto are the words of Christ himself.

Notes upon  
Christs last  
sentence.

1.

John 3.  
Tit. 3.

2.

1 John 3.  
& 5.

\*Mark well  
this point,  
O carelesse  
Christian.

The cryand  
shout upon  
the Judges  
sentence.

29. In which may be noted, first, that in recounting the causes of these miserable mens damnation, our Saviour alledgeth not lack of belief, or that they were not faithfull; whereof the reason may be that, which himself uttereth in another place of Infidels, saying: *He that believeth not, is already judged.* And S. Paul of an Heretick: *That he is comdened by his own proper judgement.* Secondly, he objecteth against them, not any actuall enormous sinnes, whereof (perhaps) may be assigned for a reason, that which S. John doth insinuate and signifie, that such kind of manifest and deadly sinners are now evidently appertaining to the dominion of Satan. Wherefore Christ urgeth onely against these condemned people, certain omissions of good works and charitable deeds, commended unto us by the rule of Christian perfection. \* And for these, he pronounceth against them his most dreadfull sentence of everlasting damnation. Which sentence being once passed the Judges mouth, and received in the ears of all that infinite assembly there present, imagine (thou my soul) what an universall shout and out-cry will thereupon streight ensue. The saved rejoycing and singing eternall praises in the glory of their Saviour; the damned bewailing, blaspheming, and cursing the day of their nativity; the Angels commending and extolling the equity of that judgement, against which the parties that are convicted, shall not be able to find any least exception. Consider the intollerable upbraiding of those most insolent infernall spirits, against the miserable condemned souls that are delivered to their prey; with how bitter scoffes and taunts will they trail them to their torments? With what intollerable insultations will they execute the sentence of God against

against them? Consider the eternall separation that now must be made of fathers and children, of mothers and daughters, friends and companions; the one to glory, the other to misery, without any hope ever to hear or see any more the one the other. And that which shall be as great a grief as any of the rest; the sonne or daughter going to rest and joy, shall not take pity of their own parents or friends that are carried to calamity; but rather shall rejoyce thereat, for that it redoundeth to Gods glory, for execution of his justice, though perhaps they were the occasion or materiall cause of the others damnation.

A wofull  
separation.

24. O my soul! which now art here considering of these things as farre off, and then shalt be present to see them actually before thine eyes; what a dolefull separation will this be? what a parting? whose heart would not break at that day to abide this intollerable severing, if a heart could then break, and thereby make some end of his pains? but so much ease will not be permitted. O ye children and lovers of this world! where will all your delights, recreations, and vanities be at this day? all your pleasant pastimes? all your pride and bravery in apparel? your glittering in gold? your sweet savours of perfumes? your honours of cap and knee? your adulations of flatterers? your delicate fare and dainty dishes? your musick? your wanton dalliances and pleasant entertainments? where are all your friends and merry companions accustomed to laugh, and disport the time with you? Are all now gone? O vanity of vanities! now when you have most need of them, they are furthest off from you, and the remembrance thereof shall do nothing but torment you. O my dear brethren! how sower will all the pleasures past of this world seem at that hour? How dolefull will the cogitation thereof be unto us? how frivolous a thing will all our dignities, riches, offices,

The vanity  
of all world  
ly prefer-  
ments at  
the last.

and other preferments appear, wherein we take such excessive delight now, and do weary out our spirits for gaining the same? And on the contrary side, how joyfull will that man be at this instant, who hath attended to lead a virtuous life, in resisting of sin and doing good works, albeit it were with much pain and contempt in this world? Most happy creature shall he be, that ever he was born, and over-whelmed with all joy that ever he took that path in hand; and no tongue but Gods, can expresse his happinesse.

The conclusion of the whole chapter, with a forewarning.

25. Wherefore here ( my loving brother ) to make an end, and to frame no other conclusion of all this whole declaration, but onely that which Christ himself doth make unto us ( who being the chief actour that shall deal in this affair, knoweth best of all other what counsell to give : ) let us consider with our selves, even in the very bottome of our hearts, how easie a matter it is now in this life, with a little pain and diligence to avoid the danger of this most dreadfull day. For which cause also it is most certain, that the same is foretold us, and so often urged in holy writ to our remembrance, as in like manner, so particularly described by our most mercifull judge and Saviour, to the end we should by these severe and earnest admonishments, be stirred up to prepare our selves for it. So Christ himself doth most evidently declare, when after all his former threatnings he concludeth in these most sweet words of exhortation. *Look about your selves; watch and pray, for you know not when the time shall be. But as I say to you, so I say to all men: be watchfull.* And yet further in another place he adjoyneth. *Attend unto your selves, that your hearts be not overcome with eating, and drinking, and with the cares of this life, and so that day overtake you upon the sudden, &c.* Be you therefore watchfull, and alwayes pray that you may be worthy to escape all these things which are to come, and to stand confidently before the son of man at that day.

26. These

Mar. 13.

Luc. 21.

26. These are the words and fore-warnings of thy Judge and Saviour unto thee, my soul. And what more friendly and fatherly exhortation couldest thou desire? Canst thou plead ignorance in this affair hereafter? If thou think so, hear yet a further admonishment of his chief Apostle. *The day of our Lord* (saith he) *shall come as a thief* (when men think not of it) *in which the heavens and elements shall be dissolved; and all the earth with her inhabitants shall be consumed with fire. Which being so; what manner of men ought we to be in holy conversation and piety, expecting and going on to meet with this day of our Lord. &c.* In which words of S. Peter, it is diligently to be noted, that this meeting with the day of judgement, whereunto he exhorteth us, is nothing else, but the due examination of our present perillous estate, and the speedy amendment of our life, to the works of piety and holy conversation: which indeed, is that onely soveraign remedy, whereof the wiseman fore-warneth us, when he saith: *Provide a medicine before the malady, and examine thy self before judgement, and so shalt thou find favour in the sight of God.* Whereunto S. Paul well agreeth, saying: *If we would judge our selves, we should not be judged.* But for that no man entreth into this due judgement of himself, his life, state, and actions; hereof it cometh, that so few do prevent this dangerous day; so few prepare themselves; so few do accept of the good counsell of Christ; so few are watchfull: and so infinite do fall asleep in the ignorance of their own perill, to their remedlesse destruction and unavoidable damnation. Our blessed Lord give us his holy grace to look better about us.

The sweet  
and fatherly  
dealing of  
Christ with  
us.

2 Pet. 3.

How we  
may go and  
meet with  
the day of  
judgement.  
Eccl. 18.

1 Cor. 11.

OF



OF THE NATURE OF SINNE,  
And of the Malice of him that committeth the  
same, and perseuereth therein.

*For justifying the severity of Gods judgement set down  
and declared in the Chapter going before.*

CHAP. VIII.

Gods ha-  
ired against  
sinners.

Psal. 5.  
Sap. 14.  
Prov. 15.  
16, 20.  
Job 11.  
Esa. 1.  
Psal. 13. &  
49.

Eccles. 15.



O the end that no man may justly complain  
of the severe account which God is to take  
of us at the last day, or of the rigour of his  
judgement, set down in the Chapter before;  
it shall not be amisse to consider in this place, the cause  
why God doth shew such severity against sinne and  
sinners; as both by that which hath been said, may ap-  
pear that he doth, as also by the whole course of holy  
Scripture; where, in every place (almost) he denounceth  
his great hatred, wrath, and indignation against the  
same: as where it is said of him, *That he hateth all  
those that work iniquity.* And again, *That both the  
wicked man and his wickednesse are hateful in his sight.*  
And finally, that the whole life of sinners, their thoughts,  
words, yea, and their good actions also, are *abominati-  
ons* unto him, whiles they live in sin. And that (which  
yet is more) he cannot abide nor permit the sinner *To  
praise him, or to name his Testament with his mouth,*  
as the holy Ghost testifieth, and therefore no marvel  
if he shew such severity against him at the last  
day, whom he so hateth and abhorreth in this  
life, while he continueth his sinfull course and re-  
penteth not.

2. Of which hatred and aversion (though he cease  
not to love our souls and desire our salvation) as the  
holy Scriptures have many testimonies, so may there  
also

also be many reasons alledged; as, the undutifull transgression and contempt of Gods Commandements; the great ingratitude of a sinner in respect of his divine benefits, and such other, which might justifie sufficiently his indignation and severe hatred against him. But there is one reason above all the rest, which openeth the very fountain and origen of the matter; and this is the most grievous injury done unto Almighty God in every mortall sinne that we commit: which indeed is so great an injury, as no mean worldly Potentate could bear the same at his Subjects hands, and much lesse God himself, (being the omnipotent Lord of all Glory and Majesty) may in reason let passe unpunished an outrage so often iterated against him, as is sinne daily committed by the wicked.

The reason  
why God  
so hateth a  
sinner.

3. For the better understanding of which injury, we are to consider, that every time we commit a mortall sinne, there doth passe through our heart and mind (though we mark it not) a certain practick discourse of our understanding and will, (as there doth also in every other election:) whereby we lay before us on the one side, the seeming commodity of that sin which we are tempted to commit; that is to say, the pleasure which allureth us thereunto: and on the other part, the offence of God, which is, the losing of his grace and friendship by that sin, if we yield unto it. And thus having, as it were, the balance there before us, and setting God in one end thereof; and in the other, the aforesaid pleasure; we stand in the midst, deliberating and examining, in a certain manner, the value and weight of both parts; and finally, do make choice of the pleasure, and reject Almighty God: that is, we chuse rather to lose the favour of God, together with his grace, and whatsoever he is worth besides, then to lack that pleasure and delectation of sinne. Now then, what can be more opprobrious and horrible then this?

The injury  
done to  
God by sin.

Mat. 27.  
Marc. 15.

this? what can be more reproachfull to God, then to preferre a most vile pleasure before his infinite Majesty? Is not this farre more intollerable, then the disgrace offered to him by the Jews, when they made choise of *Barrabas* the murtherer, and rejected *Jesus* their Saviour? Surely, how hainous soever that sinne of the Jews was: yet in two points this doth seem to exceed the same. First, in that the Jews knew not whom they refused in their choise, as we do. Secondly, in that they refused *Jesus* but once, whereas we refuse him both daily and hourelly, whensoever in our hearts we give consent unto mortall sin.

The malice  
of a sinner  
towards  
God.

4. And is it marvell then, that God dealeth so severely and sharply with sinners in the world to come, who do use him so opprobriously and contemptuously in this life? Undoubtedly the malice of a sinner is great towards God, and he doth not onely dishonour him by contempt of his commandments, and by preferring most vile and base delectation before him; but further also, if the matter be looked into, beareth a secret hatred and grudge against his Majesty, and would (if it lay in his power) offer in his endeavour to pull him out of his seat, or (at the least wise) wish in his heart, there were no God at all to punish sinne after this present life. Let every sinner examine the bottome of his conscience in this point, whether he could not be content, there were no immortality of the soul, no reckoning after this life, no Judge, no punishment, no Hell, and consequently no God at all; to the end he might the more securely enjoy his pleasure.

Sp. 1.  
Hicr. 11, &  
17.  
Apoc. 2.

5. And because God (who searcheth the heart and reines) seeth well this most undutifull and traitorous affection towards him, lurking within the bowels of sinfull men: (how smooth soever their words may

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may be) hereof it cometh, that in the whole course of holy Scripture, he denounceth them for his enemies, and professeth open warre and hostility against them.

And then suppose you, what a pittifull case these unfortunate men are in (being but silly worms and wretches of the earth) when they have so puissant an

enemy to fight against them, as doth make the very heavens to tremble at his look. And yet that the case is so, hear what himself saith, what he threatneth, what he thundreth out against them. After he had by the mouth of *Esay* the Prophet repeated many finnes abominable in his sight: as the taking of

bribes, oppressing of poor people, and the like: He descrieth the doers thereof, as his open enemies, saying:

*Thus saith the Lord God of hosts, the strong Lords of Israel: Behold, I will be revenged upon mine enemies, and will comfort my self in their destruction.* And

Prophet *David*, as he was a man in most high favour with God, and made privy to his secrets above many other: so he (more then any other) doth expresse

this severe meaning of God, and his infinite displeasure against sinners; calling them his enemies, vessels of his wrath, and ordained to eternall ruine and destruction; and complaineth that the world will not

believe this point. *An unwise man* (saith he) *will not learn this, neither will the fool understand it.*

And what is this, O holy Prophet? It followeth: *That sinners and workers of iniquity* (after they have appeared in the world) *do perish everlastingly.* And what is the reason of this? He answereth immediately: *Be-*

*cause thy enemies* (O Lord) *thy enemies* (I say) *O Lord, shall perish, and all they that work iniquity shall be consumed.* Whereby we see, that all sinners be ene-

mies to God, and God to them, as also upon what ground and reason.

6. But yet (for the further justifying of Gods severity)

Rom. 5:  
Jam. 4:  
1 John 3:

Sinners ene-  
mies to God  
and God to  
them. Isa. 1.

Psal. 91.



Gods hatred is infinite against sin, and why

urity) let us consider in what measure his hatred is towards sin ; how far it proceedeth ; within what bounds it is comprehended ; or whether it have any limits or bounds at all, or rather be infinite and without limitation. And to utter the matter as in truth it standeth, if all the tongues in the world were made one tongue, and all the understandings of all creatures (I mean of Angels and men) were made one understanding ; yet, could neither this tongue expresse, nor this understanding conceive, the great hatred which God beareth towards every mortall sin which we commit. And the reason hereof standeth in two points. First, for that God, by how much more he is better then we are, by so much more he loveth goodnesse and hateth sin, then we do. And for that he is infinitely good, therefore his love to goodnesse is infinite, and his hatred to evil infinite : and consequently, his rewards also to them both, are infinite and endlesse ; the one in hell, with everlasting misery ; the other in heaven, by eternall felicity.

Why every sin deserveth infinite punishment.

7. Secondly, we see by experience, that how much more great and worthy the person is, against whom an offence is committed, so much greater is alwayes the offence : as for example, the self same blow or injury offered to a bond-slave, and to a Prince, differeth greatly in quality, and in the nature of offence ; and consequently, deserveth farre different hatred and punishment. And for that, every mortall sin which we commit, is done directly against the person of God himself, as hath been declared before, whose dignity is infinite : therefore, the offence or guilt of every such sin is infinite, and consequently, deserveth infinite hatred, and infinite punishment at Gods hands. Hereof followeth the reason of divers things both said and done by God in the Scriptures, and taught by Divines touching the punishments of sin, which seem very strange unto

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unto the wisdom of the world, and indeed to them scarce credible. As first of all, the most dreadfull punishment of eternall and irrevocable damnation of so many thousands, or rather millions of Angels, that were created to glory with almost infinite perfection, and that for one onely sin, but once committed, and that onely in thought, as Divines are of opinion.

Rom. 8.  
1 Cor. 1.

The punishment of Angels.

8. Secondly, the rigorous punishment of our first parents *Adam* and *Eve*, and all their posterity, for the onely eating of an apple by disobedience; for which fault, besides the chastising of the offendours themselves, and all the creatures of the earth for the same, and all their children and off-spring after them, both before our redemption and after (for albeit we are delivered from the guilt of that sinne, yet temporall punishments do remain upon us for the same, as hunger, thirst, cold, sicknesse, death and a thousand other miseries :) besides also the infinite souls damned for the same, before the coming of Christ by the space of four thousand years; as also since, as well Infidels, which are not baptized, as others: besides all this I say (which in mans reason may seem severe enough) Gods wrath and justice could not be sufficiently satisfied, except his own onely Son had come down into the world, and taken our flesh upon him, and by his pains and death, made satisfaction for the same. And when he was now come into the world, and had in our flesh subjected himself unto his Fathers Justice; albeit the love his Father bare unto him were infinite, and every little pain that he endured for us, or at least wise every drop of bloud which he shed for our cause, had been sufficient for the whole satisfaction (for that his flesh being united to his God-head, made every such satisfactory action of his, of infinite value and merit, and consequently of infinite satisfaction, correspondent to the infinitie of our first parents sinne :) yet to the end

OF Adam and Eve.

The value of Christs satisfaction.

that

Esa. 53.

Mat. 26.  
Mark 14.  
Luke 22.  
Mat. 27.  
Psal. 21.  
Esa. 53.

The sin of  
Esa.  
Gen. 25.  
& 27.  
Heb. 12.  
Of Saul.  
1 Reg. 15.  
& 16.  
1 Reg. 9. &  
15. & 16.

that God might shew the greatnesse of his hatred and justice against the said sinne, and all other; he never ceased to adde affliction to affliction, and to heap torments upon the body and flesh of this his most dear and blessed Sonne, (for by *Esay* he saith, that himself was the doer thereof) untill he had brought him unto that most rufull plight, that his flesh being all mangled, and most lamentably torn in pieces, retained no one drop of blood within it. He spared him not (I say) even then, when he beheld him sorrowfull unto death, and bathed in that agony of blood and water, when he heard him utter those most dolorous and compassionate speeches: *O my Father, if it be possible, let this cup passe from me!* And after that again, much more pitifully upon the Crosse: *O my God! why hast thou forsaken me?* Notwithstanding all which cries and lamentations, his most mercifull Father (loving him as he did) would not deliver him; but for satisfying of his Justice, laid upon him stripe upon stripe, pain upon pain, torment after torment, untill he had rendred up his life and soul into his said Fathers hands: which is a wonderfull and dreadfull document of Gods hatred against sinne for our example.

9. I might here mention the sinne of *Esau* in selling his inheritance for a little meat: of which *S. Paul* saith, *He found no place of repentance after, though he sought the same with tears.* Also the sinne of *Saul*, whose sinne being but one, and that onely of omission, in not killing *Agag* the King of *Amalek* and his cattle, as he was willed; was, notwithstanding, utterly cast off by God for the same, (though he were his Anointed and chosen servant before) and could never get remission thereof; albeit, both he and *Samuel*, Gods holy Prophet, did greatly lament and bewail, and made intercession in that behalf.

10. In like manner might I alledge the example of  
King

King David, whose two finnes, albeit, upon his hearty repentance God forgave; yet notwithstanding the said repentance, and sorrow, and all the weeping, fasting, watching, lying on the ground, wearing of sackcloth, and other bodily chastilements, which this holy Prophet recordeth, that himself did put in ure: God punished him besides with marvellous severity; as by the death of his dearly beloved childe, and by many other continuall afflictions, and temporall punishments, during the race of his whole life. And all this to shew his hatred against sin, and thereby to terrifie us from committing the same.

II. Of this also do proceed all those hard and severe speeches of holy Writ touching sinners, which coming from the mouth of the holy Ghost (and therefore no doubt, both true and certain) may justly yield great cause of fear to all such as live in sinfull state: as for example where it is said, *Death, bloud, contention, edge of sword, oppression, hunger, contrition, and whips; all these things are created for wicked sinners.* And again, *God shall rain snares of fire upon sinners; brimstone with tempestuous winds, shall be the portion of their cup.* And yet further in many other places, these most dreadfull speeches and comminations are to be found: *God will be known at the day of judgement upon the sinner, who shall be taken in the works of his own hands. Many whips belong unto a sinner. Let sinners be turned into hell. God shall scatter all sinners, and shall dash their teeth out of their mouthes. God shall scoffe at a sinner when he seeth his day of destruction cometh on. The sword of sinners shall turn into their own hearts. The arms of sinners shall be crushed and broken, and they shall wither and dry up like hay from the face of the earth. Desire not the glory and riches of a sinner, for thou dost not know the sudden subversion which shall come*

2 Reg. 12.  
Psal. 9. 36.  
88. 108. 101  
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Eccle. 40.  
Psal. 10.  
Psal. 6.

Psal. 3.  
Psal. 9.  
Psal. 36.  
Psal. 144.

Psal. 59.  
Psal. 36.  
Psal. 103.  
Psal. 140.



Eccle. 2.  
Psal. 72.  
Esay 13.

Psal. 57.

upon him, for God hath given him riches to deceive him therewith. Behold, the day of our Lord shall come; a cruell day, and full of indignation, wrath, and fury, to make desolate the earth, and to crush in pieces her sinners within her. Then shall the just man rejoyce, seeing this revenge, and shall wash his hands in the bloud of sinners. These, lo (my Brother) and innumerable other such sentences of Scripture, pronounced by the holy Spirit of God against sinners, may instruct us of their pitifull estate, and of the unspeakable hatred of his divine Majesty against them, so long as they persist in their sinfull life and conversation.

Prov. 14.  
Psal. 10.  
Tob. 12.

12. Out of all which considerations, the self same holy Scriptures do gather certain conclusions greatly to be observed. Whereof the first and more generall is; *That sinne bringeth all people to misery.* Secondly, and more particularly; *That he which loveth sinne, hateth his own soul.* Or as the Angel Raphael uttereth the same in other words; *They which commit sinne, are enemies to their own souls.* Wherefore they lay down to all men this generall, severe, and most necessary commandment upon all the pains before recited; *Flee from sinne, as from the face of a snake.* And again; *Beware thou never consent to sinne.* For howtoever the world may make little account of this matter, by whom (as the Scripture noteth) *The sinner is praised in his lusts, and the wicked man is blessed for his wickednesse:* Yet most certain it is (for that the Spirit of God avoucheth it) *That he which committeth sinne, is of the divel,* and therefore is to receive his portion among divels and damned spirits at the latter day.

Eccle. 21.  
Tob. 4.

Psal. 9.

1 John 3.

The obsti-  
nacy of  
sinners.

13. And is not all this sufficient (most dear Brother) to breed in us a detestation of sinne, with fear and horreur to commit the same? Is not this of force and strength

strength sufficient, to shake the hearts of them that wallow perpetually in the puddle of sinne? and do commit the same daily without scruple, remorse, or consideration? what desperate obstinacy and obduration is this? Surely we find now by experience, that the holy Ghost prophesied full truly of these men, when he said: *Sinners alienated from God, are possessed with a fury like a serpent, and like a deaf cockatrice which stoppeth her ears against the inchanter.* This fury (I say) is the fury or madnesse of wilfull sinners, which stop their ears like serpents to all the holy inchantments that God can use unto them for their conversion; that is, to all his internall motions and good inspirations; to all remorse of their own consciences; to all the threatnings of holy Scriptures; to all admonishments of Gods servants; to all examples of virtuous livers; to all the punishments that light upon the wicked; and to all the other means which God can use for their salvation.

Psal. 57.

14. Good Lord, what man would commit a mortall sinne, for the gaining of ten thousand worlds, if he considered the infinite dammages, hurts, inconveniencies, and miseries, which do ensue by committing thereof? For first, whosoever sinneth mortally, loseth the grace of God inherent in his soul, which is the greatest gift that can be given to man in this life; and consequently he loseth all those things which did accompany that grace; as, are the virtues infused, and the seven gifts of the holy Ghost, whereby the soul was beautified in the sight of her spouse, and armed against all assaults of her ghostly enemies. Secondly, he loseth the favour of God, and consequently his fatherly protection, care, and providence over him; and enforceth him to be his professed enemy. Which how great a losse it is, we may esteem in

The losses  
that come  
by every  
mortall sin.

I.

Esai. 11.  
Jer. 11.

part, by the state of a worldly Princes servant and favourite, who being in high grace and credit with his Sovereign, should by some one great offence lose all his favour at one instant, and incurre his mortall hatred and displeasure.

3.  
Rom. 6.

15. Thirdly, he loseth all his inheritance, claim, and title to the kingdome of heaven, which is due onely by grace, as *S. Paul* well noteth; and consequently he depriveth himself of all dignities and commodities depending thereupon in this life: as are the condition and high priviledge of being the sonne of God; the communion of Saints; the protection of holy Angels, and the like.
4. Fourthly, he loseth the quiet, joy, and tranquillity of a good conscience, and all the favours, cherishments, consolations, and other comforts, wherewith the holy Ghost is wont to visit the minds of the just.
5. Fifthly, he loseth the merit and reward of his good works done all his life before, and whatsoever he doth, or shall do, while he continueth in that miserable and sinfull state.
6. Sixthly, he maketh himself guilty of eternall punishment, and enrolleth his name in the book of perdition; and consequently, bindeth himself to all those miseries and inconveniencies whereunto the reprobate are subject; that is to say, to be an inheritour of hell and damnation; to be in the power of the divell and his Angels; to be thrall to sinne and every temptation thereof, and his soul (which was before the temple of the holy Ghost, the habitation of the blessed Trinity, the spouse of God, and place of repose for holy Angels to visit) now to be a denne of dragons, and a nest of scorpions, a dungeon of divels, a sink and swine-sty of all filth and abomination, and himself a companion of the miserable damned spirits.

G. 13.

The losing  
of Christ  
by sinne.

16. Lastly, he abandoneth Christ, and renounceth all the interest and portion he had with him, treading him

him under his feet, defiling his most pretious blood, and Crucifying him again (as Saint *Paul* avoucheth) Heb. 6. Rom. 6. in that he sinneth against him, who died for sinne, and maketh himself a Persecutour of his Redeemer. For which cause the same Apostle pronounceth a most hard and heavie sentence against such men, in these words: *If we sinne wilfully now after we have received knowledge of the truth: there remaineth no more sacrifice for sinnes, but rather a certain terrible expectation of judgement, and rage of fire, which shall consume the adversaries.* To which S. Peter agreeth, when he saith: *It had been better not to have known the way of justice, then after such knowledge, to slide back again from the holy commandment which was given.* Heb. 10. Rom. 6. 2 Pet. 2.

17. This being so, let sinfull worldlings go now and solace themselves in their vanities and wantonnesse as much as they list. Let them excuse and pleasantly defend the same, by saying: Pride is but a point of gentry; gluttony, good fellowship; anger and revenge, but an effect of courage; lechery and wantonnesse, a trick of youth: They shall one day find, that these excuses will not be received; but rather that all such pleasant devices and joyes will be turned into tears; all such fond conceits, into dolefull lamentations. They shall prove to their great cost, that God will not be jeasted with, but that he is the same God still, and will ask as severe an account of them, as he hath done of others before, although now it please not them to keep any account at all of their life and actions; but rather to turn all to disport and pleasure, perswading themselves, that howsoever God hath dealt before with others; yet unto them he will pardon all. But this is a meer madnesse, and a voluntary deluding of our selves. For that God himself by his sacred word instructeth us to reason after another fashion, which I will here briefly touch, Fond excuses of sin. Gal. 6.



exhorting every prudent Christian seriously to examine the same in his own case.

Rom. 11.

The reason-  
ing of Saint  
Paul.

Rom. 11.  
Rom. 12.

Heb. 10.  
Christians  
more pun-  
ished for sin  
then Jews.

2 Pet. 2.

Ep. Jud.

2 Pet. 3.  
1 Pet. 4.  
A good  
manner of  
reasoning.

18. At what time the great Apostle of the Gen-  
tiles S. Paul took upon him to make a comparison be-  
tween the grievous finnes of his Nation the Jewes (for  
which they were rejected and made reprobate by God)  
and those which Christians do commit after their re-  
demption; he framed this collection concerning Gods  
justice due unto them both, saying: *If God spared  
not the naturall boughs, take heed least he spare not  
thee, which are but an inserted graff.* And there-  
upon he inferreth this admonition: *Noli altum sapere,  
sed time.* Be not high minded, but fear. Again, he  
reasoneth thus upon the old and the new law. *He  
that brake the law of Moses, being convicted by two  
or three witnesses, died for the same without commise-  
ration or mercy; and how much more grievous punish-  
ment then doth he deserve, who breaking the law of  
Christ by wilfull sinne, treadeth the some of God under  
his feet, polluteth the blood of the new Testament, and  
reprocheth the holy Ghost?* In like manner reasoneth  
S. Peter and S. Jude, touching the sin of Angels and  
ours. *If God spared not the Angels when they sinned,  
but did thrust them down to hell, there to be tormented,  
and to be reserved unto judgement with eternall chains  
under darknesse: how much lesse will he spare us?* And  
again; *If the Angels which passe us in power and  
strength, be not able to bear Gods horrible judgement a-  
gainst them: what shall we do?* And yet further in ano-  
ther place, the same Apostle reasoneth thus: *If the just  
man shall hardly be saved, where shall the wicked man  
and sinner appear?*

19. By all which examples; we are instructed, how  
to reason maturely and sincerely in our own cause. As  
for example, each man may truly say thus unto him-  
self: If God have punished so severely one sinne in  
the

the Angels, in *Adam*, and in others before recited : what shall I look for, which have committed so many finnes against him ? If God hath damned so many souls for lesser finnes then mine are : what will he do to me for mine, that are far greater ? If God have born longer with me then he hath done with many others, whom he hath cut off, without giving them time of repentance : what reason is there, that he should bear longer with me ? If *David* and others after their finnes forgiven, took such pains in afflicting themselves, for satisfaction of their temporall punishment in this life : what punishment remaineth for me, either here or in the world to come, for satisfaction of so many finnes committed ? If it be true that our Saviour saith : *That the way is hard, and the gate narrow whereby men go into heaven, and that they shall answer for every idle word before they enter therein* : what shall become of me that do live so easie a life, and do keep no account at all of my deeds, and much lesse, of my words ? If good men in old time did take such pains for their salvation, and yet ( as *Saint Peter* saith ) the very just were scarcely saved : what a state am I in, which take no pains at all, and do live in all kinde of pleasure, and worldly contentations,

20. These arguments, consequences, and conclusions, are more true ( good Christian ) and would prove more profitable unto us, if we would exercise our selves therein, and thereby enter into some cogitation of our own dangers, and into just fear of Gods severe judgements, without flattering or deceiving our selves. For want whereof either onely or principally, the most part of enormous finnes from time to time are committed, according as holy *David* most evidently declareth ; when having shewed and detested the multitude of finnes which the world committeth ;

1.

2.

3.

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Mat. 7.

Luc. 13.

Mat. 12.

Two principall causes of deceiving our selves.

psal. 9.

Psal. 43.

Ibid.

Psal. 17.

The remembrance of Gods judgements, cause of vtrine.  
Psal. 118.

he reduceth all ( as it were ) unto two principall causes. Whereof the first is, that men deceive themselves and others, by vain flattery, in diminishing their finnes; of whom he saith: *They are taken in their own devices, for that they praise the wicked man in the lusts and desires of his own mind.* The second is, for that this deceit and flattery is referred commonly by the vicious man, to the driving of Gods judgments out of his memory, to the end he may sinne with lesse fear and scruple. For so saith the Prophet expressly; *The sinner hath exasperated God against him* ( in that he hath said ) *God in the multitude of his wrath will not require an account of my doings.* But what effect ensueth of this? Hear the words immediately following: *He hath not God before his eyes; his wayes are filthy from time to time.* And what is the cause of all this? *For that thy judgements ( O Lord ) are removed from his sight;* That is, that he will not see, he will not behold, he will not hear, he will not consider or bear in mind thy judgements ( O Lord ) but will needs flatter, delude, and deceive himself. Hereof it cometh, that he never maketh an end of his filthy life and wicked wayes, but exasperateth thy justice, O Lord, against him, untill it be over-late to repent or amend.

21. Thus said this holy Saint, of wicked sinners: But what of himself? Hear his words ( dear brother ) and imprint them in thy memory: *I have kept the wayes of my Lord* ( saith he ) *and have not done wickedly in the sight of my God, for that all his judgements are before my eyes, and I have not cast his justice from me.* Behold the virtuous life of King David, and behold the cause thereof, for that Gods judgments were continually before his eyes; therefore was his life pure, and void of wickednesse, or as in other words, at another time he expresseth: *I will confesse unto the e*

thee ( O Lord ) in the direction ( or purity ) of my heart, for that I have learned the judgements of thy justice. And again in the same place : I have chosen to walk the way of truth, for that I do not forget ( O Lord ) thy judgements : That is ( as a little after he expoundeth the same ) For that I do fear and tremble at thy judgements. O most excellent effect of the fear of Gods judgements! No marvell, though it be called, *The beginning of all wisdom, and the very door and entrance to eternall salvation* : no marvel if the same holy Prophet in the very same Psalm do pray so heartily : *Strike through my flesh, with thy fear, O Lord.*

Ibid.

How the Apostles did perswade us to fear.

22. S. Paul after he had shewed to the *Corinthians*, that we must all be presented before the tribunall of Christ, every man to receive according to his merits ; he maketh this conclusion . *We knowing therefore these things ( dear brethren ) do perswade the fear of our Lord unto all men.* And Saint Peter having made a long declaration of the Majesty of God , and of Christ now reigning in Heaven, concludeth thus : *If then you call him Father, which doth judge every man according to his works, without exception of persons ; do you live in fear, during the time of this your habitation upon earth.* A necessary lesson ( no doubt ) for all men , but especially for such , who by reason of their sinfull life, do remain in displeasure and hatred of Almighty God , and hourly do stand obnoxious ( as I have shewed ) to the severity of his most dreadful judgements. Whereinto if once they fall ( especially by departure from this life ) the matter remaineth remediless for all eternity ensuing, as God himself hath forewarned us. Which thing being so ; what man of wisdom would not fear ? what Christian that is carefull of his own estate, would eat or drink , or take his repose with quiet, untill by hearty repentance, and other such means of holy Sacraments , as  
God

1 Pet. 1.



Heb. 10.

Prov. 28.

God hath left for this purpose in his Church, he had discharged his conscience of the burden of sin, and made an attonement between his soul and Saviour? O mercifull Lord, how dangerous is his estate, untill he have done it? how many wayes may he fall into those heauey hands of his eternall Judge, whereof *S. Paul* conceived horreur in onely thinking? One little stone falling from the house top as he passeth by; one slip off his horse as he rideth; one assault of an enemy, when he thinketh not upon him; one poore ague by a surfet or other distemperature; one sudden mischance of a million that may fall unto him, is able to bereave him of this life, and to cast him into those termes of everlasting calamity, where-hence the whole world shall not be able to deliver him. And is not this then a matter to be feared? Is not this a case to be prevented? O how truly saith the holy Scripture! *Blessed is the man, which alwayes is fearfull, and he that hath a hard heart, shall fall into perdition.*

23. Our Lord God of his mercy, give us his holy grace to fear him as we should, and to make such account of his judgements and justice, as by threatening the same, he would have us to do, for the avoiding of sin. And then shall not we delay the time, but shall resolve our selves to serve him, whilst he is content to accept of our service, and to pardon us all our offences, if we would once firmly make this resolution from our heart. For better effectuating whereof, I beseech thee (gentle Reader) to peruse with some attention the fifth and seventh Chapters of the second part of this Book, which give many notable examples of Resolution in others, and no fewer reasons and arguments against delay and procrastination in thy self.

A N

# ANOTHER CONSIDERATION

For the further justifying of Gods Judgements,  
and manifestation of our grievous  
offence.

*Taken from the inestimable Majesty of him  
whom we offend : and of the innumerable  
benefits which he hath bestowed  
upon us.*

## CHAP. IX.



Albeit the most part of Christians through  
their wicked life, arrive not to that state  
wherein holy *David* was, when he said to  
God; *Thy judgements O Lord, are plea-* Psal. 118.  
*sant unto me :* (as indeed they are to all those that live  
virtuously and have the testimony of a good conscience)  
yet at leastwise, that we may be enforced to confesse  
with the same Prophet, that *the judgements of our*  
*Lord are true, and justified in themselves :* I have Psal. 118.  
thought expedient, to adde a reason or two more of  
this Chapter, whereby it may appear, how great our  
offence is, in sinning against God as we do : and how  
righteous his judgements and justice are against us, for  
the same.

2. And first of all is to be considered the Maje- The Maje-  
sty of him, against whom we sinne. For most certain sty of God.  
it is (as I have noted before) that every offence is so  
much the greater and more grievous, by how much  
greater and more noble the person is, against whom it  
is done, and the party offending, more base and vile.  
And in this respect, Almighty God (to terrifie us from  
offending him) nameth himself oftentimes with certain  
great and dreadfull titles of Majesty : As to *Abra-*  
*ham :*

Gen. 17.  
Esa. 66.  
Deut. 10.

ham: *I am an omnipotent Lord.* And again to *Esa*: *Heaven is my seat, and the earth is my foot-stool.* And at another time he commanded *Moses* to bear to the people in his name, this ambassage: *Harden not your necks any longer, for that your Lord and God, is the God of Gods, and the Lord of Lords, a great God, both potent and terrible, which accepteth neither person nor bribes.*

Psal. 148.

Job 9.

\* See Cyril.  
Carech.  
Myft. 5.  
Chryf. hom.  
26. in Gen.  
in fin. Clem.  
1 8. c. 10.

3. First then, I say, consider (gentle Christian) of what an infinite Majesty he is, whom thou a poor worm of the earth, hast so often and so contemptuously offended in this life. We see in this world, that no man dareth to offend openly, or say one word against the Majesty of a temporall Prince, at least-wile in his presence, and within his own Dominions: But what is the Majesty of all earthly Princes put together, if it be compared to the thousand part of Gods incomparable and inestimable Majesty? who with one word made both heaven and earth, and all the creatures therein, and with half a word could annihilate and destroy the same again. Whom all the creatures which he made, both Angels, Heavens, Stars, and Elements, do serve at a beck, and dare not once offend. *And under whom* (as holy *Job* saith) *do crouch and tremble, even they that bear up and sustain the world.* Onely a sinner is he, which emboldeneth himself against this Majesty, and feareth not to offend the same: *whom* (\*as the holy Catholick Church doth profess daily, in her Preface to the blessed sacrifice) *the Angels do praise, the dominations do adore, the powers do tremble, and the highest heavens, together with Cherubins and Seraphins, Thrones, and all other multitudes of celestiall spirits, do continually praise with hymns of glory.*

4. Remember then (dear Christian brother) that every time thou doest commit a capitall sinne, thou

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thou givest (as it were) a blow in the face to this great God of eternall Majesty, whose mansion (as S. Paul 1 Tim. 6. describeth) *is in a light inaccessible, such as no man in this world can endure to behold.* Whereof S. John the Evangelist giveth good testimony by his own experience, notwithstanding he were an Apostle, and most dearly beloved of his God and Master; yet when Christ appeared unto him after his Resurrection, with certain sparkles onely of his dreadfull glory, uttering words of most sweet consolation unto him; he was for all that so astonished and oppressed with fear, that he fell down dead, as himself confesseth, untill the same Lord and Master vouchsafed to raise him up again. The like triall of this inexplicable Majesty, had Moses the familiar friend and trusty servant of God; who, after many conferences, desiring once in his life to see him, whose words he had so often heard, made humble petition for the same: but God answered, *That no man might see him and live.* Yet notwithstanding, to satisfy his request, and to shew him, in part, what a terrible and majesticall God he was; he promised Moses that he should see some part of his glory; howbeit, he added, that it was needfull he should hide himself in the hole of a rock, and be covered with Gods own hands for his defence, whiles he (or rather his Angel, as Divines do interpret) did passe by in glory. Who being once past, God removed his hand, and suffered Moses to behold the hinder parts onely of the Angel, which was notwithstanding most terrible and dreadfull. The like, or greater terrour had the people of Israel, when they heard God speak with lightnings and thunders from the Mount \* Sinai, \* Exod. 30; and therefore desired Moses that he would speak unto them and not God, for they could not endure his speech; but he gave them a memorable answer, that God did this: *Ut terror illius esset in vobis & non peccaretis:*

Certain declaration of Gods Majesty.

Apo. 17.

Exod. 33.



*peccaretis* : That his fear may be in you, to the end you commit no more sinne.

Dan. 7.  
The view  
of God  
given to  
Daniel.

5. The same Majesty was revealed also in some part to *Daniel*, who saw God (as he writeth) placed upon a most glorious throne; *His apparel was as white as snow; his hair like unto fine wool; his throne was of a flame of fire, and his chariots were a burning furnace; a swift flood of fire ran from his face; thousand thousands did serve him, and ten thousand hundred thousands did assist him.* All this and much more is recorded in holy Scripture, to admonish us thereby, what a wonderfull Prince of Majesty he is, whom a sinner doth offend. Which thing, that just and holy man *Job* considering; and hearing but one word uttered by his friend, which in his conceit did savour of presumption against this God, burst forth into these words: *Whom wilt thou teach my friend? wilt thou teach him which hath inspired breath into man? which hath stretched out the heavens over the vacuity of this world, and hath hanged up the earth in the air without stay: before whom hell is wide open, and there is no covering from perdition: the pillars of heaven do tremble and quake at his onely sight. And if we should hear but the least whispering of his speech, who should be able to abide the thunder of his Majesties greatnesse?*

Job 26.

A contem-  
plation of  
Gods Ma-  
jesty.

6. Imagine then now (my loving Brother) after all these testimonies, that thou seeest before thy face, this great and mighty King sitting in his chair of Majesty, with chariots of fire, unspeakable light, and infinite millions of Angels about him. Imagine further (which also is most true) that thou seeest all the creatures in the world stand in his presence, and trembling at his Majesty, and most carefully attending to do that, for which he created them: as the heavens to move about: the Sun, Moon, and Stars to give light and influence: the Earth to bring forth her substance: and every other creature

creature

creature diligently to labour for performance of the duty assigned unto him. Imagine besides, that thou seest all these creatures (how big or little soever they be) to hang and depend onely of the power and virtue of this God; and thereby onely to stand, move, and consist; and that there passeth from God to each creature in the world, yea, to every part that hath motion or being in the same, some beam of his virtue: even as from the Sun, we see infinite beams passe into the air. Consider (I say) that no one part of any creature in the world (as the fish in the sea, the grassie on the ground, the leaves of trees, or the parts of man upon the face of the earth) can grow, move, or consist, without some little stream of virtue and power derived to it continually from God. So that, thou must imagine God to stand as a most glorious and resplendent Sunne, in the middle or centre of all things created, and from him, to passe forth innumerable beams and streams of virtue, to all the creatures that are either in heaven, earth, the air, or waters, and to every part and particle of the same; and that upon these beams of his Divine virtue, all creatures do depend; in so much, as if he should stop, or divert by any one of them all, it would destroy and annihilate presently some creature or other.

How all creatures depend upon the Creatour.

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7. This (I say) if thou shalt consider touching the Majesty of God, and the infinite dread that all creatures have of him, except onely a sinner, (for the devils also do fear him, as S. James affirmeth :) thou wilt not marvel at the severe judgement appointed for his offence. For sure I am, that very shame of the world maketh us to have more regard in offending the poorest friend we have in this life, then a wicked man hath in offending Almighty God: which is an intolerable contempt of so great a Majesty; and such a contempt indeed, as God himself doth account to proceed of

Jam. 2.

Lack of  
fear pro-  
ceedeth of  
Infidelity.

Jer. 5.

of plain Infidelity. For, whereas at a certain time he had declared his own great power, by the mouth of *Jeremy*, and threatned many punishments to the Jews for their wickednesse; they were nothing moved therewith: whereupon, he commanded him to return again unto them, and to say these words. *Hear thou foolish people, which hast no heart; you that have eyes and see not, ears and hear not. And will ye not then fear me? will ye not tremble in my sight? which have set the sands for a bound unto the sea, and have given him an eternall precept which he shall not break? &c. This people hath a faithlesse heart, &c.* Which is as much as if he had said, that this lack of fear in the Jews, proceeded of their defect of faith. For if they had believed him to be indeed so powerfull, terrible, and full of Majesty, as the holy Scripture setteth him down; they would have conceived more fear in offending him.

## § 2. Of the Benefits of Almighty God.

Of the be-  
nefits of  
Almighty  
God.

8. **B**Ut now if we adjoyn to this contemplation of *Majesty*, another consideration of his Benefits bestowed upon us; our default will grow to be far greater. For that to injure him who hath done us good, is a thing most detestable, even in nature it self. And there was never yet so fierce a heart, no not among brut beasts, but that it might be won with courtesie and benefits: but much more among reasonable creatures doth beneficence prevail, especially, if it come from great personages, whose love and friendship declared unto us but in small gifts, doth greatly bind the hearts of the receivers to love them again.

9. Consider then (dear Christian) the infinite good turns and benefits which thou hast received at the hands of this great God, thereby to win thee to his love,

love, and that thou shouldest leave off to offend and injure him. And albeit, no tongue created either of man or Angel, can expresse the one half of these gifts which thou hast received from him, or the value thereof, or the great love and hearty good will wherewith he bestowed the same upon thee: yet for some better helping of thy memory, and stirring up thine affection to be gratefull; I will repeat certain generall and principall points thereof, whereunto the rest may be easily referred.

10. First, then call to mind, that he hath bestowed upon thee the benefit of thy creation; whereby he made thee of nothing to the likenesse of himself, and appointed thee to so noble an end, as is to serve him in this life, and to reign with him in the life to come: having furnished thee besides for the better attainment thereof, with the use, service, and subjection of all his other creatures. The greatnesse of which benefit may partly be conceived, if thou do imagine thy self to lack but any one part of thy body; as a leg, an arm, an eye, or the like: and that one should freely, even of pure good will and love, supply thy want, and give the same unto thee. Or if thou wantedst but any one of thy senses, as, that thou wert deaf, blind, or dumb; and some man should restore thy sight, hearing, or speech unto thee: how wouldest thou esteeme of this benefit? how much wouldest thou professe thy self beholding unto him for the same? And if the gift of one of these parts onely, would seem unto thee so singular a benefit; how greatly oughtest thou to esteeme the free gifts of so many parts together!

The first  
benefit.  
Of creation

11. Adde now hereunto (as I have said) that he hath created thee to the likenesse of no other thing, but of himself; to no other end, but to be his honourable servant in this world; and his partner in kingly glory, for all eternity to come: and this he hath done

All crea-  
tures made  
for man;



to thee, being onely a piece of earth or clay before: now imagine then, of what sea of love all this proceeded. But yet adde further, how he hath created all this magnificent world for thee, and all the creatures thereof to serve thee in this businesse: the heavens to govern thee, and to give thee light; the earth, air, and water, to minister most infinite variety of creatures for thy behoof and sustenance; and of all these hath made thee lord and master, to use them for thine avail and benefit in his service, and many also for thy consolation and disport. Which gifts being so manifold and magnificent as they are, I appeal to thine own conscience, how intollerable an ingratitude it is, so greatly to dishonour and injure the giver, as to apply these gifts to his offence, which hee bestowed upon thee for his service.

The 2. benefit.  
Of Redemption.

12. Next after this benefit of Creation, ensueth the benefit of thy Redemption, much more excellent and bountifull then the former: the effect whereof is, that whereas thou hadst lost all those former gifts and benefits, and hadst moreover made thy self guilty by sinne, of eternall punishment and damnation, (whereunto the Angels were now delivered for their sinne committed before:) God chose to redeem thee, and not the Angels; and for satisfying of thine enormous fault, vouchsafed to deliver his own onely Sonne to the most opprobrious death of the Crosse, to pay the ranfome and punishment for thee with his blood. O Lord God! what heart can possibly conceive the greatnesse of this benefit? Suppose with thy self (gentle Christian) for better understanding of this benefit, that thou being a poor and abject person, under the dominion of some great and mighty Emperour, hadst with some of his principall Peers and chief Nobility, committed grievous crimes against his Emperiall Majesty, thou ostentimes, and they but once; and being both by law convicted, and

A supposition for expressing the greatnesse of this benefit.

and ready to suffer Justice for the same; so singularly should the Emperours favour extend it self in thy behalf, as delivering over those other great Princes to execution for their demerits, he conceived a desire to save and pardon thee. And finding no other convenient means in respect of his Justice, how to do the same, should upon his onely Son and heir of all his Empire, lay the pains, shame, and torments of death due unto thy trespasses. Tell me now, if being so abject and contemptible a creature, thou shouldest receive so great a grace of a mighty Emperor, who had for fewer offences, even in thy sight, put to death great and glorious Princes (as God did those principall Angels :) how wonderfully wouldst thou think thy self bound and beholden unto him for the same? But if further, this Son and heir of this noble Monarch, refusing to speak one word for those great Princes, should not onely accept willingly this dishonour and punishment laid upon him by his Father, for thy sake; but also should offer himself thereunto, and crave most instantly, that he might by his death make satisfaction for thine offences, and not onely this, but also to derive unto thee the participation of his inheritance, making thee of a bond-slave, *heir apparent* to so puissant an Emperour, and *coheir to himself*: could thy heart possibly conceive so great a benefit? Were it possible, that thy powers of body and soul should not dissolve in the cogitation of so unspeakable grace? would not thy bowels in a manner boil and burst in sunder with the vehemency of love towards such a benefactor? Or can any man of reason ever imagine, that thou wouldest willingly for a thousand worlds offend any more so gracious a Lord? And yet is this benefit of thy Redemption (dear brother) by infinite degrees surpassing both this, and all other temporall graces that mans wit can imagine; in all and every circumstance that before hath

Ephes. 3.  
Rom. 8.

been mentioned : and yet is it forgotten, yet is it scarce thought on by many , yet is it little esteemed, and the giver offended daily by sin, as if this never had passed. O singular ingratitude !

The 3. and  
4. Benefits.  
Of Vocati-  
on, and Ju-  
stification.

Rom. 8.  
I Cor. 1.

13. In the third place, do come to be considered two other Benefits named *Vocation* and *Justification*. The first whereof is that, whereby God of his infinite depth of mercies, hath called us from infidelity, to the state of Christians ; and thereby made us partakers of this our Redemption last mentioned , which, Infidels are not. For, albeit he paid the ransome for all in generall ; yet hath he not imparted the benefit thereof to all , but to such onely as best it pleased his Divine goodnesse to bestow it upon. After which grace of Vocation, and our acceptance thereof, ensued immediately our Justification, whereby we were not onely set free from all our sinnes committed before , and from all pain and punishment due to the same ; but also our souls were beautified and enriched by the infusion of his holy grace inherent, accompanied with the virtues Theologicall : as, *Faith*, *Hope*, and *Charity*, and with the most precious gifts of the holy Ghost : and by this grace we were made just and righteous in the sight of God , and entitled to the most blessed inheritance of the kingdome of Heaven : the worthinesse of which gift , no tongue of man or Angels can expresse ; the same exceeding yet the former two gifts, if I respect my own good. For that, little would it have profited me to have been created, and redeemed ; if I had not been called to the profit and participation thereof : (as many are not) or if I be not elected and justified by Gods free mercy and grace, without any precedent merit on my behalf ; whereby is seen that these two benefits are the perfection and complement of the other.

The 5. Benefit.

14. After these, do ensue a great number of benefits together , appertaining properly to such as are made the

the childten and true friends of God ; every one where-  
of in it self is of most infinite price and value. Among which are in the first place to be numbred the ho-  
ly Sacraments of Christs Church , left unto us for our  
comfort and preservation after we be entred into the bo-  
some thereof. They being nothing else indeed, but cer-  
tain sacred conducts to convey unto us the holy grace  
of God : especially those two , which after our en-  
trance by baptisme, do appertain to all men in gene-  
rall , and may be iterated as often as need shall re-  
quire , or our devotion serve us ; I mean , the holy  
Sacraments of *Penance* , and of the *Blessed Body* and  
*Blood* of our Saviour : whereof, the first is to purge our  
souls from sin so often as she falleth ; the second, to feed  
and comfort the same after she is purged. The first is as  
a Bath made of Christs own precious blood, to wash and  
cleansē our wounds therein : The second as a most  
comfortable and rich garment, to cover our soul after  
she is washed. In the first, Christ hath left with his  
Spouse the Church, all his authority which he hath in  
heaven or earth, to remit sinnes : In the second, he hath  
left himself, and his own flesh and blood, to be a pre-  
cious food, wherewith to feed and cherish our soul af-  
ter her sins be remitted. Which two sovereign Sacra-  
ments (to say nothing of the rest) are such singular be-  
nefits and heavenly treasures, as no man, but he that  
hath a spirituall understanding, can conceive ; and con-  
sequently, such as do not esteem the riches of these gifts,  
or for temporall respects do deprive their souls of  
the unspeakable benefit thereof, are deeply to be piti-  
ed, their losses being everlasting, and irrecoverable. But  
let us go forward.

Of the Sa-  
craments.

The use of  
Sacraments.

15. Besides all these, there yet remaineth an other  
benefit, which we call the benefit of *Preservation* ;  
whereby God hath kept and preserved us from infinite  
dangers , whereinto many others before us have  
fallen,

The sixth  
benefit.  
Of preserva-  
tion and in-  
spiration.



fallen, and into which our selves had fallen in like manner, if Gods holy hand not stayed us: and this not onely from ordinary snares of eternall damnation, to such as fall into them and repent not; as adultery, theft, fornication, murther, and other such ordinary sinnes: but from others farre more grievous and dangerous, of schisme and heresie, for that they cut off the very foundation of life everlasting, which is true faith. From those then, and other like dangers, if we find our selves to have been preserved above others, by Gods speciall protection; or if we have fallen into them, or do find our selves in them, yet to have been spared and preserved so long from death and judgement for the same, whereinto so many thousands of others have fallen, and are now in endlesse and remedlesse torments, which sinned perhaps lesse then wee: This (I say) may make us see and feel in a certain sort this benefit of *Preservation*. Whereunto may be annexed also the most singular benefits of godly inspirations and admonitions, whereby God hath often both knocked inwardly at the doore of our conscience, and warned us outwardly by other mens dangers, by so many wayes and means, as are good bookes, good sermons, good exhortations, good company, good example of others, and a thousand other most mercifull means besides, which at divers times he hath used and doth use, thereby to gain us and our souls unto his eternall kingdome by stirring us up to abandon vitious life, and to betake our selves to his holy and sweet service.

Apoc. 3.

Circumstances of benefits.

16. All which most rare and excellent benefits, being measured either according to their inestimable value in themselves, or according to the love of that heart from which they do proceed: or else if we respect the Majesty of the giver, or meannesse of the receiver; ought in reason move us most vehemently to gratitude towards so bountifull

tifull a benefactour. And this gratitude should be, to resolve our selves at length, to serve him unfainedly, and to prefer his favour before all worldly or mortall respects whatsoever. Or if we cannot obtain so much of our selves; yet at leastwise not to offend him any more by our sins and wickednesse, as daily we do.

17. There is not so fierce or cruell a nature in the world (as I noted before) but is mollified, allured, and wonne by benefits. And stories do make report of strange examples in this kind, even among bruit beasts; as of the gratitude of Lions, doggs, and other like, towards their masters and benefactors. Onely an obstinate sinner is he, amongst all the savage creatures that are, whom neither benefits can move, nor courtesies can mollifie, nor promises can allure, nor gifts can gain to the faithfull service of God, his Lord and master.

*Ælian. in  
hist. animal.*

18. The greatest sinner that is in the world, if he give his servant but 20 nobles a year, or his tenant some little farme to live upon; if they for this should not serve him at a beck: he cryeth out of their ingratitude. But if they should further maliciously seek to offend him, and to joyn in amity with his professed enemy; how intolerable a matter would this seem in his conceit? And yet himself, dealing much more ungratefully and injuriously with Almighty God, esteemeth it a matter of small consideration, and easily pardonable. He dealeth (I say) far more ingrately with God: for that he hath received a thousand fold for one, in respect of all the benefits that one mortall man can give unto another. Seeing, that of God he hath received all in all; the bread which he eateth, the ground he treadeth on, the light he beholdeth, the air he enjoyeth, and finally whatsoever he possesseth either within or without his body: as also the mind and soul with all her spiritual endowments for the use of all: whereof each one is more worth, then ten thousand bo-

*The intolerable ingratitude of a sinner towards God.*

Gods com-  
plaint of  
sinners.

Psa. 34.  
Jer. 2.

Esay. 1.

Ibid.

The conclu-  
sion.

dies, if men knew, or would consider what a soul is.  
19. Of this extream ingratitude and injury offered by mortall men, God himself is inforced to complain in divers places of holy Scripture, as where he saith: *They repayed me evil for good.* And yet much more vehemently in another place, he calleth the heavens to witnesse of this iniquity, crying out: *Obstupescite caeli super hoc.* O yee heavens be you astonished at this. As if he should say by a figurative kind of speech; loose your senses, and go out of your wits (you heavens) with marvail at this incredible iniquity of man towards me. For so he expoundeth the whole matter more at large in another place: *Audite caeli, & auribus percipe, terra. &c.* Harken O ye heavens, and thou earth bend hither thine ears. *I have nourished up children and have exalted them, and now they do contemn me.* What a lamentable complaint is this of Almighty God, against most vile and base worms of the earth? But yet he amplifieth this iniquity more vehemently by certain examples and comparisons. *The Ox (saith he) knoweth his owner, and the Asse knoweth the manger of his Lord and Master: but yet my people knoweth not me. Wo be to this sinfull nation, to this people loaden with iniquity, to this naughty seed, to wicked children* What complaint can be more vehement then this? what threatning can be more dreadfull then this *wo*, coming from the mouth of him which may punish us at his pleasure?

20. Wherefore (dear brother) if thou have grace, cease to be ungratefull to God any longer: cease to offend him which hath by so many wayes prevented thee with benefits: cease to render evill for good, hatred for love, contempt for his fatherly affection towards thee. He hath done for thee all that he can: he hath given thee all that thou art: yea (and in a certain manner) all that he is worth himself: and meaneth besides to make thee partaker of all his glory in the world to come, and requireth

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quireth no more for all this at thy hands, but love and gratitude. O my loving brother, why wilt thou not yield unto him this his desire? why wilt thou not do as much to him, as thou wouldest have another man to do to thee, for lesse then the ten thousandth part of these benefits which thou hast received? For, I dare boldly say, if thou hadst given but an alms to a poor man at thy doore, thou wouldest think him bound to love thee for it, albeit besides this, there were nothing in thee that greatly might deserve his love. But thy Lord and Master (setting a-part all his gifts bestowed upon thee) hath infinite causes to draw thy love unto him; that is to say, all the causes which any thing in the world hath in it to purchase love, and infinite more besides. For, if all the perfections of things created both in heaven and in earth that may procure love, were joyned together in one: as all their beautie, all their virtue, all their wisdom, all their sweetnesse, all their nobility, all their goodnesse, and other like excellencies: yet thy Lord and Saviour, whom thou by sinning against, contemnest, surpassest all these, and that by infinite and infinite degrees. For that he is not onely all these things together; but moreover he is very beauty it self, virtue it self, wisdom it self, sweetnesse it self, nobility it self, goodnesse it self, and the very fountain and well-spring, from which by little peeces and parcels, all these things are derived unto his Creatures, as before hath been shewed.

Causes of  
love in God,  
besides his  
benefits.

21. Be ashamed then (good Christian) of this thine ingratitude, to so great, so good, and so bountifull a Lord: and resolve with thy selfe for the time to come, to amend thy course of life, and former behaviour towards him. Say at length with the Prophet (having considered thine own ingratitude:) O Lord pardon me mine offences, for they are great in thy sight. I know there is nothing (O Lord) which doth

Psalm. 24. 7



A brief confession and petition to God.

doth so much displease thee, or dry up the fountain of thy mercy, or so bindeth thy hands from doing good, as doth ingratitude in the receivers of thy benefits, wherein hitherto I have exceeded all others. But I have done it (O Lord) in mine ignorance, not considering thy infinite gifts bestowed upon me, or what account thou wouldest demand again of the same. But now, seeing thou hast vouchsafed to make me worthy of this speciall grace also, whereby to see and know mine own error and default: I hope hereafter by direction of the same grace, to shew my selfe a better child towards thee. O my God, I am vanquished at length with consideration of thy love: and how can I have the heart to offend thee hereafter, seeing thou hast prevented me so many wayes with benefits, even when I demanded not the same? Can I have hands evermore to sinne against thee, which hast given up thine own hands, to be nailed on the Crosse for me? No, no, it is too great an injury against thee (O Lord) and woe worthy me that have done it so often heretofore. But by thy holy assistance, I trust not to return to such iniquity for the time to come: to which I beseech thee for thy mercies sake, from thy holy Throne of Heaven, to say *Amen.*

OF

## OF WHAT OPINION, SENSE,

And Feeling we shall be in the matters afore said,  
at the time of our death, and departure  
from this world.

*As also what our state shall be at that passage,  
and how different our judgement from  
that it is now.*

## CHAP. X.

**T**He holy Scriptures do teach us, and experience maketh it plain, that during the time of this life, the commodities, preferments, and pleasures of the world, do possesse so strongly the hearts of many men, and do hold them chained with so forcible inchauntments, being forsaken also some times upon their just deserts of the grace of God: that say and threaten what a man can, and bring against them all the whole Scripture even from the beginning of *Genesis* to the end of the *Apocalips* (as indeed it is all against sinne and sinners) yet will it prevail nothing with them, being in that lamentable case, as either they believe not, or esteem not whatioever is said to that purpose, against their settled course and resolution to the contrary. Of this we have infinite examples in Scripture: as of *Sodom* and *Gomorrhah*, with the Cities thereof, which would not hear the warnings that good *Lot* gave unto them. Of *Pharaoh* also and his Court, whom all that ever *Moses* could do, either by signs or sayings, moved nothing at all. Of *Judas* in like manner, who by no sweet means or sharp threatnings, used to him by his master, could be brought to change his wicked resolution. But especially the holy Prophets sent by God from time to time, to diswade the people from

The induration of some hearts.

Gen. 19.

Exod. 6, 7, 8.

Mat. 26.

Zach. 7.

from their naughty life, and consequently to deliver them from the plagues that hanged over them, do give abundant testimony of this matter, complaining every where of the hardnesse of sinners hearts, that would not be moved with all the exhortations, preachings, promises, allurements, exclamations, threatenings, and thunderings, that they could use. The Prophet *Zachary* shall testifie for all in this behalf, who saith of the people of Israel a little before their destruction: *This saith the Lord of Hosts, judge justly: whereunto presently he addeth: And they would not attend but turning their backs, went away, and stopped their ears, to the end they might not hear; and they did harden their hearts as an Adamant-stone, to the end they might not hear the law and the words which God did send in his spirit, by the hands of the former Prophets; whereby Gods great indignation was stirred up against them. So Zachary.*

Esay 1.

Psal. 9.

Hebr.

2. This then is, and alwayes hath been the manner of dissolute worldlings and reprobate people; to harden their hearts as an Adamant-stone, against any thing that can be told them for the amendment of their lives, and for the saving of their souls. Whilest they are in health and prosperity, they will not know God, as in an other place himself complaineth. But yet as the Prophet saith: *God will have his day with these men also, when he will be known.* And this is, *Cognoscetur Dominus judicia faciens*: God will be known when he beginneth to do judgement, which is, at the day of their death; being indeed the next doore to their judgement, according as *S. Paul* testifieth, saying: *It is appointed for all men once to die, and after, then ensueth judgement.*

3. This (I say) is the day of God, most terrible, sorrowfull, and full of tribulation to the wicked; wherein God will be known to be a righteous God, and

lib. I. part. I. Of the day of our death and departure

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to restore to every man according as he hath done whiles he lived : Or as the Prophet describeth it , *He will be known then to be a terrible God, and such a one as taketh away the spirit of Princes ; a terrible God to the Kings of the earth.* At this day , as there will be a great change in all other things, mirth being turned into sorrow , laughings into weepings , pleasures into pains, stoutnesse into fear, pride into dispair, and the like : so especially , will there be a strange alteration in the judgement and opinion of men. For that, the wisdom of God (whereof I have spoken in the former Chapters, and which, as the Scripture saith, *Is accounted folly by the wise of this world*) will then appear in her likenesse, and (as it is in very deed) will be confessed by her greatest enemies, to be the onely true wisdom ; and all carnall wisdom of worldlings to be meer folly, as God calleth it.

Rom. 2.  
2 Cor. 5.  
Psal. 75.

The great  
change of  
things at  
the day of  
death.

1 Cor. 2.

Rom. 8.  
2 Cor. 1.

4. This the holy Scripture setteth down clearly, when it describeth the very speeches and lamentations of the wise-men of this world at the last day, concerning the state of holy men, whom they despised in this life. *We senselesse men did esteem their life to be meer madnesse , and their end to be dishonourable : but, look how they are now accounted among the children of God, and their portion is with the Saints. We have erred from the way of truth, and the light of righteousness hath not shined before us , neither hath the sunne of understanding appeared unto us. We have wearied out our selves in the way of iniquity and perdition , and we have walked in craggie pathes ; but the way of our Lord we have not known.* Hitherto are the words of holy Scripture ; whereby we may perceive, what great change and alteration of judgement there will be at the last day, from that which men have now : what confession of folly ; what acknowledgement of errour ; what hearty sorrow for labour lost ; what fruitlesse repentance

Sap. 5.

The lamentation of wicked men in the end.



Three causes of great misery in death.

The first point. Of misery in death.

penitance for having run awry. O that men would ponder and consider attentively these things now! *We have wearied out our selves* (saith these miserable men) *in the wayes of iniquity and perdition, and we have walked craggie pathes.* What a description is this of lamentable worldlings, who beat their brains daily, and weary out themselves in the pursuit of vanity and chaffe of this world, for which they suffer, notwithstanding, more pain oftentimes, then do the just in purchasing heaven? And when they arrive at the last day to the gate of death, wearied and worn out with trouble and toil, they find that all their labour is lost, all their vexation taken in vain. For that the little pelf which they have scraped together in this world, and for which they have struggled and drudged so extremely, will avail them nothing at that instant, but rather increase exceedingly the burthen of their afflictions: which afflictions shall be so manifold, grievous, and intollerable in the wicked, as no mind created may perfectly conceive the same but he that feeleth them; albeit, in part some small conjecture may be made thereof by these three generall Points ensuing, whereunto the rest may be referred.

5. The first is excessive pains which commonly men suffer in the separation of their souls and bodies; which having lived so long time together, united as two dear friends in joy and pleasure, are now most loth to part, were it not that violently they are forced thereunto. This pain may partly be conceived, if we would go about to drive out life or soul (which soul is all over and every where throughout our body) but from the least part or member thereof. As for example, out of our little finger (like as surgeons are wont to do, when they will mortifie any one place, to make it break) what intollerable pain doth a man suffer before this member be dead? What raging grief doth he abide?

If

If then the mortifying of one little part onely, doth so much afflict us ; imagine what the violent mortifying of all the parts together will do. For we see that first the soul is driven by death to leave the extreamest parts, as the toes, feet, and fingers, then legs and arms, and so consequently one part dieth after another , untill life be restrained onely to the heart, which holdeth out longest as the principall part ; but yet finally must be also constrained to render it self, though with never so much pain and resistance. Which pain , how great and strong it is, may appear by the breaking in pieces of the very strings and holds wherewith it was environed, through the excessive vehemency of this deadly torment.

How pain  
full is mor-  
tifying of  
our flesh.

6. Neverthelesse , before it come to this point of yielding, no man can expresse the cruell conflict that is betwixt death and her, and what distresses she abideth in the time of her agony. Imagine, that a Prince possessed a goodly city, in all peace, wealth, and pleasure, and greatly friended of all his neighbours round about him, who promised to assist him in all his needs and affairs ; and that upon the sudden, his mortall enemy should come and besiege this city, and taking one hold after another, one wall after another, one castle after another , should drive this Prince onely to a little tower, and besiege him therein, all his other holds being beaten down, and his men slain in his sight : what fear, anguish, and misery would this afflicted Prince be in ? How often would he look out at the windows and loop-holes of his tower , to see whether his friends and neighbours would come to help him or no ? And if he saw them all abandon him , and his cruell enemy even ready to break in upon him : would he not (trow you) be in a most pittifull plight ? Even so then fareth it with our poor soul at the hour of death : the body wherein she reigned like a jolly Princeesse in all plea-

A similitude  
expressing  
the paine  
of death.

ture,

sure, whiles it flourished, is now battered and overthrowen by her enemy which is death: the arms, legs, and other parts wherewith she was fortified, as with walls and wards during time of health, are now surprised and beaten to the ground, and she is driven onely to the heart, as to the last and extremest refuge, wherein also she is most fiercely assailed in such sort, as she cannot possibly hold out long. Her dearest friends who soothed her in time of prosperity, and promised assistance; as, youth, agility, strength, courage, diet, physick, and other humane helps, do now utterly abandon her: the enemy will not be pacified or make any league at all, but night and day assaulteth this turret wherein she is retired, and which now beginneth to shake and shiver in pieces, in such sort, as she expecteth hourly when her enemy in most raging and dreadfull manner, will break in upon her.

7. What think you is now the state of this afflicted soul? It is no marvel if a wise-man become a fool, or a stout worldly man, most timorous in this instant of extremity, as we often see they do in such sort, that they can dispose of nothing well, either towards God or the world at this hour. The cause whereof is the extremity of pains oppressing their minds, as S. *Austen* well noteth, giving us therewithall a most excellent forewarning of this day, if men were so happy as to follow it. *When you shall be in your last sicknesse, dear brethren* (saith he) *O how hard and painfull a thing will it be for you to repent of your faults committed, and of good deeds omitted? And why is this? but onely for that all the intention of your mind will run thither, where all the force of your pain is? Many impediments shall let men at that day: as the pain of the body, the fear of death, the sight of children, for the which their fathers shall oftentimes think themselves damned, the weeping of the wife, the flattery of the world, the temptation of*  
the

An admonition of S. Augustine.

Ser. 48. ad Frat. in Eremo. circa finem.

the devill, the dissimulation of Physitians for lucre's sake, and the like. And believe thou (O man) which reade'st this, that thou shalt quickly prove all this true upon thy self; and therefore I beseech thee, that thou wilt do penance before thou come unto this last day. Dispose of thy house, and make thy Testament whiles thou art whole, whiles thou art wise, whiles thou art thine own man: for if thou tarry untill the last day, thou shalt be led whither thou wouldest not. Hitherto are S. Austens words.

8. The second thing which shall make death most terrible and grievous to a worldly man, is the sudden parting (and that for ever and ever) from all the things which he loved most dearly in this life; as, from his riches, possessions, honours, offices, fair buildings, goodly apparel, and rich jewels: as also from wife and children, kindred and friends, and all other earthly delights and commodities, wherewith in this life he thought himself a most happy man. And now to be plucked from these upon the sudden, without hope ever to see or use them again, and that oftentimes when he least doubted any such matter, must needs be a point of extreme grief; especially, if he be in the state which holy Job describeth, when he saith. *The wicked man* Job 21; *dieth when he is strong and whole of body, rich and happy; whiles his entralls are full of fat, and whiles his bones are well watred with marrow.* O Jesu, what a griping grief, how intollerable a torment will this be? O how true an oracle is that of God, which saith: *O mors! quam amara est memoria tua homini pacem habenti in substantiis suis?* Eccle. 41. O death! how bitter is thy memory unto a man that hath peace and rest in his substance and riches? As, who would say, there is no greater bitterness of grief in the world to such a man, then to remember, or onely think on death, but much more to taste and try it himself, yea, and that immediately

The second  
point.  
Of misery  
in death.



ately, when it shall be said unto him, as Christ reporteth it was said unto that great wealthy man in the Gospel, which had his barns full, and was now come to the highest top of felicity : *Thou fool, even this night thy soul shall be taken from thee ; and then who shall enjoy all that which thou so painfully hast scraped together ?*

The sorrow  
of leaving  
all.

9. O dear Christian ! it is impossible for any mortal tongue to expresse the dolefull state of a worldly man in this instant of death, when nothing of all that he hath gathered together with so much labour and toil, and wherein he was wont to repose so great affiance, will now avail him any longer, but rather afflict his soul with the memory thereof, considering that now he must leave all to others, and go himself to give account for the gathering and using of the same (and that perhaps to his eternall damnation) whiles in the meantime, other companions in the world do live merrily and pleasantly upon that he hath gotten ; little remembring and lesse caring for him, that perhaps lieth burning in unquenchable fire for those riches unrighteously heaped and left unto them. This undoubtedly is a most wofull and lamentable point, which shall bring many a man to great sorrow and anguish of heart at the last day ; when all earthly joyes must be left, all pleasures and commodities for ever abandoned. O what a dolefull day of parting will this be ! what wilt thou say (my friend) at this day, when all thy glory, all thy wealth, all thy pomp, is come to an end ? What art thou the better now to have lived in credit with the world, in favour of Princes, exalted of all men, feared, revered, and honoured of all sorts ; seeing at this instant, all thy jollity, pride, and pomp is at an end, all thy former felicity is arrived now to her everlasting period ?

10. But now besides all this, there is a third thing

thing which more then all the rest will make this day of death to be most dreadfull and miserable unto a worldly man : to wit, the consideration what shall be-

The third  
point.  
Of misery  
in death.

come of him, both in body and soul. And as for his body, it will be no small horror to think upon that

saying of holy Scripture : *The end of the wicked mans* Eccle. 10-

*flesh shall be fire and vermine, and his inheritance shall be serpents, beasts, and worms :* that is, it must be thrown

out to be the food of vermine. That body, I mean, which was before so delicately entertained with all va-

riety of meats, soft pillows, and beds of down, so trimly set forth in apparel and other ornaments, whereupon

the wind might not be suffered to blow, nor the sunne to shine ; that body (I say) of whole beauty there was

The misera-  
ble change  
of the body.

so much pride taken, and whereby so great vanity and sinne was daily committed ; that body, which in this

world was accustomed to all pampering and nicenesse, and might abide no austerity or discipline at all, must

now be forlorn and abandoned of all men, and left one-ly for a prey to be devoured of worms. Now the time

is come when those words of God must be fulfilled, which he uttered by his Prophet against delicate peo-

ple : *In this day God shall pull off all ornaments, chains,*

Esay 3.

*bracelets, rings, jewels, pomanders &c. And then shall be in stead of sweet savours, stench ; in place of rich gir-*

*dles, a rope ; for curled hair, a bald scull, &c.* All which bodily disgrace and misery, albeit, it cannot but

breed much horror in the heart of him that lieth a dy- ing : yet is this nothing in respect of the dreadfull cogi-

tations which he shall have touching his soul ; to wit, what shall become thereof ; whither it shall go after

her departure out of the body. And then considering that she must appear before the judgement-seat of Al-

Cogitations  
of him that  
lieth in  
dying.

mighty God, and there receive sentence, either of un- speakable glory, or insupportable pains : he falleth to

consider more in particular the danger thereof, by com-

paring Gods Justice and threats (set down in holy Writ against sinners) with his own life: he beginneth to examine the witnesse (which is his conscience) and findeth the same ready to lay infinite accusations against him, when he cometh to the place of Justice.

Eccle. 17.

A pittifull  
plight of a  
man in dy-  
ing.

Hierom. in  
vita Hilar.  
Abbatis.

Cyp. lib. De  
Mortalit.

11. And now (dear Christian brother) beginneth indeed the inexplicable misery of this poor afflicted man; now do all the multitude of sinnes present themselves before his face; now doth he indeed see verified that sentence of sacred Scripture: *In fine hominis denudatio operum*: The works of every man are laid open at his end. Now do muster before his eyes all Gods threats against wicked livers; neither is there any one severe saying of holy Writ pronounced against sinners, which now doth not offer it self unto his mind. Our ghostly enemy, which in this life laboured to keep all these things from our consideration, thereby the more easily to entertain us in sinne and pleasure, will now lay all, and more, before our face, amplifying and urging every point to the uttermost, and alledging our conscience in every thing for his witnesse. Which when the poor soul in dying cannot deny, she must needs thereby most vehemently be terrified. And so we see it daily come to passe, even in many most virtuous and holy men: whereof S. *Hierome* reporteth a very memorable example of blessed S. *Hilarion*, whose soul being greatly affrighted with these considerations, and exceeding loth to part from his body, at length, after long conflict, he took heart and said: *Go forth my soul, go forth, why art thou so sore afraid? thou hast served Christ almost threescore and ten years, and art thou now so fearfull to depart?* To like effect also the holy Martyr of God S. *Cyprian*, telleth of a virtuous and godly Bishop, which dying in his time, was greatly terrified at the hour of death, notwithstanding he had lived very virtuously, untill at length Christ appearing unto him  
in

in the form of a goodly young man, rebuked him in these words: *You are afraid to suffer, and out of this life you will not go; what then shall I do unto you?* which words and examples Saint *Augustine* did often use to recount talking of this matter, as his scholar *Possidius* recordeth in his life.

12. Now then, if good men and Saints are so afraid at this passage, yea such as had served God with all purity of life and perfect zeal for the space of threescore and ten years together: what shall they be which scarcely have served him indeed one day in all their lives, but rather have spent their years in sin and vanity of this world? Shall not these men (trow you) be in great extremity at this passage? Surely Saint *Augustine* describeth the same very effectuously in one of his Sermons, and (according to his manner) doth give a notable exhortation upon the same. If you will know dearly beloved (saith "he") with how great fear and pain the soul of man "doth passe from the body: marke diligently "what I shall say unto you. The Angels at that "houre shall come to take thy soul and bring her before the judgement seat of a most dreadfull judge: "and then she calling to mind her wicked deeds, shall "beginne exceedingly to fear and tremble, and would "gladly flie and leave her deeds behind her, seeking to entreat the Angels, and to request but one "houres space of delay. But that will not be "granted, and her evill works crying out all together, shall speak against her, and say: *We "will not stay behind, or part from thee, thou hast done "us, and we are thy works, and therefore we will follow thee whither soever thou goest, yea, even unto "the seat of judgement.* This (lo) is the state of a sinners soul, which parting from his body with most horrible fear, goeth onwards to judgement loaden with

*Possidius in  
vita Aug.*

*Cap. 1. de  
vanitate sa-  
culi.*



“ sins, and with infinite confusion. Contrariwise the  
 “ just mans soul goeth out of his body with great joy  
 “ and comfort, the good Angels accompanying her  
 “ with exultation. Wherefore (brethren) seeing these  
 “ things are so; do you fear this terrible hour of death  
 “ now, to the end you may not fear when you come un-  
 “ to it. Forsee it now, that then you may be secure.  
 Thus far *S. Augustine*.

Appearing  
 of Angels at  
 the houre of  
 death.

Cap. 11. &  
 13. 15. &c.

Lit. 4. Dial.  
 cap 38.

13. And for that this holy Father and learned Do-  
 ctour in Christs Church, maketh mention in this place  
 of good and evill Angels which are ready at the houre  
 of death to receive the souls of such as depart out of  
 this life: it shall not be from our purpose to note,  
 that oftentimes God doth permit the apparitions of  
 Angels both good and evill, as also of other Saints,  
 to some men lying on their death-beds, for a taste  
 either of comfort or sorrow, touching that which  
 shall ensue in the World to come. And this is  
 also one singular priviledge, among other, belong-  
 ing to this passage. And concerning the just, I have  
 shewed before an example of Saint *Cyprian* and Saint  
*Augustine*, touching one to whom Christ appear-  
 ed at the houre of his death. And Saint *Gregory*  
 the Great hath divers like narrations to that purpose,  
 in the fourth book of his Dialogues. As for exam-  
 ple-sake of one *Ursinus*, to whom the blessed Apostles  
 Saint *Peter* and Saint *Paul* appeared. But as con-  
 cerning evill spirits and wicked Angels, which shew-  
 ed themselves unto divers sinners at the houre of  
 death, and denounced unto them their eternall dam-  
 nation, and horrible torments appointed in hell: we  
 have many and most terrible examples recorded in ma-  
 ny grave and antient Writers. As among other, that  
 recorded by *S. Gregory* of one *Chrisorinus* a great rich  
 man, but as full of sinne as of wealth, to whom lying  
 on his death-bed, the infernall fiends in most ugly  
 manner

manner appeared, shewing how now he was delivered into their power, and therefore would never depart from him untill he dying, left his Soul unto them to be carried to eternall torments.

14. The like examples doth venerable *Bede* recount to have happened in our countrey about his time. And among other, of a certain wicked Courtier in great favour with King *Coenred*, to whom lying in the panges of death, and being now a little recovered, both the good and evill Angels appeared visibly; the one laying before him a very small book of his good deeds, the other a great huge volume of his enormous crimes. Which after they had caused him to reade; by the permission of the good Angels, they seized upon him; assigning also unto him the certain houre of his departure, according as both himself confessed openly to all that came to visit him; and as by his horrible and desperate death ensuing (at the very houre by them appointed) he manifestly confirmed. The like story recordeth he in the Chapter following of one whom he knew himself; and (as both he, Saint *Gregory*, and Saint *Cyprian* also do note) all these and such other visions were permitted for our sake which do yet live, and may take commodity by the same; and not for their good that died, whom they nothing at all availed.

Lib 5. hist.  
Angl. c. 14.

Beda l. 5. c.  
15.

15. Which being so (dear Christian brother;) that is, this passage of death being so terrible, so dangerous, and yet so inevitable as it is: seeing so many men do perish and are overwhelmed daily in passing over this perillous gulf, as both holy Scriptures and antient Fathers do testifie by examples and records unto us: what man of discretion would not learn to be wise by other mens dangers? or what reasonable creature would not take heed and look

The application of all that hath been said.

about him, being warned so manifestly and apparently of his own perill? If thou be a Christian, and dost believe indeed the things which Christian faith doth teach thee: then dost thou know and most certainly believe also, that of what state, age, strength, dignity, or condition soever thou be now; yet must thou thy self (which now in health and mirth dost reade this point, and thinkest the same little appertaining unto thee) one of these dayes (and that perhaps very shortly after the reading hereof) come to plove all these things in thine own person. That is; thou must with sorrow and grief be enforced to thy bed, and there after all strugglings with the darts of death, thou must yield thy body which thou lovest now so dearly, to be the bait of worms, and thy soul to the tryall of justice, for her doings in this life.

§ 2. *Conteining the application of the Premises.*

A very profitable consideration. Upon the premises.

16. **A**ND now it remaineth, that after all these declarations and discourses, we make some application of these things to our selves, for our own profit, and direction in the guiding of our life: wherefore imagine now my dear brother, and friend, even thou (I say) which art so fresh and frolick at this instant, that the ten, twenty, or two years (or perhaps two moneths or dayes) which thou hast yet to live, were now come to an end, and that thou wert even at this present stretched out upon a bed; wearied and worn out with dolour and pain; thy carnall friends about thee weeping and many of them desiring thy goods; the Physicians departed with their fees, as having given thee over; and thou lying there alone mute and dumb in a most pitifull agony, expecting from moment to moment the last stroke of death to be given unto thee. Tell me in this instant, what will all the

the pleasures and commodities of the whole earth avail thee? what comfort or ease will it be unto thee now to have been of honour in this world, to have had the cap and knee of the people; to have gathered wealth and purchased much; have born office, and enjoyed the Princes favour; to have left thy children and kindred in abundance; to have trodden down thine enemies; and to have stirred much, and born great sway in this life? What pleasure (I say) or benefit would it be to thee, to have been beautifull, to have been gallant in apparell, goodly in personage, glittering in gold? Would not all these things rather afflict, then profit thee at this instant?

17. No doubt, but now thou shalt well see and thoroughly perceive the vanity of these trifles: thou shalt prove true the saying of the Wise-man: *Non proderunt divitiae in die ultionis*: Riches will profit nothing in the day of Gods revenge. That most excellent demand of holy *Job*, will oftentimes offer it selfe unto thy remembrance: *Quid ad eum pertinet de domo sua, post se?* What hath a man to do with his house, family, or kindred, after he is gone? what good or comfort shall he take thereby? *Who will have mercy of thee?* (saith God to Jerusalem, by his Prophet *Jeremy*) or *who will be sorrowfull for thee at this day?* *Who will go to intreat for thy peace?* *Thou hast abandoned me*, saith God, *thou hast gone from me*; and now will I stretch out my hand, and kill thee. And yet further in another Prophet he demandeth of wicked men: *What will ye do in this day of my visitation, and of calamity that cometh upon you?* *to whose help will ye fly?* *where will ye leave your glory?* And in another place expressing yet more effectually their state and misery, he saith: *They shall cry to the Gods whom they served in this life*, and they

The cogitation and speech of the soul at our dying day.  
Prov. II.  
Job. 31.

Jer. 15.

Esay 10.

Jer. 11.



*they shall not save them in this time of affliction*: that is, They shall cry and call upon their friends, acquaintance, wealth, honour, and other idols, which they served more then God in this life, but they shall receive no help or comfort from them.

A lamentable complaint.

18. O dear Christian, what difference of cogitations, what change of judgements, what discovery of vanities will this day bring? Thy heart within thee will now begin to reason; Lo, here is an end: now of my delights and worldly prosperities. All my joyes, all my pleasures, all my mirth, all my pastimes are now at an end. Where are my friends, that were wont to laugh with me; my servants wont to attend upon me; my children wont to disport the time with me? Where are all my coaches and horses, wherewith I was wont to make so goodly a shew; the caps and knees of people accustomed to honour me; the troops of Suiters following me? Where are all my dalliances and tricks of love; all my pleasant musick; all my gorgeous buildings; all my costly feasts and banquetings? And above all other, where are now my dear and sweet friends, who seemed they would never have forsaken me? But (alas) all are now gone, and have left me here alone, to answer the reckoning for all; and none of them will do so much as to go with me to judgement, or to speak one word in my behalf. Wo worthy me, that I had not foreseen this day sooner, and so have made better provision for the same. It is now too late, and I fear me I have purchased eternall damnation, for a little pleasure; and have lost unpeakable glory, for a fleeting vanity. O how happy, and twice fortunate are they, who so live, as they may not be afraid of this day? I now see the difference betwixt the ends of good and evill men, and marvel not though the Scriptures say of the one: *The death*

death of Saints is pretious. And of the other: *The death of sinners is miserable*: O that I had lived so virtuously as some others have done; or as I had often inspirations from God to do; how sweet and comfortable would the same be to me now in this my last, and extreamest distresse?

Psalm. 115.  
Psal. 33.

19. To these cogitations and full speeches (my loving brother) shall thy soul be driven at the last houre of her departure, if now thou prevent it not by wisdom and diligence. For which prevention, the spirit of God hath revealed unto us two principall means: the first whereof is, the diligent exercise of good works in this life, whereunto Christ himself assureth a good and happy passage at our death. For so he pronounced plainly by a voice from heaven to his dear Apostle Saint John: *They shall now rest and repose from their labours; for that their good deeds do follow them.* And holy David the Prophet expresseth the manner of a good mans departure more in particular, saying: *Dominus opem feret illi super lectum doloris ejus.* God shall help and assist him upon the bed of his sorrow; that is, upon his death-bed, or bed of his last departure, which to a worldly man may rightly be called the bed of sorrow, for that it is nothing else, but a collection and heap of all sorrow together. Which sorrows in a Christian man can no way better be prevented, then by doing good workes in this life, which at his death he may be sure will not fail him. For so assureth us Saint Paul, when he saith: *God is not unjust, that he can forget your good works and charity which you have shewed in his name, and have, and do minister unto his Saints.* And our desire is that every one of you should continue the same solicitude (of ministring to Saints, for supplying their necessities) to the fulnesse of your hope, even to the end. So S. Paul: which is as much to say, as that at your ending day, you may

Two means  
to prevent  
the terrour  
of death.

Apoc. 14.

Psal. 40.

Heb. 6.

An excellent assurance given by S. Paul for reward of good works.

may be full of hope, in respect of the almes, and other good works. which you have done to the servants of God, for his sake in your life time, which his divine Majesty holdeth himself so bound fully to reward unto you at your last day, as though he might be accounted unjust, if he did it not. What more excellent assurance can be given then this? What more comfortable exhortation, and perswasion to do good works in a mans health, then this of the Apostle, to obtain thereby *the fulnesse of hope*, in the hour of our death? that is to say, that our soule in that dreadfull passage shall be devoid of fear, and replenished with all kind of hope, confidence and comfort from God himself.

20. This then is the first and chiefest preparation to comfort in our death, to be full of good works in our life, especially almes-deeds, and works of charity, whereof there were no end, if we would beginne to treat, and declare what both holy Scripture, and the Spirit of God, in his Saints and servants, have uttered in recommendation thereof. The generall sentence of Christ our Saviour is most admirable, being as it is so universall, when having spoken of most grievous finnes in the *Scribes and Pharisees*, to wit, of rapine, and iniquity, whereof he exhorted them to cleanse their mindes; yet he addeth presently this other generall remedy: *Veruntamen date eleemosynam, & ecce omnia munda sunt vobis*: But notwithstanding do you give almes, and behold all is cleane unto you. Of what a wonderfull force is this, that it could cleanse even the *Scribes and Pharisees* of rapine and iniquity; yea and of all other offences! But yet the Spirit of God in the Prophet *Daniel* went somewhat further: for he offered not onely to *Scribes and Pharisees* that believed in God to be cleansed this way; but even unto King *Nabuchodonosor* himself,

The force  
and virtue  
of alme-  
deeds.

Lus. 11.

himself, that was a mee: Pagan and Gentile, exhorting him to redeem his sins with alms: *Hear my counsel*, Dan. 4.  
*O King (saith he) and redeem thy sinnes with alms-deeds, and thy iniquities with works of mercy towards the poor, for perhaps God will pardon thy sinnes by this means.*

21. This was the Prophets counsel, and it was good counsell; for by this means God had mercy upon him indeed, before his death. And if God respect so much these charitable deeds, even in heathen and unbelieving people, (according as we reade also in the *Acts of the Apostles*, that the alms-deeds of *Cornelius* (a Acts 10. Captain) were accepted by Almighty God, and rewarded by sending *S. Peter* to him, to convert him to Christian faith :) how much more will God accept and reward the same in Christians, especially at their death, when they have most need of his heavenly comfort! The Spirit of God writeth of a godly woman, that had a large hand in giving alms: *Manum suam aperuit inopi; & palmas suas extendit ad pauperem.* Prov. 31. She opened her hands unto the needy, and stretched out her arms unto the poor. But what reward ensueth? Twenty blessings truly, which you may read in the Text, and one of the greatest is: *Et ridebit in die novissimo:* And she shall laugh at the last day; that is to say, when others shall weep and be afflicted at the day of her death, then shall she rejoyce and be in mirth.

22. Holy *S. Chrysostome* was wont to make many earnest speeches about this matter unto his people of Constantinople, in his ordinary Sermons, and amongst other things he was wont to say: *That a great alms-man could not possibly be damned, nor have an evil death.* The reason is, for that he had so many Lords and great Courtiers of heaven to pray and be intercessours for him (which are the poor by Christs own interpretation, when he saith: *That poor men are blessed* Mat. 6. for

The saying  
of S. Chry-  
sostome  
about alms-  
deeds.



Zeno the  
Emperour  
defended  
by almes-  
deeds. See  
Pratum spi-  
rituale. cap.  
275.

A Comfor-  
table exam-  
ple of the  
death of a  
repentant  
souldier.

for that theirs is the Kingdome of heaven) as it is impossible for God not to hear them, when they joyn together to obtain pardon for any man; as, alwayes they do for a great alms-man. To which effect there is a history in the booke called *Pratum spirituale*, of a certain woman that cried vengeance at Gods hand many dayes together against Zeno the Emperour for taking away her daughter; which Zeno being a man that gave great and large alms, it was answered to the woman in a vision, that those his many alms-deeds did defend him against her demand of vengeance.

23. We read also of a certain Captain that having lived extreme wickedly in all kind of loosenesse, and liberty of a souldiers life, fell sick at last even unto death, and being extremely afraid and vexed for divers dayes together, with the conscience of so many hainous sinnes all the time of his life committed, at last, falling into a great trance, there came into his mind, and represented it self as it were before his eyes, with infinite comfort, that he had once in the sacking of a certain City, saved a young virgin from ravishing by another souldier; in respect of which act (it being the onely good thing that he could remember done by him throughout his life) it seemed that Almighty God would have mercy upon him, and give him true repentance, and pardon for his sins: which cogitation, as it did comfort him infinitely in that afflicted state of his, so it fell out also to be true very soon after, for that he feeling by this means an exceeding tenderesse of heart towards sorrow for his said sins committed, he brake forth into many tears, confessed himself according to the use of Christs Catholick Church, received the Sacraments both of Penance, Eucharist, and Extreme Unction, and so died most happily repentant for his sins, and full of hope, comfort, and consolation from Almighty God for his exceeding mercies towards him.

24. This

24. This then is the force and virtue of this singular patronage of good works, to help and assist us at our death, to which effect, *S. John Damascene* hath that excellent parable of the Steward that had three sworn friends to help him at all needs and necessities; but when at length he fell into disgrace and wrathfull offence of his King, and was called in haste to appear before him, and give up his accounts; he being greatly terrified with this sudden change, ran up and down as a man amazed to seek out his three friends to go with him, and to be surety for him if need required: but when he came to the first, he was answered by him, that for so much as the King was a terrible man, he durst not appear before him, onely he said, for that the Stewards apparel was not good, he would lend him some better apparel to appear before him for his credit. Going therefore to the second friend, he denied in like manner to go in with him to the Kings presence, or to speak for him, but onely for that he was somewhat handiomey apparelled, he would accompany him (for honours sake) unto the palace gate, and there would leave him.

A notable  
parabie of  
S. John Da-  
mascen in  
vita Bar-  
laam.

25. The poor man being thus abandoned by his first two friends, he ran with a sorrowfull heart to the third, who hearing his cause, bid him be of good chear, for he would go with him, and enter before the King, intreat, and plead for him, and if need were, be surety also for his debts; and so he did, and the afflicted Steward was delivered thereby, and restored to the Kings favour again. This is the parable: And the first two faint and false friends are the world, and our carnall kindred and worldly friends, both forsaking us at our death; the former lending us onely a fair cloth or two to be laid over the bear, wherein we are carried; and the second accompanying us onely (for honours sake) unto the grave, or pit, where we must enter. But the third friend,

The expli-  
cation of  
the parabie.

friend, which are our good works and alms-deeds, is content to enter with us to the presence of the Prince himself, pleadeth, and entreateth for us, and so pacifieth his wrath, as by his earnest and affectuall intercession we are restored to his high favour and friendship again. This then is the first prevention and preparation for Christian men to assure to themselves a comfortable dying-day.

The second way of preventing the terrour of death.

Job 14.

26. The second means to the same prevention is, that we premeditate, and think often of this passage of death before-hand, if we would not fear the same, and be terrified therewith when it cometh. For as Philosophers say; *Ab assuetis non fit passio*: Things whereunto we are accustomed do not move, or trouble us much: as for example, a horse accustomed to the noise and terrour of warre, and to hear the beating of drums, and to see the discharging of harquebusses and artillery, starteth not thereat, as other horses will do, to whom the matter is strange and new: and so he that acquainteth himself before hand with the ghastfull visage of death, by daily premeditation thereof, is lesse subject to the fear and terrour of the thing it self when it cometh; for he hath made all his accounts before hand, as good holy Job had, when he said of himself; *All the dayes of my life do I attend the coming of my change, or departure from this world.* So as every day he thought of death; whose example all holy men have commonly followed from time to time, and do at this day, and that with great reason, let carelesse men say what they will, that this meditation will let their mirth, breed melancholly, and such other toys. For if this bitter cup cannot passe, but that all must drink thereof, then is it wildome and providence to look upon it, and think thereof well before hand.

27. If there were a certain river to be passed that  
no

no man could avoid; and that each man and woman in their turns must passe the same, and that perforce in haste when they are called unto it, and that most people were accustomed to perish and be drowned in that passage; were it not wisdom for a man to go and view the place of passage before his turn cometh to enter, or to be forced to take his adventure therein? were it not good, that he should go as near the river as he could, to behold the entrance, examine the fords, see and contemplate the passage of others, as well such as have miscarried, as those that have happily escaped and arrived safely to the other side? were not all this wisdom (think you) and most necessary and profitable providence? And how then in this most dangerous passage of death, through which all must passe, and do passe daily, and many are everlastingly cast away in passing: how (I say) are worldly men so fondly negligent and delicate, as for not marring their mirth, they will not so much as think of it, nor trouble their minds with cogitations of any such matter, nor take any notice thereof at all, untill the very jump that themselves must passe perforce? Oh pitifull deceit! Oh lamentable folly and negligence! how many thousands might be saved both body and soul which perish in this passage, if they would vouchsafe but to view and look upon it before hand!

An example  
shewing the  
utility of  
frequent  
meditation  
of death.

Great folly  
of carelesse  
worldly  
men.

28. We read of S. *Hierome* that he was wont to say, that no day passed him, nay, no hour, whether he were eating, drinking, studying, praying, rising, or going to sleep, but he thought of this passage, and therefore in his picture there is commonly painted a Crucifix, with a deaths-head by it, as a double memoriall of our dying day; whereto, some do adde an hour-glasse, for to measure the time, how it runneth towards this passage. And albeit, some carelesse wanton people in the world will laugh at this diligence (which

The example  
of S.  
*Hierome*  
with his  
death's-head



many servants of God do use also at this day) yet will they prove to their cost in time, how profitable an exercise this was and is : for that certainly no one thing under heaven is more forcible and potent to hold a man in good order, and to repress the fumes and furies of his rebellious passions and disordinate appetites in this life, then this often remembrance of death : for that it striketh down the very top-sails of vanity at one blow. And if Princes in their greatnesse of fortune, and worldly men amidst their prosperities in their banquetings, feasting, marriages, maskings, and the like, would admit but one serious thought of this last passage, and what they shall be, and feel the ein ; it would put water to all their wine, and hold them within such limits of temperate proceeding, as they might (according to our English proverb) *Be both merry and wise together*, and feast without offending of God.

A contem-  
plation  
about the  
dead-mans-  
skull.

29. And to say a word or two more of our death-head, or dead-mans skull, left before with S. *Hierome* ; true it is, that it seemeth an ugly and loathsome sight to such as now flourish in flesh, and have not yet their bones discovered, and dried up, nor their fair faces disfigured, as that skull hath : but to spirituall wise-men it seemeth a more pleasant sight then the other, and a much more true and necessary spectacle ; for that much more sincerely it maketh us to see what we are, and what we shall be shortly. For which cause, many devout people, yea, some Princes also, do use to keep the same by them in their chambers, near about, where often they may be admonished, thereby to hold continually in their mind and meditations, the mystery which it representeth, especially by help of these words which commonly are written about the said skull : *Sum quod eris, fueramque quod es.* I am that which thou shalt be, and have been that which thou art now : that is to say, I have been as lusty, jocund, and

and frolick, as thou art at this present ; I have been as proud and vain of my stature , beauty, hair, skin, agility, and nimbleness, and of other qualities, and deckings up of my body, as thou ever hast been, that now lookest upon me with disdain and contempt, and shortly thou shalt be that which I am now ; that is to say, a dried skull , bones without flesh , mouth without tongue, ear-holes without hearing , eye-pits without sight, brows without brains , and head without sense or feeling. The soul that was wont to quicken me, and give life to all, hath long ago abandoned me, and left me to the food of worms ; and so shalt thou be shortly also, notwithstanding all thy care and diligence now in dressing, decking, and preserving thy self : neither do thou think that the time will be long, for it flyeth and fleeteth with the wind , nor stayeth for any occasion whatsoever.

The speech  
of a deaths-  
head to the  
beholder.

30. Remember then S. *Hieromes* hour-glasse that runneth continually, and for more assurance take thy self by the wrist , and feel the beating of thy own pulse, which is the clock or diall of thy heart, and consider that every blow and stroke thereof, is a stroke to the shortning of thy life, and the ending of thy pulse is the ending of thy dayes : For when the pulse standeth still , and beateth no more, thy soul flyeth, and then shalt thou be as I am now. And this is the speech of the deaths-head to him that beholdeth it ; which, imagine (gentle Reader) to be thy self, and thereby seek to profit thy self by other mens examples that have come to that state before : which if thou wouldst seriously do, and enter into consideration and contemplation thereof, thou wouldst (no doubt) reap such singular commodity thereby, as the same might serve thee for a light to guide and direct the residue of that little time which thou hast in this world to enjoy, in the true path and course of virtuous life and conversation.

How profitable it is to think upon death.

31. And this may serve for this place, to shew the great and many utilities, which the frequent meditation, and serious consideration of this our last passage may bring unto men: for that indeed it layeth truly before us, what a man is, how frail and miserable a creature, how fond and vain in the haughtinesse of his cogitations while he is in health and prosperity. It is the true glasse that representeth a man as he is indeed: other glasses are false and counterfeit, and full of fraud in their representations; but this is sincere and simple, and beguileth no man. For which cause, holy Fathers that do labour to make us truly to know our selves, and thereby to repress some part of the swelling pride and insoleracy of our flesh and worldly cogitations, do principally perswade us to look often upon this glasse; and above all other meditations, to make this our frequent and ordinary, wherof divers and sundry most excellent effects and fruits will ensue, wherof I shall teach some few in this place, and therewithall make an end of this Chapter, and of this whole matter.

Psal. 54.  
2.

Job 23.  
Job 9.

Gal. 6.  
1 Cor. 6.

32. The first fruit is, that we shall hereby stand in continuall awe and expectation of death, as you have heard blessed *Job* affirm of himself before, and King *David* also confessed; *That the fear of death was fallen upon him.* Out of which fear doth proceed a second effect of great weight in mans life, named heedfulnesse, or solicitude, which the blessed man *Job* had by his fore-named meditation of death; for so he saith of himself: *That by consideration, he was mad solicitous with fear:* and thereupon he addeth further; *That he doubted all his works.* In which case, *S. Paul* also signifieth himself to be, when he exhorted all men to be carefull to do good works whiles they have time; and for that this time is but short; so to use this present world,

lib. 1. part. 1. Of the day of our death and departure. 357

as though they used it not. The third effect that followeth in the meditation of death, is the understanding of our own baseness and vility, whereunto Saint Paul exhorted the Corinthians when he said unto them: *Except you be reprobates, you know your selves.* For he that thinketh often upon the state of a dead man, shall easily confesse with Saint James: *That our life is a vapour*; and with Esay: *That all the glory of man, is but as a flower of the field.* And will finally say to himself with the Wise-man: *Quid superbit terra & cinis?* Why doth earth and dust wax proud, and take so much upon it? 3.

33. These are three most excellent effects, that do ensue, by frequent meditation and consideration of death. But besides these, there followeth also a fourth, which is the casting from us all superfluous worldly cares, which are commonly in them that consider not their end, according as the Wise-man warneth us, when he saith: *God hath given (or permitted) to the sinner affliction and superfluous care, to scrape and gather together, to leave it to such as to God it shall best please.* And out of this effect, is engendred by little and little, and by degrees, another more high and excellent thing, called the contempt of creatures for the love of their Creatour, whereunto Saint Paul was arrived when he wrote those fiery words: *I do esteem all things as dung, for the gaining of Christ.* And from this proceedeth another (which is the sixth and last) called the contempt, or rather the love and desire of death. Which Saint Paul also had attained unto, when he said of himself: *I do desire to be dissolved, and to be with Christ.* And the holy Prophet David, who said in the beginning (as you have heard) *That the fear of death was fallen upon him:* came at length to cry out, *my soul doth thirst after God, that is the lively well-spring: when shall I come, and* 4.

A a 3 appear



The highest  
felicity of  
Saints in  
this life.

*appear before the face of God?* So that from the fear of death (which is the first effect that springeth of the remembrance and meditation thereof) he was come now to the love and most earnest desire of the same, which is the highest degree of comfort, and the most supreme felicity that Saints do arrive unto in this life.

The conclu-  
sion of all.

Ecc. 1.  
Job 5.

34. Endeavour then (my dear Christian brother) by frequent and diligent premeditation of this passage, to attain to this felicity, or at leastwise, to some part or degree thereof. Fear death now, that thou mayest not fear it then. For as God by his holy spirit assureth us; *He that feareth now shall be in security at the last, in the day of his departure.* Nay, as holy Job further describeth the matter: *He shall laugh at that day, when other men are in spoile and famine: he shall not fear the beasts of the earth; his league shall be with the stones of Nations;* (that is, he shall be no more moved or terrified with coming of death, then stones are) *he shall see, that his tabernacle shall be at that day in peace; he shall enter into his sepulcher in all abundance, as a mow of corn in the harvest time:* that is; he shall depart hence in a-bundance of all grace and merit at the houre of his death, which to a virtuous man is the day of harvest, wherein he shall reap the rewards of his good deeds, which he hath sown in this life. Thus describeth Job the blessed departure of a godly man, concluding his whole discourse with this admonition and exhortative clause: *Ecce, hoc ita est; quod auditum, mente pertracta.* Behold, this thing is as I have said: which thou having understood, passe it not over slightly, but revolve and discusse the same diligently in thy minde: especially adding the contemplation of the next ensuing Chapter, which will greatly help thee to this effect.

Job 5.

## OF THE GREAT AND SEVERE

Pains and Punishments appointed by God for  
wicked men and sinners after  
this life.

*As also two kinds and sorts thereof, the one tem-  
porall for them that shall be saved,  
the other eternall for  
the damned.*

## C H A P. X I.



Amongst all other means which Almighty God useth towards the children of men in this life, to move and induce them to the resolution, whereof I entreate: the strongest and most forcible (considering humane frailty) is the consideration of punishments prepared by him for rebellious sinners and transgressours of his commandments. Wherefore he useth this motive often, as may appear by all the Prophets, who do almost nothing else but thunder out and threaten plagues and destruction to offendours. And this mean hath oftentimes prevailed more then any other that could be used, by reason of the naturall love which we bear towards our selves; and consequently the naturall fear which we have of our own danger. So we reade that nothing could move the *Ninivites* so much, as the fore-telling them of their imminent destruction. And Saint *John Baptist*, albeit he came in a simple and contemptible manner: yet preaching unto the people *the terror of vengeance to come; and that the axe was now put unto the tree, to cut down for the fire, all such as repented not*: he moved the very Publicans and souldiers to fear (being

The force  
of fear.

Jon. i.  
Mat. 12.

Mat. 3.

Luc. 3.

otherwise people of very hard metal ) in such sort, as they came unto him upon this terrible embassage, and asked what they should do to avoid these punishments?

Of Gods punishment in  
generall.  
2 Cor. 5.  
Rom. 2.

2. For which cause, having now considered in the former Chapter, of death, and of Gods severe judgement ensuing thereupon: ( wherein every man hath to receive according to his works in this life ) it followeth, that we consider also of the punishments which are appointed for them that shall be found faulty in that account, hercby at least wise) if no other consideration will serve ) to induce Christians to this resolution of serving God. For as I have noted before, if every man have naturally a love of himself, and desire to conserve his own eate: then should he also have fear of perill, whereby he is to fall into misery and calamity. This expresteth Saint *Bernard* very excellently, according to his wont. O man (saith he) if thou have left all shame ( which appertaineth to so noble a creature as thou art ) if thou feel no sorrow (as carnall men do not ) yet loose not fear also which is found even in bruit and salvage beasts. We use to load an Asse, and to weary him out with labour, and he careth not, because he is an Asse: but if thou wouldest thrust him into fire, or sling him into a ditch, he would avoid it as much as he could, for that he loveth life and feareth death. Fear thou then, and be not more insensible then a bruit beast: Fear death, fear judgement, fear hell. This fear is called the beginning of wisdom, and not shame or sorrow; for that the spirit of fear is more potent to resist sin, then the spirit of shame or sorrow. Wherefore it is said; *Remember the end and thou shalt never sin*; that is, remember the final punishments appointed for sin, after this life. Thus saith holy S. *Bernard*.

In serm. de  
primordiis  
mediis &  
novissimis  
nostris.

Ecc. 7.

3. First

3. First therefore to speak in generall of the punishments reserved for the life to come : if the Scriptures did not declare in particular their greatnesse unto us ; yet are there many reasons to perswade us, that they are most severe, grievous, and intollerable For first, as God is a God in all his works, that is to say, great, wonderfull, and terrible : so especially he sheweth the same in his punishments ; when he taketh upon him to punish, being called for that cause in holy Scripture, both *God of justice* : and *God of revenge*. And the Prophet *David* doth so much exaggerate the terrours of Gods punishments when he is angry, as he doth not onely say twice to God in one Psalm ; *In ira tua defecimus* : we cannot subsist or stand in thy wrath ; but addeth also this exaggerative interrogation ; *Who knoweth the power of thy wrath ? or who for very fear can expresse thy anger, and force thereof ?* Wherefore seeing all his other works are so majesticall and exceeding our capacities as we prove daily : we may likewise gather, that his hand in punishment is no lesse wonderfull, when he beginneth. God himself teacheth us to reason in this manner ; when he saith : *And will ye not then fear me ? and will ye not tremble before my face ? who have set the sands for limits to the sea ; and have given the waters a commandment never to passe the same ; no not then, when they are most troubled, and the waves thereof most outrageous ?* As who would say ; if I be wonderfull and do passe your imagination, in these works of the sea and other of this world, which you behold daily : then have ye just cause to fear me, considering that my punishments are like to be correlative to the greatnesse of my other actions.

Three conjectures of the greatnesse of punishments.  
Psal. 76.  
Deut. 10.

Psal. 4.  
Psal. 9.

Psal. 89.

His Majesty.

Jer. 51.

4. Another conjecture of the great and severe justice of God in punishing, may be the consideration of his infinite and unspeakable mercie ; which as it

Gods mercy.

is



Psal. 34.

Rom. 9.  
Eph. 13.3.  
Gods pati-  
ence.

is the very nature it self of God, and consequently without end or measure, as his God-head is: so is also his justice. And these two are the two armes (as it were) of his divine Majesty, embracing and kissing one the other, as the Scripture saith. And therefore as in a man of this world, if we had the measure of one arm, we might easily conjecture the length of the other: so beholding daily the wonderfull examples of Gods infinite mercy towards them that do repent: we may thereby conceive the severity of his justice towards such as he reserveth to punishment in the life to come, and whom, for that cause, he calleth in holy Writ: *Vasa furoris*, that is, vessels of fury, whereon to exercise the rage of his dreadfull and most terrible indignation.

5. A third consideration to induce us to the understanding of the greatnesse of Gods punishments in generall; may be his marvellous patience, and long suffering of sinners in this life. As that (for example) he permitteth divers men from sinne to sinne, from day to day, from year to year, and from age to age, to live continually in the contempt of his Majesty, and transgression of his commandments; refusing all persuasions, allurements, good inspirations, or other means of grace and favour, that his mercifull goodnesse can devise to offer for their amendment. And what man in the world could suffer this? or what mortall heart were able by inestimable sufferance and forbearing in this life, to shew such patience? We say among men that *Patientia laesa vertitur in furorem*; Patience violated turneth it self into rage; but Gods patience we see daily in this world, not onely violated, and exasperated by the perseverance of sinners in their sinnes, but neglected, and contemned also. Wherefore if this should not be requited with severity of punishment.

nishment, in the world to come, it might seem to be against the law of justice and equity, and so one arme in God to be longer then the other. Saint Paul toucheth this reason in his Epistle to the Romans, where he saith: *Doeſt thou not know that the benignity of God is used to bring thee to repentance? and thou by thy hard and impenitent heart, doeſt heap up vengeance unto thy self, in the day of wrath and appearance of juſt judgements, which ſhall reſtore to every man according to his works.* In which ſentence Saint Paul uſeth the phraſe of *heaping wrath or vengeance*, to ſignifie thereby, that like as the covetous man doth lay up money daily to make his heap increaſe, ſo the unrepentant ſinner doth heap ſin upon ſin: and God on the contrary ſide heapeth vengeance to vengeance, untill his meaſure be full, to reſtore in the end, *meaſure againſt meaſure*, as the Prophet ſaith, and to pay us, as another Prophet ſaith, *according to the multitude of our own abominations,*

Rom. 2.

Eſay 26.  
Jer. 16.

6. This was the meaning of Almighty God when he ſaid to Abraham: *That the iniquities of the Amorre- ans were not yet complete:* As alſo in the Revelations unto S. John Evangeliſt, when he uſed this concluſion of that book: *He that doth evil, let him do yet more evil: and he that lyeth in filth, let him yet become more filthy: for behold I come quickly, and my reward is with me, to render to every man according to his deeds.* By which words God ſignifieth, that his forbearance and toleration with ſinners in this life, is a preparation of his greater ſeverity in the life to come: which the Prophet David doth inſinuate in like manner, when talking of a careleſſe ſinner, he ſaith: *God ſhall deride him for that he ſeeth before-hand, that his day will come.* Which day

Gen. 15.

Apoc. 22.

Pſal. 36.

Ezech. 7.

And

“And thou son of man, this saith thy Lord God : the  
 “end is come; now ( I say ) the end is come upon thee.  
 “And I will shew on thee my fury, and I will judge  
 “thee according to thy wayes. I will lay against thee all  
 “thine abominations, and mine eye shall not spare thee,  
 “neither will I take any mercy upon thee, but I will lay  
 “thine own wayes upon thee, and thou shalt know that  
 “I am the Lord. Behold affliction cometh on, the end  
 “is come, the end ( I say ) is come : it hath watched a-  
 “gainst thee, and behold it is come : destruction is now  
 “come upon thee : the time is come, the day of slaugh-  
 “ter is at hand. Shortly will I powre out my wrath  
 “upon thee, and I will fill my fury in thee, and I will  
 “judge thee according to thy wayes, and I will lay all  
 “thy wickednesse upon thee : mine eye shall not pity  
 “thee, nor will I take any compassion upon thee, but  
 “I will lay thy wayes upon thee, and thy abominati-  
 “ons in the midst of thee; and thou shalt know that I  
 “am the Lord that striketh. Hitherto is the speech of  
 “Almighty God, delivered by the mouth of his holy  
 “Prophet *Ezekiel*.

§ 2. *Of two sorts of punishments after this life, the one temporall, the other eternall : and first of the temporall.*

7. **S**Eeing then we now understand in generall, that  
 the punishments of God in the life to come are  
 most certain to be great and severe, to all such as fall in-  
 to them ( for which cause Saint *Paul* affirmeth;  
*That it is a horrible thing to fall into the hands of*  
*the living God :* ) Let us consider somewhat in par-  
 ticular, what manner of pains and punishments they  
 shall be. For better conceiving whereof, it is to be no-  
 ted, that there be two sorts of sinners in this world :  
 the one, which dye in the guilt of mortall sinne;  
 and in the disfavours and hatred of Almighty God, of  
 whom

Heb. 10.

whom it is said, *The portion of wicked men shall be in the lake of burning with fire and brimstone, which is called the second death.* And Christ in the Gospel

saith of the same men; *Paleas autem comburent igni inextinguibili*; God shall burn these kind of men which

are but chaffe, with unquenchable fire. The other, which have the guilt of their sinne pardoned by their repentance in this life, but yet have not made that temporall satisfaction to Gods Justice, nor are so thoroughly purged in this world, as they may passe to heaven without punishment: and of these it is written by S.

Paul: *They suffered detriment, but yet they shall be saved, as by fire.* Upon which words, the holy Father

S. Austen writeth thus: *Because S. Paul saith, that these men shall be saved by fire, therefore this fire is*

*condemned: but surely, though they shall be saved by it,*

*yet is this fire more grievous then whatsoever a man*

*can suffer in this life; albeit, you know how great and*

*intollerable things men have or may suffer: So he. And*

*the same S. Austen in another place expoundeth yet*

*further the words of the said Apostle in this manner.*

*They which have done things worthy of temporall punishment (whom the Apostle saith, They shall be saved by*

*fire) must passe through a fiery river, and most horrible*

*shallows of burning flames, signified by the Prophet,*

*when he saith: And a floud of fire went before him;*

*and look how much matter there is left in their sinnes,*

*so long must they stick in passing through; how much*

*the fault requireth; so much shall the punishment of this*

*fire revenge. And because the word of God doth compare*

*the soul of a sinner to a pot of brasse, saying, Put the pot empty upon the coals, untill all the rust be melted off: therefore, in this fire, all idle speeches, all filthy cogitations, all light sins shall boil out and consume,*

*which by a short way might have been separated from the soul in this life by alms, and tears. Hitherto S. Austen.*

8. And

Apoc. 21.

Mar. 3.

1 Cor. 3.

Aug. in Psal. 37.

Hom. 16 ex 30. hom.

1 Cor. 13.

Dan. 9.



Lib. de vera  
& falsa pœ-  
nitentia,  
cap. 18.

8. And the same holy Father in another place hath yet further these words: "If a sinner by his repentance and conversion escape death and obtain life; yet for all that I cannot promise him, that he shall escape all pain or punishment. For he that deferred the fruits of repentance untill the next life, must be perfected in Purgatory in fire: and this fire (I tell you) though it be not everlasting; yet is it passing grievous, for it doth farre exceed all pains that man can suffer in this life. Never was there found out yet so great a pain in flesh, as that is, though martyrs have abidden strange torments, and many malefactors have suffered exceeding great punishments and torments for their evil facts.

Gregor. in  
Psal. tertium  
pœnitent.  
Psal. 27.

The grie-  
vousnesse of  
pains in the  
purging fire

9. To like effect doth S. Gregory write of the severity of this punishment, expounding those words of David: *O Lord, rebuke me not in thy fury, nor correct me in thy wrath.* This is as if he said (saith S. Gregory) I know that after this life, some must be cleansed by purging fire, and others must receive sentence of eternall damnation. But because I esteem that purging fire (though it be transitory) to be more intollerable, then all the tribulation which in this life may be suffered: therefore, I do not onely desire, not to be rebuked in the fury of eternall damnation; but also I greatly fear to be purged in the wrath of transitory correction. Thus saith S. Gregory. And I might adde an hundred like other sayings out of the ancient holy Fathers, touching the extreme severity of this purging-fire after death and of the great fear which they had thereof. But that this already spoken may be sufficient to give admonishment to Catholick men, that agree with these Saints in belief of this Doctrine, more carefully to look unto themselves, for avoiding the rigour of this fire, especially by these two principall means of *Alms-deeds* and *Tears*, whereunto S. Augustine most earnestly

August. in  
I sa. 37.

neftly exhorteth them in the place before alledged; where alfo he frameth this notable collection: " You know (faith he) how great pains wicked men have, or may fuffer in this life; and yet have they fuffered no greater then good men may alfo fuffer, and have fuffered. For whatfoever malefactours, thieves, adulterers, murderers, wicked and facrilegious people have fuffered by laws: no leffe grievous have Martyrs fuffered for the confeffion of Chrift, and both thefe are much more eafie then the purging fire before mentioned: *Gravior erit ille ignis, quàm quis potest homo pati in hac vita*: This fire is more grievous then whatfoever a man can fuffer in this life. Thefe things therefore which we fuffer here, though much more eafie then that fire; yet you fee, that men will do any thing rather then fuffer the fame: how much more then ought we to do that little which God commandeth us, to avoid that fire? This was the feeling which learned Saint *Auguftine* had in thefe affairs.

10. And truly it is very ftrange and wonderfull to confider, how great fear and terrour holy men of antient times conceived at the very cogitation of this fire, and how flenderly we paffe the fame over now-a-dayes, having infinite more caufe to fear then they had.

Among other, that blessed devout man *S. Bernard*, who lead fo exemplary and ftrict a life, as the world doth know, entring into contemplation of this matter, brake forth into thefe words enfuing: " O would God fome man would now before hand provide for my head abundance of water, and to mine eyes a fountain of tears: for fo perhaps the burning fire fhould take no hold, where running tears had cleanted before. And again in another place; " I tremble and shake for fear of falling into Gods hands. I would gladly prefent my felf before his face already judged of my felf, and

Bernar. fef.  
de fex tri-  
bulationi-  
bus. 16. &  
55. in Cant.

Cap. 16. &  
55. in Cant.

not

“not to be judged then of him. Therefore, I will  
 “make a reckoning whiles I am here, both of my good  
 “deeds and of my bad. My evil deeds shall be cor-  
 “rected with better works; they shall be watered with  
 “tears; they shall be punished by fasting; they shall  
 “amended by sharp discipline. I will rip up the very  
 “bottom of my wayes and works, to the end he may  
 “finde nothing untried at that day, or not fully discul-  
 “sed to his hands. And then I hope in his mercy, that  
 “he will not judge the same faults again, as he hath  
 “promised. Hitherto are the words of S. Bernard;  
 whose fear and solicitude for avoiding these temporall  
 punishments in the next life, no marvel though it was  
 so great: for that in another work of his he hath these  
 words; *Know ye that what finnes soever have been  
 neglected by us here in this life, they shall be punished  
 afterward an hundred fold in the purging places of  
 the life to come.*

Bern. serm.  
 de obitu  
 Humberti.

Ambros.  
 Præcat.  
 præparat. 2.  
 Ad Missam.

Serm. 20. in  
 Psal. 118.

1 Cor. 3.

Psal. 30.

I I. The like great fear uttered holy S. Ambrose  
 in these words: *O Lord, if thou reserve any thing in me  
 to be revenged in the next life: yet I humbly beseech  
 thee, that thou give me not up to the power of wicked  
 spirits, whiles thou wipest away my finnes by the pains  
 of Purgatory.* And again in another place; “I shall  
 “be searched and examined as lead (in this fire) and I  
 “must burn untill all the lead be melted away. And  
 “if then there be found no silver-metal in me; wo be  
 “unto me, for I must be thrust down to the profoundest  
 “parts of hell, or else wholly wasted away, as straw in  
 “the fire. But if any gold or silver be found in me, not  
 “through my works, but by grace and Christs mercy,  
 “and through the ministry of my Priesthood, I shall  
 “also once say: *Surely they that trust in thee shall ne-  
 ver be confounded.*

I 2. This was the feeling-fear which these holy men  
 had of the judgements of Almighty God, and of this  
 temporall

temporall punishment after this life. And now let us lay our hands upon our hearts, and think that when these great Saints, these great Councillours (as it were) of Almighty God, and pillars of his Church do utter this dread, having lived as they had; what ought we to do, living as we do? For when we hear these men speak, we must imagine to hear the whole Church of God of those times, with all the Saints thereof to speak unto us the same: for that their judgement, faith, and feeling, was all one. Let us hear then yet a little further (if you please) what they say unto us in this behalf, what counsell they give us, what forewarning and caveat they lay before us for our greatest good.

How much  
the holy  
Fathers  
words and  
examples  
ought to  
move us,

13. First of all, the aforesaid holy Father S. *Augustine*, of whom we mean in this place most to serve our selves, for that he seemeth above all other Fathers to have made most particular consideration and reflection upon this matter, to stirre us up to vigilancy in this behalf, he writeth thus upon those words of Genesis; *Thou shalt eat thy bread in the sweat of thy brows.* "He that doth not till his ground well but suffereth the same to be over-grown with thorns, shall feel the malediction of his said ground in this life, in all his works, and after this life, he shall feel in the next world the purging-fire, or pains everlasting; so as no man may escape that sentence: and therefore we ought to procure, that our suffering may be rather in this life then in the next. This is his counsell, which in many other places he doth urge as good and profitable.

Gen. 3.  
Aug. lib. 2.  
Gen. cent.  
Manich.  
cap. 20.

14. "I beseech you brethren (saith he) hear my words, and make profit of them, &c. Whosoever liveth after a certain kind of carnall life in this world, and yet departeth not from the lap of Christs Church, nor is not seduced by hereticks, or divided into a

Aug. con. 3.  
in Psal. 103.



“contrary part, he shall be purged by a fiery fornace, for that without this fornace, he cannot be placed at the right hand of God. So he. And yet further in another place more plainly and terribly he writeth thus.

Ezek. 24.  
Aug. lib. 50.  
hom. 16.

Divers notable  
speeches  
and counsels  
of S.  
Augustine.

Ibid.

15. “The word of God in a certain place of the Prophet, doth compare a sinfull soul unto a pot of brasle, saying : *Set her empty upon the hot coals, untill her brasle and all her tynne do melt away* : In this triall of this purging fire, all idle speeches, all dishonest cogitations, all the multitude of lighter sinnes which have infected her purity, must be melted out : her tinne and lead of divers defects that were crept upon her, and did defile her divine Image, must be consumed, which here in this life might have been separated from her by a short and commendious transaction of *Tears* and *Alms-deeds*. And again in the very same place, “O happy are they that now living well, and contented with necessary riches to their body, liberall of their own, chaste in themselves, and not cruel to others, do redeem themselves from this fiery fornace &c. So he.

Aug. ser. 41.  
de sanctis.

Psal. 89.

16. And for that some rash inconsiderate and careless people of his time (as now also are found among Catholicks) though they doubted not of these punishments, or of the rigour thereof; yet shewed not so great fear or care to avoid them, as they should, for that they were but temporall, and not eternall; he reprehendeth greatly this inconsideration, in these words : Some use to say, *I care not greatly how long so ever I stay in passing this fire, seeing that at last I shall attain to life everlasting* : But (alas) dear Brother, let no man say thus; “for that this Purgatory fire is more sharp then any punishment which in this life can be seen, imagined, or felt : and whereas it is said “of the day of judgement, *That one day shall be as a thousand*

"thousand years, and a thousand years as one day :  
 "how doth any man know whether his passage  
 "through this fire be for dayes, or moneths, or per-  
 "haps years? And he that now will be loath to put one  
 "of his fingers into burning fire, ought to fear the tor-  
 "ment both of body and soul in that fire, though it  
 "were but for a little time. And therefore let every  
 "man labour with all his forces, that he now avoid  
 "mortall finnes (which cast into hell) and to redeem  
 "lesser sins by good works, as no part of them remain  
 "to be consumed by that fire. This is S. Augustines  
 exhortation, and he that loveth his own good will  
 hearken unto it.

Mark this  
reason of  
S. Augustine

17. And yet further a little after in the same place,  
 this holy Father having spoken both of the everlasting  
 pains of the damned in hell, as also of these temporall  
 punishments in Purgatory, hee concludeth thus : "*Et*  
 "*ideo* &c. And therefore those which desire to be de-  
 "livered both from these perpetuall pains, as also this  
 "temporall purging fire ; let them not commit deadly  
 "sinnes. And if they have heretofore committed them,  
 "let them do fruitfull penance : and as for little and  
 "daily sins, let them not cease daily to redeem with  
 "good works. And yet further : *Et ideo continuus*  
 "*orationibus*, &c. And therefore by continuall  
 "prayers, and frequent fastings, and large almes, and  
 "especially by forgiving them that have offended a-  
 "gainst us, must ordinary daily sinnes be redeemed lest  
 "they multiplying and growing to a great heap should  
 "depresse and drown our soul : of which sinnes what-  
 "soever is not redeemed by us in this life, must be  
 "purged by that fire, whereof the Apostle speak-  
 "eth : *That he which builded straw, stubble, and*  
 "*other such matter upon the foundation of his be-*  
 "*liefe, should suffer detriment, but yet be saved, as by*  
 "*that fire.* Thus far S. Augustine, who giveth the same

How smal-  
ler sins may  
be redeem-  
ed accord-  
ing to S.  
Augustine.

1 Cor. 3.  
\* Enchir. c.  
67. & 68.  
& lib. de  
fide & ope-  
ribus, 14. 15  
16. & lib. 21.  
de civit. c. 21  
& in Psal. 80  
Points to  
be noted  
out of S.  
Augustine.

1.

2.

3.

exposition of S. *Pauls* words \* in many other places also of his works, which were over long here to repeat: but hereby his judgement, sense and feeling in this affair is evidently declared.

18. Wherefore, to conclude this matter, for so much as is necessary in this place, we see here divers points touched by S. *Augustine*: as first, what difference there is between them that sinne deadly, and die without repentance, and go directly to everlasting punishment for the same (as presently you shall hear him more particularly avouch:) and those others, whose finnes are lesse grievous, and called by Divines, Veniall (for that they separate us not wholly from Gods grace, nor do make us guilty of everlasting damnation as the mortall do:) which finnes are punished onely with temporall pains in the next life, and not eternally. Secondly, S. *Augustine* teacheth, that albeit these pains be not eternall; yet are they so grievous, as all wise, and godly Christians ought greatly to fear them, they exceeding, in his opinion, the rigour of any worldly pains or punishments that can be devised. Thirdly, how great our care ought to be, not onely utterly to fly and avoid greater finnes under pain of eternall damnation; but these ordinary lesser finnes also, so farre forth as we may: and that such, as through frailty do creep upon us, ought to be remedied and wiped away by sorrowfull sighs, and frequentation of other good works. All which points do declare unto us, what an exact rule of Christian life is required of us by our Saviour, and how diligent, fearfull, and carefull those antient Fathers were in performing the same, and how negligent, sloathfull and carelesse we are now-a-dayes in this important point.

19. And so for finall conclusion of this matter, it may be observed, that the common belief of these purging

purging pains of the next life, was so universally received in Saint *Augustine's* time, as divers did passe to the other extremity to think, that all kind of sinnes and sinners might be purged and saved by this fire: which error Saint *Augustine* himself refuteth in divers parts of his works. One place onely shall serve for an example. Thus then he writeth in his *Enchiridion*: *Creduntur autem à quibusdam, &c.* Certain men are of belief, that all such as retain the name of Christ, and are baptized in his Church, and are not cut off from the same, by any schisme or heresie, shall be saved by this fire though they live never so wickedly, and although their sins be neither wiped away with penance, nor redeemed with almes deeds in this life, yea though they persevere therein even untill their last day: notwithstanding they grant that their punishment shall be long, according to the greatnesse of their sinnes, though not everlasting. But they which believe this, and yet are Catholicks, seem to be deceived by a certain pitifull affection. For that if we consult holy Scripture, we shall find another answer. For the Apostles words are plain: *Be not deceived, neither fornicators, nor idolaters, nor adulterers, &c. shall possesse the Kingdome of God*: But if these men persevering in these sinnes, should notwithstanding for the  
 “faith of Christ which they hold, be saved (by passing  
 “through this fire) then should they also be received  
 “into the Kingdome of God, which is contrary to the  
 “former words of S. Paul.

Enchir. c. 67

1 Cor. 6.

20. Thus farre Saint *Augustine*, whereby we may see, how farre off men in his dayes were from divers in ours, that believe no purging fire at all, which these other men would have to serve also for mortall sinnes never so grievous. But it was an error running to the other extream, as hath been declared. And the reason hereof is, for that these, who are to receive benefit



Aug. En-  
chir. c. 110.

by this purging fire do dye in the state of Gods grace, and are his children, and so as children have this favour, that they may in this life with good works redeem their temporall punishment for the life to come, and after their death be relieved also by the help of others that pray, and do good deeds for them; and principally by the publick sacrifice of the Church, which to the others (though yet Catholicks) if they dye in the guilt of mortall sinne, cannot avail, nor be profitable. So that to use Saint *Augustines* words: *A man must merit in this world by good life, that these helps of others may avail him after his death.* And this doctrine the holy Father doth every where inculcate in the name of the whole Church of God in his dayes: whereof I shall onely give thee (good Reader) an example or two for thy better instruction, and exhortation to piety, out of many places of S. *Augustines* works, that may be alleadged.

Aug. l. 21. de  
Civ. Dei  
9. 24.

21. First then in his worthy Book *Of the City of God*, after a large and pious consideration of this matter, he hath these words: *For some men after their death, the prayers of the Church, or of pious people are heard; but it is for such, who after their baptisme neither lived so evil, as they might be judged unworthy of such mercy, neither yet so well, as they needed not such mercy.* So this good Father. But yet more at large

Aug. serm. 34.  
de verb. apost.

doth he expound the matter in another place of his works in these words: "No man may doubt, but that  
"the souls departed from this world, are holpen by  
"the prayers, and sacrifices of the holy Church, and  
"by the almes-deeds which are done for them,  
"whereby Almighty God is moved to deal more  
"mercifully with them, then their sinnes have de-  
"served. For this doth the universall Church of  
"Christ observe and practice; as received from our  
"antient fore-fathers, that when commemoration is  
made

“made in due place of the Sacrifice, for such as are  
 “departed in the communion of the Body and Blood  
 “of Christ our Saviour: that then the said Sacri-  
 “fice be offered also for them, &c. But this must be  
 “done for such men onely, *which did so live before*  
 “*their death, as these things might be profitable to*  
 “*them after their death.* For as for others, that went  
 “out of this world without that faith which the Apo-  
 “stle saith *doth work by charity*, and without recei-  
 “ving her Sacraments, in vain are these good offices of  
 “piety done for them, which had no piety when they  
 “lived upon earth to merit this. So he.

What sort  
 of men are  
 holpen by  
 other mens  
 prayers af-  
 ter death.  
 Eph. 5.

22. And yet more exactly doth he urge this mat-  
 ter in his Enchiridion, or Instruction to the simple,  
 for that he would have the matter the better to be re-  
 membred, and imprinted in the hearts of all good Chri-  
 stian, and Catholick people. “It is not to be denied  
 “(saith he) but that the souls of them that are depart-  
 “ed, are much relieved by the piety of their living  
 “friends, when either the Sacrifice of our Mediatour  
 “is offered for them, or almes are given in the Church  
 “in their behalf: *But yet these things do onely profit*  
 “*such, as deserved while they lived, that these helps*  
 “*might profit them after their death:* For that there  
 “is a certain state of life, neither so good, but that it  
 “may have need of these helps after death, neither yet  
 “so evil, but that these offices may profit them. And  
 “on the contrary side, there is another state of men so  
 “good, as they need not this help. And of others so e-  
 “vil, as they cannot be holpen by it when they are once  
 “dead. *Wherefore here in this life all merit is gotten,*  
 “*whereby after this life a man may be relieved or not.*  
 “And let no man hope that after his death he shall be  
 “able to merit that at Gods hand, which he neglected  
 “to deserve while he lived. &c.

Aug. in En-  
 chirid. c. 100

Different  
 states of  
 lives in this  
 world.

23. Thus this holy Father, not onely instructeth us,

what the holy Church of Christ did in his dayes both believe, teach, and practice concerning this affair : but stirreth us up also with holy stings and pricks of devotion, to do the like, both for our selves, and for our friends that are dead. For our selves, by endeavouring now by good life, to make our selves capable of these holy helps after our death : and for our friends to be faithfull and sollicitous for them after they are departed, that these holy helps be procured and performed for them, especially for such as we think did dye in such case; as these helps might profit them; that is to say, as before hath been touched, such as dyed in the Catholick faith, and received her Sacraments before their departure. For to this conclusion S. *Augustine* returneth again presently in the same place, as principally to be born in mind : to wit : *That not all sorts of men, but some onely are in case to take benefit by these helps of the Church* ; that is to say, neither those that are very good, who go presently to heaven ; neither those that are very evil, and are thrown down immediately into hell : but a mean or middle sort of people between these both, which may be presumed to be the greatest part of Catholick Christians, whose faith being secure, though in life they have committed mortall sins ; yet dying repentant, and receiving the Sacraments of the Church, the guilt is remitted, and so there remaineth ordinarily some temporall satisfaction onely to be paid in this purging fire, as we have heard S. *Augustine* declare unto us before.

24. And yet further it is to be noted, that albeit in this life, we cannot know certainly of all that dye, who appertain to one sort, and who to the other ; who go directly to heaven, who to hell, and who remain in purgatory (except onely Martyrs, of whom the Church assureth us, that they presently passe to heaven, upon which ground Saint *Cyprian* saith, *That it*

is an injury to *Martyrdome* to pray for *Martyrs* : ) yet notwithstanding when the matter is in doubt, we may in charity pray for all : and you shall hear the reason out of Saint *Augustines* own words. For thus he writeth, repeating again the former distinction of three sorts of people, that dye in different state and condition of life.

25. " I have said before (saith he ) that these offices of the Church, and of pious people, do not profit all men that are dead : and why do they not profit all, but for the difference of life, that each man led in his body ? Whensoever then either sacrifice of the Altar, or whatsoever almes-deeds are offered up in generall for all baptized Christians that are departed, without restraint ; these oblations for such as are very good, are thanks-givings, and for such as are not very evil, they are propitiations ( or obtainings of pardon ) and for such as dyed very evil, albeit they yield no help to the dead ; yet are they certain consolations to the living. And whom they do profit, it is unto this ; that either their sinnes may wholly be forgiven, or at least-wise, that their damnation may be made thereby more tolerable.

Aug. ibid.  
ubi supra.

26. Thus he, And for more testification, that in doubtfull cases we may pray for all, let us hear how S. *Augustine* prayed and offered Sacrifice for his Mother called *Monica*, after she was dead, though he held her for a holy woman, and that her sinnes were already wholly forgiven, before he prayed for her. I beseech thee good Lord (saith he) even by the wounds of him that hanged on the crosse for us, and sitteth at thy right hand, to make intercession for us, that thou forgive the sinnes of my mother. I know that she exercised her self in the works of mercy, and forgave from her heart all her enemies and debtours : Forgive her (good Lord ) her debts, forgive, forgive, for-

Aug. lib. 9.  
Confess. c. 13.



Jam. 2.

Psal. 142.

A confide-  
rable de-  
mand.

“forgive I beseech thee, & enter not with her into judge-  
 “ment : Thou hast promised mercy to them that are  
 “mercifull: and albeit I do believe that thou hast done  
 “already that which I do ask for my mother : yet let  
 “these voluntary prayers of mine be acceptable unto  
 “thee ; for that she being near unto her death, did not  
 “think how to have her body sumptuously buried, or  
 “the same to be embalmed with sweet perfumes, or to  
 “have any choise monument or sepulchre erected unto  
 “her in her Countrey : No she did not ordain any  
 “of these things unto us that stood about her, but one-  
 “ly desired that her memory might be made at thy  
 “Altar, to which she served with such diligence as she  
 “never omitted any one day to be present, knowing  
 “that from thence is dispensed that holy Hoste or Sa-  
 “crifice, whereby is blotted out the guilt of the world.

27. Thus writeth *S. Augustine* of his own, and his  
 mothers devotion. And now tell me (good Reader)  
 what judicious or discreet man in the world would not  
 rather adventure his soul with these holy people, and  
 with the whole Church of Christ in their antient  
 dayes (for we must presume that the universall  
 Christian and Catholick Church in Saint *Augu-*  
*stines* time did believe, teach, and practice no other then  
 Saint *Augustine* himself did, which was a chief pillar  
 thereof : ) what man (I say) of judgement, discourie, or  
 care towards his own soul, will not rather adventure  
 the same with Saint *Augustine*, and other-like of his  
 faith, learning, gravity, and merits ; then with a new  
 crew of good fellows in our dayes, that laugh at these  
 things, and do assure men salvation without either  
 prayers or punishments, or pains at all : and being  
 afraid or esteeming it over laboursome to enter into  
 any particullar accounts of their own life and actions  
 in this world, or into any care or sollicitude for satisfi-  
 fying in the next ; have resolved rather to break  
 withall :

withall : not unlike unto certain broken , and bankrupt merchants , who seeing themselves overwhelmed with debts , do think it the best way to cast from them their account books , or cut them in pieces , to the end they may never be forced to come to particular reckonings.

28. But our Saviour Christ doth teach us another farre different course , willing us to agree with our adversary , or creditour while we are here in the way of this life , lest we being once cast into prison ( as Mat. 5. carelesse bankrupts oftentimes are ) we be forced to pay the uttermost farthing : for to this doth holy Saint Cyprian. ep. 52  
ad Antonian. *Cyprian* interpret this Parable ) which is so effectually an exhortation for us to look about us , whilest we are in state to help our selves , and to make all accounts clear , and strait in this life ; as none but carelesse , or consciencelesse people will neglect the same . And thus much of this sort of men that are to suffer temporall punishments in the life to come .

§ 3. *Of the everlasting punishment , which the damned are to suffer in the next life.*

29. **B**Ut now to passe from this sort of people to the other , whose lot must be in everlasting fire , *cum ardoribus sempiternis* , saith the Scripture , with eternall flames and burnings , and yet never to be consumed ; I mean the reprobate that dye in Gods disfavour , be they Pagans , Hereticks , Schismatics , or evil living Catholicks , of whom Saint *Augustine* hath spoken before : these ( I say ) are in far worse case , and more pitifull plight . For albeit according to *Divines* the fire of Hell and Purgatory be all one in substance , and the pains of the one , as grievous as the other , during the time : yet the difference Esay 33.  
between

between eternity, and temporality in the durance thereof, is of such infinite importance, as there can be made no comparison at all: Besides the helps and alleviations which Christians receive in the purging fire, together with the assurance of their finall salvation, and hourly hope of their delivery, abbreviation, or mitigation of their pains, do exceedingly comfort them in that case. Whereunto if you adde the presence of Gods grace, the knowledge that they are in his favour, and in the unity and participation of his Catholick Church, from which daily they receive some sort or other of ease, the visitation of Angels; which as their brethren do come to animate and encourage them in their sufferings: (of all which points, no one is granted or permitted to them that are damned:) All these things (I say) being laid together do make the two states no lesse different, then hell and heaven, though Purgatory also be hell for the time.

30. And according to this proportion must we conceive, that if the punishment of this purging fire be so dreadfull a thing, as S. *Augustine*, and other Fathers before have declared: what will the pains of Hell it self be? And in this respect may the saying of our Saviour be considered, which he spake to the good women of Hierusalem, who lamented his case, when he was going to his Passion: *If they do these things in greenwood, what shall become of the dry?* Which words Saint *Peter* seemeth in some part to expound, when he saith: *If the Judgement of God beginne with us which are his servants, what shall the end of wicked men be?* If those that dye in Gods grace, and in the unity of his holy Catholick Church, and shall be in the end saved, and reign eternally with him, be notwithstanding to be punished so severely for smaller faults; how shall the reprobate and damned, that are his enemies and members of the divell, be punished

Luc. 23.

1 Pet. 4.

punished in hell fire prepared for them, for their everlasting torments? Truly, no understanding, no tongue, no pen, no cogitation can expresse the greatnesse, rigour, dread, or desolation of that punishment: yet shall I endeavour for our better admonishment and prevention (for so much as the thing is so little esteemed by many carelesse and senselesse worldlings, as by their actions, and order of life may appear) to set down briefly some of the considerations, and contemplations, speeches, and sentences, which the holy Scripture and antient Fathers do deliver unto us for our warning in this behalf.

31. And first of all, concerning the place it self of punishment appointed for the damned, commonly called *Hell*: the Scripture in divers languages useth divers names, but all tending to expresse the grievousnesse of torments therein to be endured: as for example, in the Latine tongue, it is called *Infernus*, that is, a place beneath or under ground, as most of the old Fathers, and S. *Augustine* in particular do interpret. But whether it be under ground or no, most certain it is, that it is a place most opposite to heaven, which is said to be above, and from which *Lucifer* was thrown down. And this name is used to signifie the miserable dejection and hurling down of the damned, to be troden under the feet, not onely of Almighty God, but also of all good men for ever. For so saith the Scripture: *Behold, the day of the Lord cometh, burning like a furnace, and all proud and wicked men shall be straw to that furnace; And you that fear my name shall tread them down, and they shall be as burnt ashes under the soles of your feet in that day.* And this shall be one of the greatest miseries that can happen to the proud and stout Potentates of the world, to be thrown down with such contempt, and to be trodden under the feet of them, whom they so much despised in this world.

Of the names of hell in divers tongues  
Esa. 5. & 38

*Infernus.*

Aug. lib. 2.  
retract. c. 24

Job. 11.  
Esa. 14.

Mal. 4.



Seol.  
Esa. 14.  
Apoc. 14.  
Apoc. 20.  
Mat. 11.

Hades.  
In com. su-  
pra verba,  
vive laten-  
ter.  
Zophos.  
Job 10.  
Mat. 22.

Tartaros.

Job 10.

Eccle 39.

Gehenna.

Mat. 5.  
Mark 9.  
The valley  
Hinnon.

32. The Hebrew word which the Scripture useth for Hell, is *Seol*, which signifieth properly a great ditch or dungeon. In which sense, the same place is also called in the Apocalyps, *Lacus ira Dei*; The lake of Gods wrath. And again, *Stagnum ardens igne & sulphure*: A pool burning with fire and brimstone. In Greek, the Scripture useth three words for the same place. The first is *Hades*, used in the Gospel, which (as *Plutarch* noted) signifieth a place where no light is. The second is *Zophos*, in *S. Peter*, which signifieth darknesse it self. In which sense it is called also of *Job*, *Terra tenebrosa & operta mortis caligine*. A dark land and overwhelmed with deadly obscurity. Also in the Gospel, *Tenebra exteriores*, utter darknesse. The third greek word is *Tartaros*, used by *S. Peter*: which word being derived of the verb *tarasso* (which signifieth to terrifie, trouble, and vex) importeth an horrible confusion of tormentours in that place: even as *Job* saith: *There is no order, but everlasting horrowr*. Which the holy Ghost in another place describeth more at large in these words: *There are spirits created to revenge, and in their fury they have fortified their torments. When the finall day shall come, they shall pour forth the force and rage of him that created them; fire, hail, famine, death, teeth of beasts, scorpions, and serpents.*

33. The Chaldean word (which is also used in Hebrew, and translated into Greek) is *Gehenna*, first of all used by Christ our Saviour, for the place of them which are damned, as *S. Hierome* noteth upon the tenth Chapter of *S. Matthews* Gospel. And this word being compounded of *gee* and *hinnon*, signified a valley nigh to Jerusalem, called the *Valley of Hinnon*; in which, the old Idolatrous Jews were wont to burn alive their own children, in honour of the devil, and to sound with trumpets, timbrels, and other loud instruments,

ments, whiles they were making of this abominable Sacrifice, to the end, the pitifull shrieks and cryes of their children might not be heard. And this place was afterward used for the receipt of all filthinesse, dung, dead carrions, and the like. And most probable it is, that our Saviour used this word *Gehenna* above all other for *Hell*, thereby to signifie the miserable burning of souls in that place, the pitifull clamours and cryes of the tormented, the confuse and barbarous noise of the tormentours, together with the most loathsome filthinesse of the place; which otherwise is described in the Scriptures, by the names of *adders*, *snakes*, *cockatrices*, *scorpions*, and other venomous creatures, as hath been, and shall be afterwards declared. And with this word *Gehenna*, concurreth also in signification another used by the Prophet *Esay*, to denote the same place, that is to say, *Tophet*, which properly signifieth the foresaid valley of the children of *Hinmon*; but is applied expressely, to declare and represent the most horrible dungeon of damned souls. Which *Esay* (talking of God as of a great King) describeth in these words: *From eternity is Tophet prepared by this King, a profound and spacious room. His food is fire and store of wood: the breath of our Lords mouth doth kindle the same, like a main river of brimstone.*

The loath-  
somenesse of  
hell.

Tophet.

Esa. 30.

34. And now having thus declared the names of this place, and thereby also (in some part) the nature: it remaineth that we examine, what manner of pains men suffer in the same. For declaration whereof, we must consider, that as Heaven and Hell are contrary, assigned to contrary persons, for contrary causes: so have they in all respects contrary properties, conditions, and effects; in such sort, as whatsoever is spoken of the felicity of the one, may serve to inferre the calamity of the other: as for example, when S. Paul saith: *That no eye hath seen, nor ear hath heard, nor heart conceived*

Of the  
pains of  
hell.

1 Cor. 2.

ceived

Exod. 33.

ceived the joyes that God hath prepared for them that shall be saved: we may inferre, that the pains of the damned must be of like proportion. So again, when the Scripture saith, that the felicity of them in heaven is a perfect felicity, containing *all goodnesse*, so that no one kind of pleasure can be imagined which they possesse not: we must think on the contrary part, that the misery of the damned, must be also an absolute misery, containing all afflictions that may be, without want of any. So that, as the happinesse of the good is infinite and universall; so is the calamity of the wicked infinite and universall also. Now in this life, all the miseries and pains which fall upon man are but particular, and not universall: as for example, we see one man pained in his eyes, another in his teeth, another in his stomach, another in his back, which particular pains, notwithstanding, are sometimes so extreme, as life is not able to resist them, and a man would not suffer them long for the gaining of a million of worlds.

I.  
The pains  
of hell infi-  
nite and  
universall.

35. But suppose that some one man were tormented in all the parts of his body at once; as in his head, his eyes, his tongue, his teeth, his stomach, and in all other joynts and members of his body besides: Suppose (I say) he were most cruelly tormented with extreme pains, in all these parts together, without ease or intermission; what thing could be more miserable then this? what sight more lamentable? what calamity more unspeakable? If thou shouldest see but a brut beast lie in the street thus afflicted, I know thou couldest not but take compassion of him. Well then, consider what difference there is between abiding these pains for a week, or for all eternity: in suffering them upon a soft bed, or upon a burning grid-iron and boiling fornace: among a mans friends comforting him, or among the furies of hell whipping and tormenting him. Consider this (I say gentle Reader) and if thou wouldest  
take

take a great deal of labour, rather then in this life temporally to abide the one ; be content to sustain a little pain, rather then to incurre the other in the life to come eternally.

36. But yet to penetrate these things a little further; not onely all these parts of the body which have been instruments to sinne, shall be tormented together in this place of punishment ; but also every sense, both externall and internall, for the same cause, shall be afflicted with his particular torment, contrary to the object wherein it delighted most and took pleasure in this world : as for example, the lascivious eyes shall be afflicted with the ugly and fearfull sight of Devils : the delicate ears, with the horrible noise of damned spirits : the dainty nostrils, with poisoned stench of brimstone and other unsupportable filth : the delicate taste, with most ravenous hunger and unquenchable thirst : and all the sensible parts of the body, with burning fire. As also inwardly, the imagination of the damned shall be tormented with the apprehension of pains both present and to come : the memory, with the remembrance of pleasures past : the understanding, with consideration of the felicity lost, and the misery now come upon them. O poor Christian ! what wilt thou do amidst the multitude of so intollerable calamities ?

37. It is a wonderfull matter, and able (as one Father saith) to make a reasonable man go out of his wits, to consider what God hath revealed unto us in the Scriptures, touching the dreadfull circumstances of this punishment, and yet to see how little the wretchedle men of this world do fear it. For first, touching the universality, variety, greatnesse, and extremity of the pains ; not onely the reasons before alledged, but also divers other considerations in the Scriptures, do declare the same. As where is said of the

2.  
How every  
part hath  
his particu-  
lar torment  
in hell.

3.  
The pains  
of hell ex-  
ercised for  
torment  
and not for  
chastise-  
ment.



Apoc. 18.  
& 14.  
Apoc. 18.  
Luke 16.

damned : *Cruciabuntur die & nocte* : They shall be tormented day and night. And again ; *Date illi tormentum* : Give her torment ; speaking of *Babylon* in hell. By which words of torture and torment may well appear, that the pains in hell are exercised, not for chastisement, but for affliction onely and torment of the patients. And we see commonly in this world, that tortures and torments are so great, violent, and extreme, as the wit of man can reach to devise. Imagine then (good brother) when God Almighty shall bend his endeavour and infinite endlesse wisdom to create torments (as he hath done in hell;) what manner of torments they are like to be.

4.  
The fierce  
nature of  
hell fire,  
with the  
differences  
from ours.

38. If creating an Element here for our comfort, (I mean the fire) he made the same so insufferable as it is, in such sort, as a man would not hold onely his hand therein one day, for to gain a kingdome : what a fire (think you) hath he provided for hell, which is not provided for comfort, but onely for torment of the parties ? Our fire hath a thousand differences from that, and therefore is truly said of the holy Fathers, to be but as a painted or feigned fire in respect of that. For first,
1. our fire was made to comfort, (as I have said) and that
2. onely to afflict and torment. Our fire hath need to be fed continually with wood and fuel, or else it goeth out : that burneth eternally without feeding, and is unquenchable ; *For that* (as *Esay* saith) *the breath of Gods own mouth doth both blow, feed, and nourish the same.*
3. Our fire giveth light, which of it self is comfortable ; that admitteth none, but hath his desolation of inexplorable darknesse. Ours is out of his naturall place, and situation, and consequently of lesse force then it would be there ; for which cause also we see, that it endeavour-eth with all force to mount up, and get from us. But that of hell is in the naturall and proper place wherein it was created, and therefore hath all his full strength
- and

Esay 30.

and abideth perpetually. Ours consumeth the food that is cast into it, and thereby in short space dispatcheth the pains : that afflicteth and tormenteth, but consumeth not, to the end the pains may be everlasting. Our fire is extinguished with water, and the rage thereof greatly abated by the coldnesse of the air and other elements about it : that hath no such abatement or qualification at all, but hath his absolute force remaining in all fury. And finally, what a strange and incredible kind of fire that is, may appear in part, by these words of our Saviour, so often repeated in the Gospel : *There shall be weeping and gnashing of teeth.* For that weeping, seemeth properly to be referred to the effect of extreme burning in that fire, seeing the pains of scalding and burning do enforce tears sooner then any other pains ; as appeareth in them, who upon the sudden do put any burning thing in their mouth, or do vehemently scald any tender and sensible part of their body. And gnashing or chattering of teeth (as every man knoweth) proceedeth principally of great and extreme cold. Imagine then (my Brother) what a fire this may be, which hath so contrary extreme effects both of heat and cold. O mighty Lord ! what a strange God art thou ! how wonderfull and terrible in all thy works and inventions ! how bountifull art thou to those that love and serve thee ! and how severe and terrible to them which contemne thy Commandments ! Hast thou devised a way, how they which lie burning in a lake of fire and brimstone, shall also be tormented with extreme cold ? what understanding of man can conceive how this may be ? but thy Judgements (O Lord) are depth without bottome, and therefore I leave this to thy onely providence, praising thee eternally for the same.

39. But now besides these generall pains common to all that be in that place ; the Scripture signifieth

5.

6.

7.

Mat. 8. 13.  
22. 24.  
Lukē 13.

Apoc. 14.  
& 21.

Psal. 35.

8.

Several  
pains for  
severall  
offenders.

Esa. 27.  
Esa. 18.  
Jer. 25.  
Apoc. 20.  
& 22.  
Psal. 27.  
& 61.

Apoc. 18.

Lib. de vera  
pœnit. ca. 2.

Job 20.  
A marvel-  
lous descri-  
ption used  
by the  
scripture.

also, that there shall be particular and severall torments, peculiar both in quality and quantity to the finnes and offences of each offender. For to that end saith the Prophet *Esay* to God; *Thou wilt judge in measure, against measure.* And God saith of himself: *I will exercise Judgement in weight, and Justice in measure.* And that is the meaning of all those threats of God to sinners, where he saith, that he will pay them home according to their particular works, and according to the inventions of their own hearts. In this sense it is said in the Apocalyps of *Babylon*, now thrown down into the lake: *Look how much she hath glorified her self, and hath lived in delights; so much torments and afflictions give her.* Whereof the holy Fathers have gathered the variety of torments that shall be in that place. *As there be differences of finnes, so shall there be variety of torments:* (saith old *Ephraim*) *for the adulterer shall have one kind of torment, the murtherer another, the thief another, the drunkard another, the liar another.* And so he followeth on, shewing how the proud man shall be trodden under feet to recompence his pride; the glutton shall suffer inestimable hunger; the drunkard extreme thirst; the delicious mouth shall be filled up with gall; and the delicate body seared with hot burning irons. This is the contemplation of this holy antient Father. And truly the holy Ghost signifieth such a thing when he saith in the Scriptures of the wicked worldling: *His bread in his belly shall be turned into the gall of serpents: he shall be constrained to vomit out again the riches, which he had devoured: God shall pull them forth of his belly: He shall be constrained to suck the galls of cockatrices, and the tongues of adders shall slay him: He shall bear the smart of all that ever he hath done: and yet shall he not be consumed, but shall suffer according to the multitude of all his devices,*

*devices.* By which words is plainly shewed, that wicked men shall receive particular torments for their gluttony, for extortion, and the like. Which torments shall be greater then any mortall tongue can expresse: as may appear by these vehement and dreadfull words which are here used to insinuate the same.

40. And yet further, besides all this universality, particularity, rigour, grievousnesse, and horreur, which hitherto hath been declared to be in these torments; the holy Spirit of God revealeth unto us another condition or quality no lesse terrible then the former, which is the most severe straitnesse thereof, without all possibility of any one jot of help, ease, intermission, relaxation, respiration, or comfort. This is signified by those severe words of our Saviour so oftentimes repeated: *That the damned shall be cast into hell bound hand and foot*: that is, without all ability of resistance or struggling against their torments. Also by that most dreadfull shutting up of the gate, whereof our Saviour spake in such dolefull manner when he said: *Clausa est janua*; The straitnesse of pains in hell. 6.

The gate is shut up, and made fast for ever: that is to say, in hell, the gate of all mercy, of all pardon, of all ease, of all intermission, of all comfort, is shut up for ever; and that both from heaven, from earth, from the Creatour, and from all creatures; in so much, that no consolation is evermore to be hoped for (as in the miseries of this life there is alwayes some) but extreme desolation for all eternity. Mat. 22. Mat. 25.

41. The straitnesse is likewise most lively expressed in that dreadfull parable of the rich Glutton in hell; who was driven to that necessity, as he desired most pitifully, that *Lazarus* might dip the top onely of his finger in water, therewith to cool his tongue, in the midst of that fire wherein he was tormented, and yet could not he obtain it. A small refreshing it seemeth that it would have been unto him, if he

Luke 16.  
The wonderfull example of the rich glutton.



The pitifull  
case of the  
rich glutton

The exam-  
ple of one  
moveth not  
another.  
Ezec. 23.

had obtained his request; but yet to shew the straitnesse of the place, it was denyed unto him. O ye that live in sinfull wealth of the world, consider but this one example of Gods severity, and be afraid. This man was in that ruffe and jollity, a little before, as he would not give the very crummes of his table to buy heaven; now would he give a thousand worlds, (if he had them) for one drop of water to coole his tongue. Good God! what demand could be lesse then this? what request more humble? He durst not ask to be deliverd thence, or to have his torments diminished, or to have a great vessell of water wherewith to refresh his whole body; but onely so much as would stick to the top of *Lazarus* his finger, to coole his tongue. To what extreame need was this poor man now driven? what a strong imagination had he of the force of one drop of water? to what pitifull change was his tongue now come, that was accustomed to be so daintely bathed, and diligently attended with all kinds of pleasant liquors? O that one man cannot take example by another! O that *Ooliba* will not learn to be wise by seeing the punishments of her elder sister *Oolla*. God revealed the calamity of the former, inflicted for her wickednesse, thereby to terrifie the later from the like sinne; but for that she profited nothing by that example, he saith: *For so much as thou Ooliba, hast walked in the wayes of thy sister Oolla: this saith God unto thee: I will lay the cup of thy sister upon thee: thou shalt drtnk it as she did, both in depth and largenesse; thou shalt drink it up even unto the very dregs.*

42. Thus said the Prophet of God then to Hierusalem, that would not be warned by the punishment of Samaria: And thus saith the son of God now to all men, that will not be terrified by these torments of the damned Glutton: And if all this be true (as it must be, except the words of our Saviour could be false) then

then what wonderfull people are we, that seeing our selves in danger of this intollerable misery ; do not seek with more diligence to prevent the same ! In respect of these extremities and strait dealings of God, denying all comfort and consolation at this day of everlasting revenge, holy Scripture saith : That men shall fall into rage, fury, and utter impatience, blaspheming God, and cursing the day of their nativity, with eating their own tongues for grief, and desiring the rocks and mountains to come and fall on them, thereby to end and finish their pains.

Ecc. 23.

Apoc. 23. 16

43. But now, if we adde to all this, the eternity and everlasting continuance of these torments ; we shall see, that it encreaseth the matter beyond all humane cogitation. For in this world, there is no torment so great, or affliction so violent, but that time either taketh away, or diminisheth the same. For either the tormenter or the tormented dieth, or some other occasion happeneth, whereby the extremity of the tribulation is mitigated. But here no such hope or comfort may be expected; for that as holy Writ affirmeth; *Cruciabuntur in sæcula sæculorum, in stagno ardente igni & sulphure* : They shall be tormented for ever and ever in a pool that burneth with fire and brimstone. As long as God is God, so long must they burn therein. Neither shall the tormenter or the tormented die, but both must live eternally, for the eternall misery of him that suffereth.

7.  
The eterni-  
ty of the  
pains.

Apoc. 20. 21

44. Oh (saith one holy Father in a godly meditation) if a sinner damned in Hell, did know he had to suffer those torments no more thousand years, then there be sands in the sea, and grasse-leaves on the ground ; or no more thousand millions of ages, then there be creatures in heaven, hell, and in earth ; he would gladly rejoyce : ( for that he would comfort himself ( at the least-wile ) with this cogitation ; that

A wonder-  
full saying  
and cogita-  
tion of eter-  
nity.

once yet the matter would have an end. But now (saith this good man) this word *never* breaketh his heart, considering that after an hundred thousand millions of worlds (if there might be so many) he hath as farre to his journies end, as he had at the first day of his entrance into those torments. Consider (good Christian) what a length one hour would seem unto thee, if thou haddest but to hold thy hand in fire and brimstone onely during the space thereof, or to be stretched on a rack, or other torture. We find by experience, that if a man be grievously sick, though he be laid upon a very soft bed; yet one night seemeth a long time unto him. He turneth and tosseth himself from side to side, telling the clock, and counting every hour as it passeth, which seemeth to him a whole day. And if a man should say unto him, that he was to abide that pain but seven years together, he would go nigh to despair for grief. Now if one night seem so long and tedious to him that lieth on a good soft bed, afflicted onely with a little ague: what will the lying in fire and brimstone do, when he shall know evidently, that he shall never have end thereof? O dear brother, the satiety of continuance is loathsome, even in things that are not evil of themselves. If thou shouldest be bound alwayes to eat one onely meat, albeit otherwise of it self it were not ingrate: yet would it be displeasent unto thee in the end. If thou shouldest be bound to sit still all thy life in one place, without moving, it would seem grievous and intolerable, albeit no man did torment thee in that place. What then will it be to lye eternally (that is to say, world without end) in most extream torments and inexplicable desolations? is it any way to be comprehended, how they may be suffered? O blind judgement of man, that maketh no more account of preventing these calamities!

45. And

45. And yet might I here adjoyn another circumstance of these punishments, which holy Scripture it self omitteth not, when it saith: *That all these torments shall be suffered in darknesse*; a thing dreadfull of it self unto mans nature, as you know. For that there is not the stoutest heart made of flesh, but if he found himself alone, destitute, and naked in some desolate place of darknesse, and should hear the voices of cries of infernall spirits drawing towards him; he would be stricken with fear in respect of the place it self, albeit as yet he felt no hurt upon his body. For that nothing is more terrible to mans imagination, then to conceive perils at hand, which the eye cannot discover: nor any thing more full of extream desolation, then having our sight, to want for ever the use and object thereof. This then is the most pitifull and desolate estate of such as are damned, that their insupportable and everlasting pains are sustained in darknesse. Whereunto also may be added another circumstance recorded by the Prophet, to knit up all the rest, which is: *That God shall laugh at them in these their miseries*: an affliction perhaps to be numbred amongst the greatest of all others. For as in this life, to be moaned by a mans friends in time of adversity, is exceeding great comfort: so to be derided and laughed at, especially by them, who onely may help and redresse our miseries, is a great and intolerable increase of calamity.

8.  
darknesse in  
hell.

9.  
The derision  
on that shall  
be used to-  
wards the  
damned.

psal. 36.

§ 4. *Of a second sort of punishment upon the damned, which is called pains of Losse or Damage, with the remedy to prevent them both.*

46. **A**ND now all this that hitherto hath been treated, and laid before thine eyes (good Christian Reader) is but onely part of a damned mans punishment called



\* See S. Tho.  
1. 2. quest. 87  
art. 4. & 2.  
2. q. 79. art.  
4 & 3. part.  
q. 46. art. 6.

The difference  
between pains  
of sense and  
dammage.

called by Divines *Pœna sensus*, the pains of sense or feeling: that is to say, the sensible torments, and afflictions which are laid upon the soul and body in that dreadfull eternall fire, whereof we have spoken. But besides this, there is another part of his punishment termed in like manner by Divines \* *Pœna Damni*. The pains of losse or dammage, which oftentimes may be as great, or greater then the other of *sense*, at least *appretiative*, as a phrase of Schole-men is, that is to say, in estimation and worth. As for example, if some great and rich noble-man were condemned to dye, and therewithall to loose all that ever he hath, or may have in the world: there are two pains, first of sense, and the other of dammage. The pain of sense, is that feeling and sensible pain, which he suffereth in his execution, according to the quality of his death: The pains of dammage are the losse of wife, and children, of brethren, friends, and kinsfolk, the losse of his goods and lands, honours and estimation, the ruine of his posterity, the cutting off of his own youth, the foregoing of his pleasures, and all delights of this world: all which put together and represented to his mind, doth oftentimes afflict him as much or more, then his corporall pains, and esteems them far more grievous unto his mind, then the other to his body.

47. And if this fall out so in worldly losses and punishments, wherein notwithstanding whatsoever is lost, is but temporall, and meer trifles in respect of eternall losses; much more is it to be understood in the case whereof we treat of damned people, whose greatest losse and punishment of all other, is, to have lost for ever and ever the fruition and sight of Almighty God, wherein Divines do assigne the everlasting beatitude and supreme felicity of man-kind in the next life, according to the saying of that great and famous Doctour, S. Thomas; *Visio Dei per essentiam, esse*

S. Thom.  
part. 1. q. 1.  
art. 4. & q.  
12. art. 1. &  
q. 6 art. 3.  
&c.

tot

*tota essentia nostra beatitudinis.* The sight of God, or to see God in his own nature or essence, is the whole substance and essence of our everlasting felicity in the life to come : which being so, we may imagine what a losse this is to be deprived of this sight. As if in this world a man should looke for ever all sight, feeling, and influence of the Sun, his light, his heat, his vigour, his sense, and life, and should be condemned to live in perpetuall darknesse and deadly cold; what a losse were it! or how would he esteeme it, if he were a sensible man? and yet doth it not expresse the thousandth part of the losse of God himself, and of the sight and fruition of his infinite, incomprehensible, and everlasting glory. For which respect, this losse is placed by the Scripture in the first rank of all other losses, dammages, and miseries to be laid upon a damned man : *Tollatur impius, ne videat gloriam Dei.* Let the wicked man be taken away, to the end he may not see the glory of God. And this losse containeth all other losses and dammages in it : as are the losses of eternall blisse and joy, of eternall glory, of eternall society with the Angels, and the like : which losses when a damned man considereth (as he cannot but consider them perpetually) he taketh more grief thereof (as Divines do prove) then of all other sensible torments, that he abideth besides.

Eay 16.

48. And hereof proceedeth that great and generall torment, which is so often repeated in holy Writ, by the name of the *worm of our conscience* ; so called, for that as a worme lyeth eating and gnawing the wood wherein she abideth ; so shall the remorse of our own conscience lie within us, griping and tormenting us for ever. And this worme or remorse shall principally consist in bringing to our minds, the means and causes of our present extream calamities : To wit, our folly and negligence, whereby we lost the felicity which other men have gotten. And at every one

The worm  
of consci-  
ence.Mar 9.  
Esa. 66.  
Eccl. 7.  
Judith. 6.

of

The cogitation of the damned.

of these considerations, this worm shall give us a deadly pinch and gripe, which shall reach even to the very bottome and entrails of our heart. As when it shall lay before us all the occasions that we had offered to avoid the misery, wherein now we are fallen, and to gain the glory which we have lost; how easie it had been to have done it; how nigh oftentimes we were to resolve our selves to do it: and yet how unfortunately we left that cogitation again. How many times we were foretold of this danger, and yet how little care and fear we took of the same. How vain those worldly trifles were, wherein we spent our time, and for which we lost heaven, and fell into these most intolerable miseries. How they are now exalted, whom we thought fools in the world: and how we are now proved fools and derided, who thought our selves wise. These things (I say) and a thousand more, being laid before us by our own conscience; shall yield us infinite grief and desolation, for that it is now too late to amend them. And this griefe is called the worm or remorse of our own conscience; which worm shall more enforce men to weep and howl at that day, then any torment else, considering how negligently, foolishly, and vainly they are come into those insupportable torments, and that now there is no more time, place, or leave to redresse their errors.

The time of eternall weeping.

Sap. 5.

49. Now onely is the time of weeping, wailing, and of everlasting lamentation for these men; and yet all in vain. Now shall they beginne to fret and rage and marvell at themselves, saying: where was our wit? where was our understanding? where was our judgement, when we followed vanities, and contemned these affairs of our salvation? This is the talk of sinners in hell (saith the Scripture) *What hath our pride, or what hath the glory of our riches profited us? They are all now vanished like a shadow: we have wearied*

ried out our selves in the way of iniquity and perdition, but the way of our Lord we have not known. This (I say) must be the everlasting song of the damned and tormented conscience in hell: eternall repentance without avail. By which extremity, he shall be brought to such desperation (as the Scripture also noteth) that he shall turn into fury against himself, tear his own flesh, rent his own soul (if it were possible) and invite the fiends and furies to torment him more, for that he hath so beastly behaved himself in this world, as not to provide in time for this principall matter, onely (in deed) to have been thought upon. Oh if he could now have but another short life to lead in the world, how would he passe it over! with what diligence! with what severity! But this will not be granted, neither is there any price of value to purchase it. Onely we (dear Brethren) that are yet alive, do enjoy this inestimable grace and treasure of time for our amendment, if we were so happy as to resolve indeed, to make our gain and commodity thereof. One of these dayes we shall be past it also, and shall not recover the same again, no not one hour, if we would buy it with a thousand worlds; as no doubt but that the damned would do, if it lay in their powers. Let us now then so use this benefit, as when we are past hence, we have no need to wish our selves here again.

50. This is the onely time wherein we may avoid all: now is the season when we may put our selves out of danger of all these terrible matters: now (I say) if we resolve our selves out of hand: for we know not what shall become of us to morrow. It may be that to morrow, our hearts will be as hard and carelesse of these affairs, as they have been heretofore, and as *Pharaoh* his heart was, after *Moses* departure from him. O that he had resolved himself thoroughly whiles *Moses* was with him! how fortunate a creature had he been?

The passing commodity of the present time,

Luke 16.



Great negligence and over-sight.

been? If the rich *Glutton* had taken the time while *Lazarus* lay at his doore, how blessed a man had he made himself! He was fore-told his misery (as we are now) by *Moses* and other Prophets, according as our Saviour doth signifie; but he would not hear. Afterward he fell into such admiration of his own folly, that he would needs have *Lazarus* sent from *Abrahams* bosome unto his brethren in the world, to warn them of his error. But *Abraham* told him, it was bootlesse; for that they would not have believed *Lazarus* in this case, but rather (perhaps) have persecuted him as a liar and defamer of their honourable brother deceased, if he should have revealed unto them his torments. And so in very deed would the wicked men of this world do now, if one should come and tell them that their parents or friends are damned in hell, for such and such offences, as themselves are intangled withall. What then can God devise to do for the saving of these men? what way, what means, what order may he take, when neither warning, nor example of others, nor threats, nor exhortation will do any good? We know, or may know, that leading the life we do, we cannot be saved. We know, and ought to know, that many before us have been damned for lesse matters. We know, and cannot chuse but know, that we must shortly die, and receive our selves, as they received, living as they did, or worse. We see by this laid down before, that the pains are intolerable and yet eternall, which do attend and expect the wicked. We confesse them most unfortunate and miserable, that for any pleasure or commodity of this world, are now fallen into them. What then should let us to dispatch our selves quickly of all impediments? to break violently from all bands and chains of this wicked world, that let us from this true and zealous resolution? why should we sleep one night in sinne; seeing that night may

may chance to be our last, and so the everlasting cutting off of all hope to come?

51. Resolve thy self therefore. (my dear Brother) The conclusion.  
if thou be wise, and clear thy soul from these dangers, while God is willing to receive thy amendment, and moveth thee thereunto by these means, as he did the rich man by *Moses* and his other Prophets, while he was yet in his prosperity. Let his example be oftentimes before thine eyes, and consider it, and it shall do thee good. God is a wonderfull God, and to shew his patience and infinite goodnesse, he wooeth us in this life, seeketh unto us, and layeth himself (as it were) at our feet, to move us thereby to our own good; to win us, to draw us, and to save us from perdition. But after this life, he altereth his course of dealing; he turneth over the leaf, and changeth his style. Of a lamb, he becometh a lion to the wicked: and of a Saviour, a just and severe punisher. What can be said or done more by his divine Majesty to move us? He that is forewarned, and seeth his own danger before his face, and yet is not stirred up, nor made the more wary or fearfull thereby, may well be pitied, but surely by no means can he be holpen, making himself incapable of all remedies that may be used.

52. But here now, some perhaps moved with Gods holy Spirit, may chance to say; well, and what remedy for avoiding these miseries thus threatned to us that live in sinne? I see my own perils. (saith one) I believe the menaces of God here set down, and my heart be-  
ginneeth to tremble at them, for that my conscience is witnesse against me: but what remedy will you prescribe? Whereunto I answer first, that these very two things by you mentioned, *Faith* and *fear of Gods Judgements*, are two great steps unto the true remedy indeed: *Faith* being the first foundation and ground of all good motions; and *Fear* the first part of building that

The remedies for all.

Faith and Fear two good steps to amendment.

Prov. 1. & 9.  
Eccle. 16.

that is to be laid thereon : for which cause, *Fear* is called also *The beginning of wisdom*, and consequently also the beginning of our conversion.

53. But yet these two onely are not sufficient, for that S. *James* saith even of the Devils themselves : *Quod credunt & contremiscunt* : They believe and fear, and yet shall not be saved. Wherefore we must passe further unto those other virtues also which Divines do require, (together with *Faith* and *Fear*) as *Hope* and *Charity*, and that other, which out of all these doth flow, and is the proper remedy indeed ; to wit, *Penance*, and *Repentance* for our former faults, with firm resolution of true amendment for the time to come.

The excellency of repentance.

54. This (I say) is the true remedy indeed : this is the sovereign salve and medicine for all our sores and maladies in this kind. This is the onely prevention of all the foresaid miseries and calamities ; the anticipation of all perils ; the diversion of Gods threats and menaces ; the pacification of his wrath, and the very victory (in a certain sort) of a sinner over Gods justice and judgements ; and finally, the *Antidotum* of hell-fire it self. For as on the one side \* *Divines* do hold that God never did, nor will, nor can (by his ordinary power at least) forgive any sinner that doth not repent : so on the other, do they also hold, that he never did, nor will, nor can (in his Mercy) deny any sinner pardon, that truly returneth unto him by due repentance. So that in this combate, whensoever the repentance of an humble sinner doth buckle and wrestle with Gods justice, it overcometh, and hath the victory.

\* See S. Tho.  
3 p. q. 86.  
art. 1. & 2. &  
q 87. art. 1.  
4. & Sor. in  
4. Sent. dist.  
14. q. 2. art. 5  
Note attentively.

Aug. in Sent  
200.

55. And why then (dear Brother) wilt thou not lay hands on this remedy while thou hast time ? Hear S. *Augustine* what he saith in this case : *The first step to our salvation* (saith he) *is not to sinne ; but the second, is not to despair of pardon : and he doth everlast-*

ingly destroy himself, that will not run to his merciful Judge by the remedy of penance. And the same Father in another place talking with one that was sore troubled with fear, and used those words of the Prophet : *Whither shall I fly from his face?* S. Augustine answereth : whither wilt thou fly (my Brother) but to his mercy by repentance, whose omnipotency thou hast, by sinning, offended; for that no man doth well fly from him, but unto him, that is to say, from his severity, to his goodnesse.

Psal. 138.  
Aug. hom.  
50. cap. 14.

56. If this remedy for so great evils, and this assurance from so inexplicable calamities were to be sought for, never so farre off, and with never so great labour or charges; yet all wisdom would perswade us to procure it : but much more, if it be near us, facil, and easie to be had. If a man condemned to die in this world a most cruell death, by all sorts of torments, and being brought forth now by the Justice to be lead towards his execution, one should come and tell him in his ear, that easily he might escape, or procure a remedy for all, by such and such means : how glad would he be? how willingly would he hearken? how diligently would he attend to procure the means of obtaining his pardon? how jocund, how vigilant, how carefull would he shew himself? he would neither eat nor drink, nor take rest, nor talk of other matter, untill he had atchieved his security. And yet is our case much more urgent then this of his; for that he was condemned but to temporall death, whereas a sinner is condemned to everlasting, and is no lesse in the way towards his execution, then the other, and may arrive much sooner, for that he hath no minute of time secure in this life. And how then are we so negligent and carelesse in so great and important affair? The mercy of Christ our Saviour, as it hath fore-told us of the danger; so hath it placed the

With what  
care men  
seek to  
escape tem-  
porall  
death, but  
not eternall



The easi-  
nesse of the  
remedy that  
delivereth  
from hell.

John 20.

remedy near us, and made it most facile, leaving it in our own choice, wills, and powers to use the same, and receive the benefit thereof, as often as we shall have need, and desire to do our selves good thereby. For what is more easie, then for a man to mislike his own naughty life, and then to receive remission thereof by the keyes of Christs Catholick Church? which of his infinite mercy he hath left unto her, to this effect, and are open and ready for all men; that whomsoever she by her Priests and Bishops (upon their repentance) shall absolve and release on earth, Christ doth ratifie and confirm in heaven, according to his commission in the Gospel; *Whose sins soever you forgive on earth, they are forgiven in heaven.* Let us hear S. Augustine a little in this matter. Thus then he concludeth after a longer discourse in his Commentaries upon S. Johns Gospel.

Mat. 16.

Aug. tract.  
23. in Joan.  
& lib. de  
util. pœn.  
cap. 3.

57. Christ therefore gave unto his Church the keyes (in S. Matthews Gospel) to bind, and loose sinnes, in such sort: as; whatsoever she should loose upon earth, should be loosed in heaven; and whatsoever she should bind upon earth, should be bound in heaven. That is to say, that whosoever will not believe that his sinnes may be forgiven him in Christs Church, his sinnes shall not be forgiven: but whosoever doth believe that they may be forgiven, and being within the lap of the said Church, doth turn himself from his sinnes; he by that faith and correction of the Church is healed: but he that believeth not, that they are forgiven, is made worse by despair. So he.

Aug Hom.  
50. c. 10.

85. And the same Father in another part of his Works, considering the folly and perversity of many sinners in this behalf, that they did not use the benefit of this excellent divine remedy whiles they have time; breaketh forth as it were into admiration, and indignation against them, saying thus: *And is there any man*

so much his own enemy, as feeling himself entangled with the burden of sinnes, after Baptisme, will doubt to make change of his life, while time serveth him, and while he liveth and sinneth in this world? For in that he persevereth in sinne, he heapeth to himself vengeance in the day of tribulation of Gods just judgments, as the Apostle testifieth: and that he yet liveth, it is the patience of Almighty God, endeavouring to bring him to penance. Wherefore is there any man, that being (as before I have said) entangled with the deadly chains of sinnes, will refuse, or delay, or doubt to fly unto the keyes of the Catholick Church, thereby to be absolved upon earth, to the end he may be free in heaven? Or will any man dare to promise unto himself salvation after this life, onely because he is a Christian? Thus reasoneth S. Augustine, and exhorteth men every where to esteem highly, and to use to their eternall weal, this singular benefit of the Churches Absolution, left by our Saviour under the names of Keyes: a Spirituall Authority to bind and loose sinnes, and consequently alſo to open or shut heaven gates to such as make recourse unto her.

Rom. 2.

S. Augustine's exhortation to use the Churches benefit of Absolution.

59. And with S. Augustine do concur in this point, all other ancient Fathers; as, that blessed Bishop and Martyr S. Cyprian, who writing to *Corneilius* Bishop of Rome in his time, acknowledgeth this singular priviledge of Catholick Christians that live within the unity of the Church, to whom he saith, that when they die: *Ecclesiam pulsantibus & dolentibus, ac deprecantibus*; they calling upon the Church with sorrow and prayers; *spei salutaris subsidium non denegatur*: the help of healthfull hope is not denied: which help he expoundeth to be this most comfortable law of Christ (for so he calleth it:) *Ut solvi possent in caelo, quae hic prius in Ecclesia solverentur*: That they may be absolved in heaven of those

Cypr. lib. 1. Ep. 2. S. Cyprians esteem of this benefit.

finnes, whereof they were first absolved in the Church upon earth.

Hieron. Ep.  
ad Heliud.

60. S. *Hierome* also extolleth wonderfully the greatnesse of this benefit and priviledge, which we receive by the hands of Priests in the Catholick Church, in absolving us from our sinnes, of whom he saith: *Qui claves regni cœlorum habentes, quodammodo ante diem Judicii judicant*: They having the keyes of the kingdome of heaven in their hands, do in a certain sort (by binding and loosing sinnes) judge before the day of Judgement. Or as the other great Saint, and most ancient Father, S. *Hilaries* words are: *Quorum terrestre judicium præjudicata auctoritas sit in cœlo; ut quæ in terris aut ligata sunt, aut soluta, statuti ejusdem conditionem obtineant in cœlo*: Whole judgement upon earth (to wit, of Priests) becometh a pre-judicate authority in heaven; so as whatsoever sinnes are bound or loosed by them on earth, do obtain the nature of decree in heaven. What thing can be spoken more effectually then this!

Hilar. con.  
16 in Mat.

61. But yet above all other Fathers, in a certain sort, doth good S. *Chrysostome* exaggerate this matter, and the singular importance thereof; as also condemneth the madnesse of worldly negligent men and sinners, in not making their profit of this heavenly treasure, which Christ hath left them for their release of sinnes in this life, and thereby the avoiding of hell fire in the next. Hear his words; *Earthly Princes* (saith he) *have power indeed to bind, but it is onely our bodies; but the power of Priests, whereof I have spoken, toucheth also our very souls: yea, it reacheth even to heaven it self, in such sort, as whatsoever Priests do determine here beneath, that doth God ratifie above, confirming the sentence of his servants on earth. And what will you say then of this, but that all heavenly power is granted unto Priests also in this world: Whole sinnes soever*  
you

Chrys. li. 3.  
de Sacerd.

S. Chrysostomes discourse of Priests authority in absolving sinne.

John 20.

you retain (saith Christ) they are retained. What greater authority (I pray you) can there be imagined then this? "God the Father hath given "all power to his Sonne, and I see that God the "Sonne hath given all that power again to Priests upon earth. Thus Saint *Chrysostome*, exhorting men exceedingly to make great account of this rare benefit, and thereby to seek to prevent the punishments of the life to come.

62. And now my dear brother, wilt thou not rather joyn thy self with these holy Fathers Saint *Cyprian*, Saint *Hilary*, Saint *Hierom*, Saint *Chrysostome*, Saint *Augustine*, and others their equals: (for all are of one doctrine) then to adventure thy soul with the ignorance, and carelesse negligence of rechelesse people? Thou seest the infinite benefit here offered thee: Suppose it were offered to one that already is now in hell-fire; how would he harken unto it? Thou seest how easie the matter is made unto thy hands; For I see but two conditions onely here required by these Fathers for thee to enjoy the benefit, and to be set free from thy sinnes, and consequently also from the danger of all those punishments due unto sinne before mentioned. The one condition is, that thou be within the lap of the Catholick Church (for that Saint *Augustine* and Saint *Cyprian* expressly before required, if we remember.) The other, that the benefit be taken during this life, for that after, it is too late: and for that we have spoken sufficiently before of the second condition out of Saint *Augustine* also in this very Chapter; I will now onely record unto you about the first condition, that not onely Saint *Augustine*; but all other Fathers in like manner do every where so greatly inculcate this condition of being a member of the Catholick Church, as that without this, no remission of sinnes can ever

Two conditions required for the benefit of delivery from our sinnes.



be had or hoped for at all. For that except he be within the union and communion of this Church, he can receive no benefit at all, either by keyes, or other spirituall riches thereof, be they Sacraments, Sacrifice, Prayers, Merits, Almes-deeds, or whatsoever other benefit besides, which more at large we have also shewed and declared \* ell-where : yea albeit he should suffer death and martyrdome it self, for the name and profession of Christian Religion, yet can he not be saved. For that the common sentence of all the Fathers and Doctours of Christ his Catholick Church is, and hath alwayes been firmly held by all, and every one : *That out of the Church there is no salvation.*

\* In the examen of Fox his Calendar in preface.

the conclusion of all.

63. Wherefore to conclude this whole matter (dear Christian) if God do move thy heart to amend thy life, and to get thy self out of the dangerous state of sin wherein thou standest, and this by the means here set down (for that other means there is none at all : ) the first point which thou hast to do, is, to make thy self capable of this benefit, according to the meaning of those holy Fathers before mentioned ; and then having received that freedome from the burden of sin, together with the inward consolation of Gods holy spirit, which true repentant people are wont to receive in that Church, thou mayst with more comfortable hope and consolation, attend unto the exercise of good works, which holy Scripture calleth, *The worthy fruits of true penance* : and so thou shalt come not onely to avoid at last the danger of those Infernall fires before mentioned both temporall, and everlasting : but to gain also to thy self that rich and pretious crown of justice, which *S. Paul* (arrived now here unto his death) did assure as well to himself, as to all others, that follow his example. Of which Crown, and of the glory and riches thereunto belonging, we are now to treat more particularly in the Chapter following.

Luc. 3.

OF THE MOST HONORABLE,  
Excellent, and Magnificent Rewards and  
Paiments,

*Ordained for such as truly serve God, and do  
employ their time in performance of  
his most holy Command-  
ments.*

CHAP. XII.

**T**He motives, reasons, and considerations laid down before, in the precedent Chapters, might well suffice to stir up the heart of any one reasonable Christian, to take in hand this resolution whereof we presently treat, and whereunto I do so much covet to perswade thee (for thy only good and gain) gentle Reader. And for that all hearts are not of one constitution in this respect, nor all wills drawn and moved with one and the same means and inducements: I purpose to adjoyn here a consideration of commodity, whereunto commonly each man is prone by nature; and consequently may be (perhaps) of greater force to work that effect, which we desire, then any thing else that hitherto hath been spoken. I intend therefore in this place, to treat of the benefits which are reaped by the service of Almighty God; of the gain procured thereby; and of the good pay, and most liberall reward, which God performeth to his servants, above all other masters that may be served. And though the just fear of punishment (if we serve him not) might be sufficient to drive us to this resolution; and the infinite benefits already received, might induce us to the same, in respect of gratitude (of both which somewhat hath been said before:) yet

God the  
best pay-  
master.

am I content so far to enlarge this liberty to thee (good Reader) that except I shew this resolution, which I crave to be more gainfull and profitable, then any thing else in the world, that can be thought of; thou shalt not be bound unto it for any thing that hitherto hath been said in that behalf. For as God in all other things is a Majestickall God, full of bounty, liberality, and princely Magnificence: so is he in this point above all other, in such sort, as albeit whatsoever we do, or can do in his service, be (indeed) but debts and tribute due unto him, and for that cause of it self deserveth nothing: yet of his munificent Majesty, he letteth passe no one jot of our service unrewarded; no, not so much as *a cup of cold water bestowed for his love.*

Mat. 10.  
Mar. 9.

Gen. 22.

Liberall  
payments  
for little  
pains.

2 Reg. 7.

2. God commanded *Abraham* to sacrifice unto him his onely sonne *Isaac*, whom he so dearly loved: But when he was ready to do the same, God said unto him: *Do it not*, it is enough for me that I see thine obedience. And for that thou hast not refused to obey me; *I swear to thee* (saith he) *by my self, that I will multiply thy seed as the starres of heaven, and as the sands of the sea; and among them also one shall be the Messias and Saviour of mankind.* Was not this (trow you) a most liberall pay for so little paines? King *David* discoursing with himself on a certain time, how his own pallace being richly builded of Cedar timber, the ark of his Lord and Maker was lodged onely under a poore tent; resolved with himself, to erect a house and Temple for the same. Which onely cogitation God took in so good part, as he sent *Nathan* the Prophet unto him presently, to refuse the thing: but yet to tell him, that for so much as he had determined such a matter, God would build a house, or rather a Kingdome to him and his posterity, which should last for ever, and from which he would never take

lib. 1.

take  
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take away his mercy, what sinnes or offences soever they committed. Which liberall promise we see now fulfilled in the Church of Christ, descended originally from that noble Family. What should I labour to heap together more examples to this effect? Christ himself giveth a generall note hereof, when he calleth the workmen, and payeth to each man his wages so duely; as also when he saith of himself: *Behold I come quickly, and my reward is with me.* By which places it is evident, that God suffereth no labour in his service to be lost or unpaid. And albeit (as hereafter \* in place convenient more amply shall be shewed) he payeth also (and that abundantly) in this life present: yet (as by these two texts appeareth) he deferreth his chief pay untill his coming in the end of the day; that is, after this life, *in the resurrection of the just*, as himself saith in another place.

Psal. 88.

Mat. 20.

Apoc. 22.]

\* In the second part and second Chapter of this book. Joan. 9. Luc. 14.

### § 1. Of the Reward and Payment in generall.

3. **O**F the payment then reserved for Gods servants in the life to come, we are now to consider, what manner a thing it is, and whether it be worth so much labour and travell, as the service of God in this world requireth. And first of all, if we believe the holy Scripture, calling it a *Kingdome, a heavenly Kingdome, an eternall Kingdome, a most blessed Kingdome*: we must needs confesse it to be a mervellous great reward: seeing that in this world hardly can there be found so bountifull a Monarch, as will bestow a Kingdome upon his servant in recompence of his service. And if he would, and were able to perform the same; yet would it be neither a heavenly, nor eternall, nor blessed Kingdome, such as this is which God hath promised unto his servants. Secondly, if we credit that which S. Paul saith of this reward: *That*

*neither*

Mat. 25.  
2 Tim. 4.  
2 Pet. 1.  
Luc. 14.



1 Cor. 2.  
Eph. 64.

A poc. 2.

How the  
greatnesse of  
heavenly  
joy is found  
out.

neither eye hath seen, nor ear heard, nor heart of man conceived how great a matter it is : then must we yet admit a greater opinion thereof. For that we have seen many wonderfull things in our dayes ; we have heard more wonderfull ; we may conceive most wonderfull and almost infinite. How then shall we come to understand the greatnesse and value of this reward ? Surely no tongue created either of men or Angels can expresse the same, no imagination conceive, no understanding comprehend it. Christ himself hath said ; *Nemo scit nisi qui accipit* : No man knoweth it but he that enjoyeth it. And therefore he calleth it *hidden Manna* in the same place. Notwithstanding as it is reported of a learned Geometrician, who finding the length of *Hercules* foot upon the hill *Olympus*, drew cut his whole body by the proportion of that one part : so we by some things set down in holy Scripture, and by some other circumstances agreeing thereunto, may frame a conjecture of the matter, though it be far unquall and inferiour to the thing it self.

1 Thes. 2.  
Apoc. 2. &  
Mar. 24.  
Luc. 28.

The descri-  
ption of Pa-  
radise used  
by S. John.

4. I have before declared, how this reward in holy Writ is called *A heavenly, everlasting, and most blessed Kingdome*. By which words is signified, that all shall be Kings, and most happy Kings, that shall be found worthy of this reward. To like effect it is called in other places ; *A crown of glory, a throne of Majesty, a Paradise or place of pleasure, a life everlasting*. S. John the Evangelist being in his banishment, by speciall privilege made privie to some knowledge and feeling thereof, as well for his own comfort, as for ours, taketh in hand to describe it, by comparison of a City : affirming, that the whole body thereof was of pure gold, invironed with a great and high wall of the precious stone, called *Jaspis*. This wall had also twelve foundations, made of twelve distinct precious stones, which he there nameth : also twelve gates

gates, made of twelve rich stones called *Margarites*, and every gate was an entire *Margarite*. The streets of the City were paved with gold, interlaid also with pearls and precious stones. The light of the City was the clearnesse and splendour of Christ himself, sitting in the midst thereof: from whose seat proceeded a river of water, as clear as Christall, to refresh the City; and on both sides of the bankes, there grew the tree of life, giving out continuall and perpetuall fruit. There was no night in that City, nor any defiled thing entred thereinto: but they which are within shall reign (saith he) for ever and ever.

*Apoē. 21. & 22.*

5. By this description of the most rich and precious things that this world hath, Saint *John* would give us to understand, the infinite value, glory, and Majesty of this felicity prepared for us in heaven: though (as I have noted before) it being the princely inheritance of our Saviour Christ, the kingdome of his Father, the eternall habitation of the holy Trinity, prepared before all worlds to set out the glory, and to expresse the power of him that hath no end or measure, either in power or glory: we may very well think with Saint *Paul*, that neither tongue can declare it, nor heart imagine it. When God shall take upon him to do a thing for the uttermost declaration (in a certain sort) of his power, wisdom, and eternall Majesty: imagine you what a thing it will be? It pleased him to make certain creatures to serve him in his presence, and to be witnesses of his glory: and thereupon with a word he created the Angels, both for number and perfection of nature so strange and wonderfull, as the cogitation thereof astonisheth our understanding. For as for their number, they were almost infinite, passing the number of all the creatures of this inferiour world, as divers \* Learned men, and some ancient Fathers are of opinion: albeit *Daniel* (according to the

*Mat. 23. Joan. 14.*

The magnificency of God expressed diversly.

I.  
By the creation of Angels.  
\* See S. Tho. part. 1. q. 50. art. 3. & Dionys. de celesti Hier. c. 14.

custome

Dan. 7.

Psal. 103.

2,  
By the crea-  
tion of the  
world for  
man.

Apo. 21.

custome of holy Writ) do put a certain number for an uncertain, when he saith of Angels: *A thousand thousands did minister unto him* (that is unto God) *and tenthousand times an hundred thousand did stand about him to assist.* And for their perfection of nature, it is such (being as the Scripture saith, celestially Spirits and like burning fire) as they far surpass all inferior creatures, in naturall knowledge, power, beautie and all other excellencies, which in one Angel are more for perfection of nature (not respecting grace) then in all other creatures of the world put together. What an infinite Majesty then doth this argue in the Creatour!

6. After this, when many of these Angels were now fallen: it pleased Almighty God to frame another Creature, far in nature inferior unto this, to fill up the places of such as were fallen; and thereupon created man of a piece of clay, appointing him to live in this world, as a place of entertainment and tryall for a time, which place, God notwithstanding determined afterward to destroy again. But yet in creating this transitory world (which is but a base cottage in regard of his own eternall habitation) consider (good Reader) what power, magnificence, what Majesty he hath shewed: What heavens and how wonderfull hath he created? What infinite stars and other lights hath he devised? What elements hath he framed? and how marvellously hath he compacted them together? The seas tossing and tumbling without rest, and replenished with infinite sorts of fish; the rivers running incessantly through the earth, like veins in mans body, and yet never empty, nor overflowing the same: the earth it self so furnished with all variety of creatures, as the hundredth part thereof is not used nor employed by man, but onely remaineth to shew the full hand, and strong arm of the

Creatour

Creator. And all this (as I said) was done in an instant, with one word onely, and that for the use of a small time in respect of the other future life, which is to endure for all eternity. What then may we imagine that the habitation prepared for that eternity shall be? If the cottage of his meanest servant, made onely for a time, to bear off (as it were) a shower of rain, be so princely, so gorgeous, so magnificent, so majesticall, as we see this world is: what must we think that the Kings palace it self is, appointed for all eternity, for himself and his friends to reign together? we must needs think it to be as great, as the power and wisdom of the Maker could reach to perform; and that is, incomparably, and above all measure, infinite.

Mark this  
collection.

The great King *Assuerus*, which reigned in *Asia* Hest. 1. over an hundred twenty and seven Provinces, to discover his power and riches unto his Subjects, made a feast (as the Scripture saith) in his great city of *Susa*, to all the Princes, States, and Potentates of his dominions, for an hundred and fourscore dayes together. *Esa* the Prophet saith, That our God and Lord of hosts, will at the last day make a solemne banquet to all his people upon the hill and mount of heaven; and that the harvest-banquet, of fat meats and pure wines. And this banquet shall be so solemne, as the very Sonne of God himself, chief Lord and Patron of the feast, shall be content to gird himself, and to serve in the same, as by his own words he promiseth. What manner of banquet then shall this be? how magnificent and majesticall? especially seeing it hath not onely to endure an hundred and fourscore dayes (as that of *Assuerus* did) but more then an hundred and fourscore millions of ages: not served by men (as *Assuerus* feast was) but by Angels, and by the very Sonne of God himself: not to open the power and riches of an hundred twenty and seven Provinces, but even of Almighty God,

3.  
By the promise of a  
banquet.  
*Esa. 25.*



God, the King of kings, and Lord of lords, whose power and riches are without end, and greater then all his creatures put together can account and conserve. How glorious a banquet shall this be then? how triumphant the joy of this festivall day? how incomprehensible a blisse to be partaker thereof? O most miserable and foolish children of *Adam*, that are born to so rare and singular a dignity, and yet cannot be brought to consider, love, or esteem of the same.

4.  
By the  
pleasures  
and com-  
modities of  
this life.

Apoc. 19.

August. 10.  
1 inq. c.

8. Other many things there be, whereby to conjecture the exceeding greatnesse of this reward and felicity: as for example, to consider, that if God have given so many pleasures and comfortable gifts in this life (as we see innumerable in the world) being a place notwithstanding of banishment, an habitation of sinners, a vale of misery, and appointed onely for a time of repenting, weeping, mourning, and bewailing: what will he do in the life to come, to the just, to his friends, in the time of joy and marriage of his Sonne! This was a most forcible consideration with good *S. Augustine*, who in the secret speech of his soul with God, said thus: O my Lord, if thou for this vile body of ours, hast given us so great and innumerable benefits, from the firmament, from the air, from the earth, from the sea, by light, by darknesse, by heat, by shadow, by dews, by showers, by winds, by rains, by birds, by fishes, by beasts, by trees, by multitude of herbs, and variety of plants, and by the ministry of all thy creatures; O sweet Lord, what manner of things, how great, how good, and how innumerable are those which thou hast prepared for us in our heavenly countrey, where we shall see thee face to face! If thou do so great things for us in our prison, what wilt thou give us in our palace? If thou givest so many things in this world, to good and evil men together; what hast thou laid up for onely good men in the world to come!

If

If thine enemies and friends together are so well provided for in this life, what shall thy onely friends receive in the life to come? If there be so great solaces in these dayes of tears, what joy shall there be in that day of marriage? If our gaol and prison contain so great matters, what shall our countrey and kingdome do? O my Lord and God, thou art a great God, and great is the multitude of thy magnificence and sweetnesse. And as there is no end of thy greatnesse, nor number of thy mercies, nor depth of thy wisdom, nor measure of thy benignity, so is there neither end number, depth, length, greatnesse, or measure of thy rewards to them that love thee and do fight for thee. Hitherto S. Augustine.

Psal 30.  
& 49.

9. Another mean whereby to conceive some part of this reward in the life to come, is, to remember and weigh the monifold promises of Almighty God, to honour and glorifie all those that shall love and serve him. *Whosoever shall honour me* (saith he) *I will make him glorious.* And the Prophet David as it were complaineth joyfully, that Gods friends were too much honoured by him. Which he might with much more cause have said, if he had lived in the New Testament, and had heard that promise of Christ, whereof I spake before, that his servants should sit down and banquet, and that himself would serve and minister unto them in the kingdome of his Father. What understanding can conceive how great this honour shall be? But yet in some part it may be guessed, by that he saith; *That they shall sit in judgement with him*; and (as S. Paul addeth) *shall be Judges not onely of men, but also of Angels.* It may also be conjectured by the exceeding great honour which he at certain times hath done to his servants even in this life, wherein notwithstanding they are placed to be despised, and not to be honoured.

5.  
By the honour that God hath used to his servants in this life.  
1 Reg. 2.  
Psal. 138.

Luke 12.

Mat. 19.  
Luke 22.  
1 Cor. 6.

Mat. 10.

Gen. 12.  
14. 20  
Abraham.

Exod. 5. 6,  
7, 8.  
Moses.

Joshuah.

Jos. 10.

Esa. 38.

Elias.  
3 Reg. 17.

Elisha.  
4 Reg. 5.  
4 Reg. 13.

The Apo-  
stles.  
Acts 5.

Acts 19.

Acts 5.

John 18.  
2 Tim. 4.  
Apoc. 4

10. How great honour was that (trow you) which he did to *Abraham* in the sight of so many Kings and Princes of the earth : as, of *Pharaoh*, *Abimelech* *Melchisedech*, and others ? How great honour was that he did to *Moses* in the face of *Pharaoh*, and of all his Court, by the wonderfull signs that he wrought by him ? What excessive honour was that he did to holy *Joshuah*, when in the sight of all his army, he staid the Sunne and Moon in the midst of the Firmament, at *Joshuah's* appointment, obeying therein (as the Scripture saith) to the voice of a man ? What honour was that he did to *Esa* in the presence and sight of King *Ezechias*, when he made the Sunne to go back ten degrees in the heavens ? What honour was that he did to *Elias* in the sight of wicked *Ahab*, when he yielded the heavens into his hands, and willed him to say, that neither rain nor dew should fall upon the ground (for certain years) but by the words of his mouth onely ? What honour was that he did to *Elisha* in the sight of *Naaman* the noble Syrian, whom he cured onely by his word from the leprosie, whose bones also after his death, raised up (by onely touching) the dead to life ? Finally, not to alledge more examples herein, what singular honour was that he gave to all the Apostles of his Sonne ; that as many as ever they laid their hands upon, were healed from all infirmities, as *S. Luke* affirmeth ? Nay (which is yet more) the very girdles and napkins of *S. Paul* did the same effect : and yet more then that also, so many as came within the onely shadow of *S. Peter*, were healed from their diseases. Is not this marvellous honour even in this life ? Was there ever Monarch, Prince, or Potentate of the world, that could vaunt of such points of honour ? And if Christ did this to his servants, even in this world, whereof notwithstanding he saith, his kingdome was not ; what honour shall we think he hath reserved for the life

life to come, where his kingdome shall be in all fulnesse, and where all his servants shall be crowned, as eternall Kings with him?

11. Lastly, for some further declaration of this matter, and for expressing the incomparable excellency of heavenly blisse; some Divines do use a consideration of the three different places, whereunto man by his creation is ordained, albeit in all points it be not necessary to hold the same just proportion. The first of which places is our mothers womb; the second, this present world; the third is *Cælum Empyreum*, which is the place of blisse in the life to come. Now in these three places (say the learned) we must hold some like proportion (by all reason) between the third and second place, as we see sensibly to be observed between the second and first. So that, in what proportion the second doth differ from the first: in like measure must the third be different from the second, or rather much more; for that eternall and heavenly things do exceed all comparison of transitory things among themselves. By this proportion then we must say (for examples sake) that as far as the whole world doth passe the womb of one private woman; so much in all beauty, delights, and Majesty, doth the place of heavenly blisse passe all this whole world with the ornaments thereof. And as much as a man living in the world, doth exceed a child in his mothers belly, for strength of body, beauty, wit, understanding, learning and knowledge; so much and farre more doth a Saint in heaven passe all men of this world, in all these excellencies, and infinite more besides. And look how great horreur a man of perfect age would conceive to return into his mothers womb again: so much and farre greater would a glorified soul have, to come back from that eternall blisse into this vale of misery. The nine moneths also of life in

By the three places where to man is appointed.

Mark the collection.

1.

2.

3.

4.



the mothers womb, are not so little in respect of any mans age in the world, as is the longest life upon earth, in respect of everlasting life in heaven. Nor the blindness, ignorance, and other miseries of the child in his mothers womb, are any way to be compared to the cecity, darknesse, folly, and other calamities of this life; in respect of the clear light, most excellent knowledge, divine understanding, and other singular prerogatives of the Saints in heaven. So that by all these reasons laid together, there may a generall conjecture be framed of the most infinite and incomprehensible excellency of this reward, whereof we treat.

§ 2. *Of the two parts of felicity in heaven: to wit, of the soul, and of the body.*

*And first of the Body.*

12. **B**Ut now to consider the same thing somewhat more in particular; it is to be noted, that this reward or glory of heaven shall comprehend in it self two parts or members; the one called *Essentiall*, belonging to the soul: the other termed *Accidentall*, belonging to the body. The *Essentiall* part consisteth in the vision or sight of God, as before you have heard, and afterward shall be shewed again. The *Accidentall* consisteth in the change and glorification of our flesh after the generall resurrection, whereby this corruptible body of ours shall put on incorruption, (as *S. Paul* saith) and mortall, become immortall. All this flesh (*I say*) of ours, that now is so cumbersome and grieveth the mind; that now is invested with so many inconveniencies; subject to so many mutations; vexed with so many diseases; defiled with so many corruptions; replenished with so infinite miseries and calamities, shall then be made glorious and most perfect to endure

1 Cor. 15.  
Sap. 9.  
Ephes 4.

endure for ever without change or mutation, and to reign with our soul everlastingly. And for this purpose (as \* Divines do prove) the same shall be endued with certain excellent qualities and gifts from God, which S. *Anselme* (whom in this matter I will follow) doth reckon to be seven; to wit, beauty, agility, fortitude, penetrability, health, pleasure, and perpetuity. All which excellencies, either do want in the damned bodies, or else their contraries are found therein.

\* See S. Tho.  
3. par. q. 82.  
in suppl.  
Anselmus l.  
de simil. cap  
48. & 49.

Seven privi-  
ledges of  
the glorified  
bodies.

I.

Beauty.

Mat. 13

13. And first of all, concerning the priviledge and high excellency of beauty, how singular it shall be in the bodies glorified, our Saviour himself in some part declareth, when he saith: *At that day shall the just shine as the sunne in the kingdome of their father.* A marvellous speech, and in humane sense almost incredible, that our putrified bodies should shine and become as clear as the sunne: whereas on the contrary part, the bodies of the damned shall be as black and ugly, as filth it self. The second prerogative assigned to the bodies of the just, is agility, or velocity, whereby their flesh is delivered from all lumpish heaviness, wherewith it was pestered in this life, and made as light as the Angels themselves, which are spirits, and do passe from place to place with infinite swiftnesse, as also do ascend and descend of themselves, against the nature of corruptible bodies: whereas in the mean space the damned bodies shall be bound both hand and foot, not able once to move, as the Scripture expressly noteth.

2.

Agility.

Mar. 12. 3

3.

Strength/  
Ibid. ca. 524

14. The third gift and quality is supernaturall strength, wherewith the glorified body shall so abound (as *Anselmus* saith) that he shall be able to move the whole earth if he would: and contrariwise, the damned body shall be so weak and impotent, as he shall not be able to remove the very worms from his own face and eyes. The fourth quality is penetrability,

4.

Penetrability.

John 20.

5.  
Health,6.  
Pleasure.Ansel. c. 37.  
ubi supra.

Psa 135.

or free power of passage, whereby the glorified body shall be enabled to pierce and penetrate any other bodies whatsoever; as, walls, doors, the earth, or firmament, without any resistance, quite contrary to the nature of a corruptible body. So we see that Christs body glorified, after his Resurrection, entered the house where his Disciples were, the doors being shut, and pierced also the heavens at his Ascension. The fifth rare quality, is most absolute Health, whereby the glorified body shall be delivered from all diseases and pains of this life, and from all troubles and encumbrances belonging to the same: as, are eating, drinking sleeping, and other like; and shall be set in a most perfect and flourishing state of health and freedome, never decayable again: whereas the damned bodies in contrary manner, shall be filled and stuffed with innumerable diseases, pains, and torments, which no tongue of man is able to expresse.

15. The sixth perfection is delight and pleasure, wherewith the glorified body above all measure shall be replenished: all his senses together finding now their peculiar and proper objects in much more excellency, then ever they could in this world. Now (I say) every part, sense, member, and joint shall be filled with exceeding delectation and pleasure; according as in the damned, each part and sense shall contrariwise be afflicted and tormented. I will alleage S. *Anselmus* his words, for that they expresse unto us this matter most lively. *All the whole glorified body* (saith he) *shall be filled with abundance of all kind of comfort; the eyes, the ears, the nose, the mouth, the hands, the throat, the lungs, the heart, the stomach, the back, the bones, the marrow, and the very entralls themselves, and every part thereof, shall be replenished with such unspeakable sweetnesse and pleasure; that truly it may be said: That the whole man is made to drink* of

of the river of Gods divine delights, and made drunk with the abundance of Gods house. In contrariwise the damned body shall be tormented in all his parts and members; even as if you saw a man that had a burning iron thrust into his eyes, another into his mouth, another into his breast, another into his ribbs, and so through all the joynts, parts, and members of his body: Would you not think him miserable, and the other man happy?

16. The seventh and last excellency of a glorified body, is called perpetuity or security of life, whereby it is made assured never to dye, or alter more from his felicity; according to the saying of holy Scripture: *The just shall live for ever.* And this is one of the chiefest prerogatives and most excellent dignities of a glorified body, whereby all care, doubt and fear is taken away, all danger of hurt and annoyance. For if all the world should fall together upon such a body, it could not hurt or harm it any thing at all: whereas the damned body lyeth alway in dying, and is subject to the grief of every blow and torment laid upon it, and so must remain for all eternity.

17. These seven most excellent qualities, prerogatives, dignities, and preheminences shall adorn and beautifie, or rather deifie (in a certain sort) the bodies of the just in the life to come. And albeit this universall happinesse be but accidentall (as I have said) and nothing indeed to the essentiall felicity of the Queen and Mistresse her self, that is, our soul: yet is it a matter of no small importance, as you see, but such, as if any body in this life had but one jot of the least part thereof, we should esteem it most happy. And to obtain so much in this world many men would adventure farre: whereas to get them all together in the life to come, no man almost will move his finger.



The second  
part of felicity, called  
essentiall,  
pertaining  
to the soul.

Aug. 1. de  
Trin. c. 13.

Joan. 17.

1 Cor. 15.

How the vi-  
sion of God  
shall make  
men happy.

18. But now to leave this, and come to the most excellent and essentiall point of this felicity, that is, to the part which pertaineth to the soul: it is to be understood, that albeit there be many things that do concur in this felicity, for the accomplishment and perfection of full happinesse: Yet the fountain of all is but one onely thing, called by Divines *Visio Dei beatifica*: the sight or vision of God that maketh us happy. *Hac sola est summum bonum nostrum*, saith Saint *Augustine*: This onely sight of God is our entire happinesse. Which Christ also affirmeth, when he saith to his Father: *This is life everlasting, that men know the true God, and Jesus Christ whom thou hast sent*. Saint *Paul* also putteth our felicity, in seeing God face to face. And Saint *John*, in seeing God, as he is. And the reason of all this, is, for that all the pleasures delights, and contentations of this world, wherein mortall men do solace themselves, being nothing else but little pieces and crummes of Gods incomprehensible felicity: the same are contained much more perfectly and excellently in God himself (from whom they are derived) then they are in their own natures, imparted unto man; as also all the perfections of Gods creatures are more fully in him, then in themselves. Whereof it followeth, that whosoever is admitted to the vision and presence of Almighty God, the Creatour and Fountain of all delights; he shall there find all the goodnesse and perfection of worldly things compact, and united together, and presented unto him at once. So that whatsoever may delight either body or soul, there he shall enjoy it, wholly knit up together (as it were) in one bundle, and with the presence thereof, shall be ravished in all parts both of mind and body; in such sort, as he shall not be able to imagine, think, or wish for any joy whatsoever, but there he shall find the same in his full perfection. There he shall find all

all knowledge, all wisdom, all beauty, all riches, all nobility, all pleasure, and whatsoever besides may deserve either love or admiration, or worketh any pleasure or contentation unto man.

19. All the powers of our mind shall be filled with this sight, presence and fruition of God: all the senses of our body shall be satisfied and passingly contented with the same. God shall be the universall felicity of all his Saints; containing in himself alone all particular felicities, without end, number, or measure. He shall be a glasse to our eyes, musick to our ears, honey to our mouthes, most sweet and pleasant balm to our smell. He shall be light to our understanding, contentation to our will, continuation of eternity to our memory. In him shall we enjoy all the variety of things that delight us here: all the beautie of creatures that allure us here: all the pleasures and joyes that content us here. *In this vision of God* (saith one Doctour) *we shall know, we shall love, we shall rejoyce, we shall praise. We shall know the very secrets and judgements of God, which are a depth without bottome: As also, the causes, natures, beginnings, off-springs, and ends of all creatures. We shall love incomparably, both God, (for the infinite causes of love that we see in him) and our brethren and companions, as much as our selves, for that we shall see them as much loved of God as our selves, and for the same cause for which we are loved: whereof ensueth, that our joy shall be without measure; both for that we shall have a particular joy for every thing we love in God, which are infinite; and also for that we shall rejoyce at the felicity of every one of our brethren as much as at our own: and by that means, we shall have so many distinct felicities, as we shall have distinct companions in our felicie; which being without number, it is no marvel though*

God, to the saved, shall be all in all.

Hug. l. 4. de anima. c. 15.

Psalm 3. Knowledge.

Love.

The greatness of joy in heaven.

Mat. 25.

Psal. 83.

The speech  
of S. Augu-  
stine touch-  
ing the visi-  
on of God.  
Tract. 4. in  
ep. Joan. &  
36. soliloq.  
Man. 5.  
1 Cor. 3.

1 Cor. 13.

*Christ said : Go into the joy of thy Lord, and not let thy Lords joy enter into thee : for that no one heart created can receive the fulnesse and greatnesse of this joy. And hereof finally it doth ensue, that we shall praise God without end or wearinesse, with all our heart, with all our strength, with all our powers, with all our parts, according as the Scripture saith; Happy are they that live in thy house (O Lord) for they shall praise thee eternally without end. Hitherto this learned Doctour.*

20. Of this most blessed vision, sight, possession, and fruition of Almighty God, whereunto in heaven the elect are admitted, the learned Father Saint Augustine writeth thus. *Our Saviour in the Gospel said unto his disciples ; Happy are the clean in heart for they shall see God. By which words we are let to understand, that there is a sight and vision of God, which is sufficient of it self to beatifie men, and make them happy. A vision which neither eye hath seen in this world, or ear hath heard, nor heart conceived. A vision (dear brethren) that passeth all the beauty of earthly things ; of gold, of silver, of woods, of fields, of sea, of air, of Sun, of Moon, of Stars, of Angels : for that all these things have their beautie from thence. We shall see him face to face (saith his Apostle) and we shall know him, as we are known. That is, we shall know the power of the Father, we shall know the wisdom of the Son, we shall know the goodnesse of the Holy Ghost, we shall know the indivisible nature of the blessed Trinity. And this very seeing of the face of God, is the joy of Angels, and of all other Saints and celestiall Spirits in heaven. This is the reward of life everlasting, this is the glory of all blessed Cherubins ; their everlasting pleasure ; their crown of honour ; their game and goale of felicity ; their rich rest ; their beautifull quietnesse ; their in-*  
ward

ward and outward consolation ; their divine Paradise ; their Heavenly Jerusalem ; their happinesse of life ; their fulnesse of blisse ; their eternall triumph ; their precious peace of God, which passeth all understanding. This sight of God is the full be- Phil 4.  
 atitude, the totall glorification of Man and Angels, to see and behold him (I say) that made both Heaven and Earth; to see and behold him (dear brother) that made thee, that redeemed thee, that glorified thee. For in seeing him, thou shalt know him; in knowing him, thou shalt love him; in loving him, thou shalt possesse him; in possessing him, thou shalt praise him; and in praising him, thou shalt spend thy whole eternity. For he is the inheritance of his people, he is the possession of their felicity, he is the reward of their expectation. I will be thy great reward, saith he to Abraham. O Lord, thou art Gen. 15.  
 great, and therefore no marvell, if thou be a great reward. The sight of thee therefore is all our hire, all our reward, all our joy and felicity that we expect: seeing thou hast said: That this is life everlasting, to see and know thee our true God, and Jesus Christ whom Joan. 17.  
 thou hast sent. Thus uttered S. Augustine his feeling in these affairs.

§ 3. Of Circumstances increasing the joyes of Heaven.

21. **A**Nd now having thus declared the two general parts of heavenly felicity, the one appertaining to our soul, the other to our body: it is not hard to esteem, what excesse of joy both of them joyned together, shall work unto us, and in us, at the most happy day of our glorification. Which the foresaid holy S. Augustine conceived and expressed in these most zealous and affectuous words: O joy above all joyes, passing all joyes, and without which there is no joy, when shall I enter into thee? when shall I enjoy thee, to  
S. Augu-  
 stine, apprehension of  
 the joyes of  
 heaven.  
 Aug. Soliman. c. 35.  
 see



Phil. 4.  
Esa. 51.  
Esa. 35.

Psal. 103.  
Psal. 20.

see my God that dwelleth in thee? O everlasting Kingdome, O Kingdome of all eternity, O light without end, O peace of God that passeth all understanding, wherein the souls of Saints do rest with thee (O Lord) and everlasting joy is upon their heads, and they do possesse joy and exultation, and all pain and sorrow is fled from them. O how glorious a Kingdome is thine (O Lord) wherein all Saints do reign with thee, adorned with light, as with precious apparell, and have crowns of precious stones upon their heads! O Kingdome of everlasting blisse, where thou art present (O Lord) the hope of all Saints, and the Diadem of their everlasting glory, replenishing them with joy on every side by thy blessed sight! O Lord in this Kingdome of thine, there is infinite joy, and mirth without sadness; health, without sorrow; life, without labour; light, without darknesse; felicity, without abatement; all goodnesse, without evil. Here youth flourisheth that never waxeth old, life that knoweth no end; beauty, that never fadeth; love, that never cooleth; health, that never diminisheth; joy, that never ceaseth. Here sorrow is never felt, complaint is never heard, matter of sadness is never seen, nor evil successe is ever feared. For that they professe thee (O Lord) which art the perfection and culme of of their felicity. Hitherto Blessed S. Augustine.

Y.  
Of the joy-  
full mutati-  
on at a just  
mans death.

22. And now dear Christian brother, if we that live in these dayes and do reade these things, would enter indeed into these considerations, as this holy man, and other the like, did: no doubt, but we should be more inflamed with the love of this heavenly felicity prepared for us, then we are; and consequently, should strive more to gain it, then (alas) we do. And to the end thou mayest conceive some more feeling in the matter, consider but a little with me, what a joyfull day will that be at thy house, when

ha-

having lived in the fear of God, and achieved in his service the end of thy peregrination; thou shalt come (by the means of death) to passe from misery and labour, to life of immortality; and in that passage (when other men beginne to fear) thou shalt lift up thy head in hope, according to thy Saviours promise:

Luc. 21.

*For that the time of thy salvation cometh on:* tell me (I say) what a day of joy shall that be unto thee, when thy soul stepping forth of prison, and conducted by the Angels to the tabernacle of heaven, shall be received there with the honourable companies and troupes of that place? with all those Hierarchies of blessed spirits that are mentioned in Scripture: as *Principalities, Powers, Virtues, Dominations, Thrones, Angels, Archangels, Cherubins, and Seraphins*; with the holy *Apostles and Disciples* of Christ; with *Patriarchs, Prophets, Martyrs, Virgins, Innocents, Confessours*, holy *Bishops, Priests*, and other Saints of

Eph. 1.  
Col. 1.  
1 Thes. 1.  
Esa. 6.

Luc. 17.

God? All which as they did rejoyce at thy conversion from sinne: so shall they triumph now at thy coronation and glorification. What joy and jubilee will thy soul receive at that day (dear brother) when she shall be presented by her good Angels, in the presence of all these princely States, before the Seate and Majesty of the blessed Trinity, with recitall and declaration of all thy good works done, and travels suffered for the love and service of Almighty God; when (I say) these blessed spirits shall lay down in that honourable Confistory, all thy virtuous acts, with their particularities; all thy almes-deeds; all thy prayers; all thy fastings; all thy innocency of life, all thy patience in bearing injuries; all thy constancy in adversities; all thy temperance in meats and drinks; all the virtues of thy whole life; when all (I say) shall be recounted there, all commended, all rewarded; shalt thou not see now the value and profit of vir-

tuous

tuous living? shalt thou not confesse now from the bottom of thy heart, that gainfull and honourable is the service of God? shalt thou not now be most joyfull, and blesse the houre ten thousand times, wherein first thou resolvedst thy self to leave the slavery of this miserable world, to serve onely so bountifull a Lord? Shalt thou not think thy self now beholden most deeply to him, or her, that perswaded thee first to make this resolution? yes verily.

2.  
The joy of  
security.

23. But yet more then this; when thou shalt look about thee, and consider into what a port and haven of security thou art arrived, and shalt cast back thine eyes upon the dangers which thou hast passed, and wherein other men are yet in hazard: thy cause of joy shall greatly be increased. For thou shalt see evidently now, how infinite times thou wert in peril to perish in that journey, if God had not held his speciall hand over thee. Thou shalt now see the dangers wherein other men are; the death and damnation wherein to many of thy friends and acquaintance have fallen; the eternall pains of hell incurred by sundry that used to laugh and be merry with thee in the world. All which shall augment the unspeakable felicity of this thy so fortunate a lot. And now for thy self, thou maist be secure, thou art out of all danger for ever and ever. There is no more need now of fear, of watch, of labour, or of care. Thou mayest now lay down all armour, as the children of Israel did, when they came into the land of *Promise*; for there is no more enemy to assail thee; there is no more wily serpent to beguile thee: all is peace, all is rest, all is joy, all is security. Good Saint *Paul* hath no more need now to fast, to watch, or to punish his body: Good old *Hierome* may now cease to afflict himself both night and day for the con-

Jos. 21. 22.  
Gen. 3.  
Sap. 17.

1 Cor. 9.

Hierom. ep.  
22. ad Eusta.

quer-

quering of his spirituall enemy. Thy onely exercise must be now to rejoyce and triumph, and to sing *Hallelujah* to the *Lamb*, which hath brought thee to this felicity, and will continue thee therein for everlasting eternity.

24. O dear Christian, and most loving brother!

what excessive joy and comfort will it be at that day, to see that holy *Lamb* sitting in Majesty upon his seat of State? If the three wise-men of the East came so far off, and so rejoyced to see him lying in a manger: what will it be to see him now triumphing in his glory? If

*S. John Baptist* did leap at his approaching towards him in his mothers womb; what shall his presence do in this his royall and eternall kingdome? *It passeith*

*all other joy and glory that Saints have in heaven* (saith blessed *S. Augustine*) *to be admitted to the inestimable sight of Christ his face, and to receive the beams of glory from the splendour of his Majesty. And if we were to suffer torments every day, yea, to tolerate the very pains of hell for a time, thereby to gain the sight of Christ in heaven, and to be joyned in glory to the number of his Saints: it were nothing in respect of the worthinesse of the reward.* O that we made such account of this matter, as this holy and learned man did! we would not live as we do, nor lose the same for such vain trifles as most men in the world do lose it daily.

3.  
The seeing  
of Christ in  
glorified  
flesh.  
Mat. 2.

Luke 1.

Serm. 37. De  
Sanctis.

25. But to go forward yet somewhat further in this consideration. Imagine (dear brother) besides all this that hitherto hath been said, what a joy it shall be unto thy soul at that day, to meet with all her godly friends in the kingdome of heaven; with father, with mother, with brethren, with sisters, with wife, with husband, with master, with scholars, with neighbours; with familiars, with kindred, with acquaintance: the welcomes, the mirth, the sweet embraces

4.  
Meeting  
with our  
friends in  
heaven.



The saying  
of S. Cypri-  
an Lib. de mor-  
tali. in fine.

ments that shall be there; the inestimable joy whereof the holy antient Martyr and most blessed Father and Doctour S. Cyprian expresseth in these words: *Who is there in peregrination abroad (saith he) that rejoiceth not exceedingly at the very thought of his return to his friends and countrey: O dear brethren! heaven is our countrey; and the inhabitants of that place, are our friends and kinsfolk: why make we no more haste to salute and embrace them? In heaven, an infinite multitude of our parents, brethren, children, and acquaintance do expect us. What a joy will it be both to them and us, to meet, and embrace, and solace our selves together? how inestimable will the delight of those heavenly kingdomes be, and how extreme the felicity, where eternity of life shall be void of all fear of death? Thus far S. Cyprian, adding further a most vehement exhortation, that we should make haste to the attaining of this meeting.*

26. This then shall be a most high and incomprehensible joy. But yet further, adde to this, the most triumphant exultation that daily shall be in that place at the fresh arrivall of new brethren and sisters coming thither from time to time with the spoils of their enemies, conquered and vanquished in this world: O what a comfortable sight will it be, to see those seats of Angels fallen, filled up again with men and women of flesh from day to day! to see the crowns of glory set upon their heads; and that in all variety, according to the infinite variety of their combates and conquests.

One for martyrdom or confession against the persecutor; another for Virginity or Chastity against the flesh; another for Poverty or Humility against the world; another for many conquests together against the Devil? There the glorious quire of Apostles (saith "the foresaid holy S. Cyprian) there the number of re-  
"joycing Prophets, there the innumerable multitude

5.  
The daily  
arrivall of  
new bre-  
thren to  
Heaven.  
3 Tit. 4.  
Apo. 2. 3. 4.

Lib. de  
mortal.

“ of

“ of holy Martyrs shall receive the crowns of their  
 “ deaths and sufferings. There triumphing Virgins,  
 “ which have overcome concupiscence with the strength  
 “ of continency : there the good Almsmen, which have  
 “ liberally fed the poor, and according to our Lords  
 “ commandment, have made over their earthly riches  
 “ to the store-house of heaven, shall receive their due  
 “ and peculiar reward. So he. O how shall virtue  
 shew her self at this day ! How shall good deeds con-  
 tent their doers ? And among all other joyes and con-  
 tentations, this shall not be the least, to see the poor  
 souls that come thither at a jump, either from the pains  
 and miseries of this life, or from the torments of the  
 purging-fire, how they shall be ravished, remain  
 astonished, and as it were, besides themselves at  
 the sudden mutation, and excessive honour done un-  
 to them.

27. If a poor afflicted man that were out of his  
 way, wandering alone in a deep, miry, and dirty lane,  
 in the midst of a dark and tempestuous night, far from  
 company, destitute of money, beaten with rain, terri-  
 fied with thunder, stifled with cold, wearied out with  
 labour, almost starved with hunger and thirst, and  
 near brought to despair with multitude of miseries ;  
 should upon the sudden, in the twinkling of an eye, be  
 taken out of that affliction, and be placed in a goodly  
 large and rich palace, furnished with all kind of clear  
 lights, comfortable fire, sweet savours, dainty meats,  
 soft beds, pleasant musick, delicate apparell, and ho-  
 nourable company ; all prepared for him alone, and all  
 attending his coming, to receive and embrace him, to  
 serve and honour him, and to annoint and crown him a  
 King for ever : what would this poor man do to you  
 ? how would he look ? what could he say ? Surely  
 I think he would be able to say little, but rather, break-  
 ing forth into tears, would for joy remain mute and  
 dumb,

A similitude  
 expressing  
 the sudden  
 joy of the  
 just after  
 their de-  
 parture.

dumb, his heart being not able to contain the sudden and exceeding greatnesse of so inestimable comfort.

28. Well then (dear Brother) so shall it be, and much more with these twice happy souls, that come to heaven from the troubles of this life. For never was there cool shadow so pleasant in a hot burning sunnie day; nor the well-spring to the poor traveller in his greatest thirst of the summer; nor the repose of an easie bed to the wearied servant after his labour at night: as shall be this rest of heaven to an afflicted soul which cometh thither. O that we could conceive this! that we could imprint this in our hearts; that we had a feeling of this that I say: would we follow vanities as we do? would we neglect this matter as we do? No doubt, but that our coldnesse in purchasing these joyes, doth proceed of the small opinion we do conceive of them. For if we made such account and estimate of this jewell of heavenly blisse, as other merchants before us (more skilfull and wiser then our selves) have done; we would bid for it as they did, or at leastwise would not let it passe so negligently, which they sought after so carefully. S. Paul saith of our Saviour: *Proposito sibi gaudio sustinuit Crucem*: He laying before his eyes the joyes of heaven, sustained the Crosse. A great estimation of the matter, which he would buy at so dear a rate. But what counsell giveth he to other men about the same? surely none other, *But to go and sell all they have, to purchase this treasure*. S. Paul of himself, what saith he? Verily, that *he esteemed all the world as dung*, in respect of the purchasing of this jewel. S. Pauls schollar Ignatius, what biddeth he? hear his own words: *Fire, gallows, beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of the devil together, let them come upon me, so I may enjoy this treasure*

The value  
of heaven,  
and the account that  
old Saints  
made thereof.

Heb. 12.

Mat. 13.

Phil. 3.

Hierom. in  
catal.

lib.  
trea  
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treasure of heaven. S. *Augustine* that learned Father, what offereth he? You have now heard that he would be content to suffer torments every day, yea, the very torments of hell it self, to gain this joy. Good Lord, how far did these holy Saints differ from us? how contrary were their judgements to ours in these affairs? who will now marvel of the wisdom of the world, judged folly by God, and of the wisdom of God judged folly by the world? *Oh children of men* (saith the Prophet) *why do ye love vanity, and seek after a lie?* Why do you embrace straw and contemne gold? Straw (I say) and most vile chaffe, and such as finally will set your own houses on fire, and be your ruine and eternall perdition?

Serm. 31. De Sanctis. & 37.

1 Cor. I. 2. & 3. Psal. 4.

§ 4. *Whereunto a Christian is born by Baptisme.*

*With a Conclusion of this first Part, containing Motives to Resolution.*

29. **B**Ut now to draw towards an end in this matter (though there be no end in the thing it self:) let the carefull Christian consider whereunto he is born, and whereof he standeth in possibility, if he will. He is born heir apparent to the Kingdome of heaven: A Kingdome without end; A Kingdome void of limitation, A Kingdome of eternall blisse; The Kingdome of Almighty God himself: He is born to be joynt-heir with *Jesus Christ* the Sonne of God; to reign with him; to triumph with him; to sit in Judgement of Majesty with him; to judge the very Angels of heaven with him. What more glory can be imagined, except it were to be God himself? All the joyes, all the riches, all the glory that heaven containeth, shall be poured forth to make him happy. And to make this

Gal. 3. & 4. Eph. 1. & 5. Col. 3. Tit. 3. Rom. 8. Jam. 2. Heb. 1. 1 Pet. 1. 2 Pet. 3.



Apoc. 1.  
Mat. 19.  
Luke 22.  
1 Cor. 6.  
Apoc. 1. & 4  
Luke 12.

Mat. 11.

Serm. 37. De  
sanctis.

honour and triumph yet more, the glorious Lamb that sitteth upon the throne of Majesty, with his eyes like fire, his feet like burning copper, and his face more shining then the precious diamant; from whose seat there proceedeth thunder and lightning without end; and at whose feet the four and twenty Elders lay down their crowns: This Lamb (I say) this glorious God and man, shall rise and honour him with his own service. Who then would not esteeme of this royall inheritance? Who would not make greater account thereof then we do; especially seeing the gaining and winning of the same is now (by the benefit of our Redemption and grace purchased unto us therein) brought to be in our own hands? according to the expresse words of our Saviour, saying: *The kingdome of heaven doth suffer violence, and men do lay hand-fast upon it by force.* That is to say, by the force of Gods Covenant made with Christians, that they living virtuously shall obtain the same; whatsoever Christian doth perform this virtuous life, taketh heaven (as it were) by force and by violence. *The matter is put in the power of the doer* (saith S. Augustine) *for that the kingdome of heaven suffereth violence. This thing (O man) that is, the kingdome of heaven, requireth no other price but thy self: It is so much worth, as thou art worth: give thy self, and thou shalt have it.* By which he signifieth, that every man, how poor or needy soever he be in this world, may gain this inheritance to himself; may make himself a Prince, a King, an Emperour, if he will; even the meanest and miserablest man (I say) upon earth. O most wonderfull bounty and liberality of our Saviour! O Princely heart and unspeakable mercy! O incredible prodigality (in a certain manner so to say) of treasures inestimable, as are the most infinite and endlesse riches of heaven!

30. Tell me now (gentle Reader, and most loving and

and dear Brother) why wilt thou not accept of this offer of thy Saviour? Why wilt thou not account of this his kingdome? Why wilt thou not buy this endlesse glory of him, for so little a labour as he requireth for it? Hear how earnestly he periwadeth thee to bargain with him: *Suadeo tibi emere à me* (saith Christ) *aurum ignitum, probatum, ut locuples fias*: I do give thee counfel to buy of me pure and tried gold, to the end thou mayest be rich. Why wilt thou not follow this counfel, especially of a merchant that meaneth not to deceive thee? Nothing can grieve this thy Saviour more, then that men will seek with such pains to buy straw and chaffe in Egypt, whereas he would sell unto them fine gold at a lower price at home: And that they will needs purchase puddle-water with more labour and cost, then he would require for ten times so much pure liquor, out of the very feuntain of life it self. There is not the wickedest man that liveth in the world, but taketh more travel in gaining hell (as after more largely shall be declared) then doth the most painfull servant of God in purchasing of heaven and eternall blisse. O folly! O madnesse!

31. Follow not then (O thou carefull Christian) this fanaticall frenzie of earthly wisdom, make not thy self partaker of their errour. For the day will come when thou shalt see them do heavy penance for their folly, at what time thy heart shall be right joyfull that thou hadst never any part or portion among them. Let them go now and bestow their time in transitory vanities, in sinfull pleasures and delights of this world; let them build now their pleasant palaces; let them purchase dignities, scrape pieces and patches of earth and ground together: let them hunt after honours, and frame castles in the air; the time will come ere long (if thou believe Christ himself) wherein thou shalt have small cause to envy their felicity. If

The buying  
of heaven.

Apoc. 3.

Exod. 5.

Jer. 2.  
Apoc. 11.

The folly  
of seeking  
worldly  
vanities.

Luke 6.  
Luke 12.  
Mat. 26.

1 Cor. 3.  
Bp. Jud.  
A similitude

they do imagine, and talk basely now of the glory and riches of God and of his Saints in heaven ; nor esteeming them indeed, in respect of their own , or contemning them rather, for that carnall pleasures are not reckoned therein : do thou make little account of their words ; for that, *the sensuall man understandeth not the things which are of God.* If horses were promised by their masters a good feast and banquet, most evident it is, that they could imagine nothing else but provander and water to be their best chear; for that they have no knowledge of daintier dishes : so fareth it with these men who being accustomed onely to the puddle of fleshly pleasures, can mount with their minds to no higher thing then brutish sensuality. But I have shewed to thee before (gentle Reader) some wayes and considerations to conceive greater matters ; albeit, as I have advertised thee often, we must confesse still with Saint Paul ; *That no humane heart can conceive the least part thereof.* For which cause also, it is not unlike that S. Paul himself was forbidden to utter the things which he had seen and heard, in his most wonderfull miraculous assumption unto the third heaven.

The conclusion, with the application of all that hath been said.

1 Cor. 6.  
Philip. 3.  
2 Tim. 2.  
1 Tim. 6.  
Heb. 12.  
Mat. 7.  
19-25.

32. Wherefore to conclude at length this whole Chapter ; thou hast to consider (my dear and loving Brother) that this Great Game and gaol of heavenly blisse, which hitherto I have endeavoured to describe unto thee, is set up onely for them that will run unto it, as S. Paul well noteth : and no man is crowned in this glory, *But such onely as will fight for it,* according as the same Apostle doth teach and fore-warn us : *It is not every one that saith to Christ, Lord, Lord, shall enter into the kingdome of heaven : but they onely which shall do the will of Christs eternall Father that is in heaven.* Albeit this Kingdome of Christ be set out to all men ; yet every man shall not arrive to reign

reign with Christ, but such onely as shall be content to suffer with Christ. Though the Kingdome of heaven be subject to violence (as hath been laid :) yet no man can enter there by force, but he onely whose good deeds shall follow him to make open the gates : that is, *Except he enter* (as the Prophet saith) *without spot, and have wrought justice.* My meaning then is, that as I have shewed the exceeding greatnesse and worthinesse of this treasure (gentle Reader :) so thou being a Christian, shouldest also conceive the right way of gaining the same ; which is no other by the testimony of Christ himself, but onely by holy and virtuous life, in keeping his commandments. Thou art therefore to sit down and consider (according to thy Saviours counsell) what thou wilt do and determine herein ; whether thou have so much spirituall money, as is sufficient to build this Tower, and to make this heavenly warre, or no : that is, whether thou have so much good will and holy manhood in thee, as to bestow the pains of a virtuous life (if it be rather to be called pains then pleasure) required for the gaining of this eternall Kingdome. This is the question, this is the principall point, this is the very whole issue of all the matter. And hitherto hath appertained whatsoever hath been spoken in this book before, either of thy Creatour and Creation ; of thy particular end ; or of the Majesty, bounty, and justice of thy God and Saviour : as also of the account he will demand of thee ; and of the punishment or rewards laid up for the life to come. All this (I say) hath been meant by me to this onely end and purpose, that thou (measuring the one part and the other) shouldest finally resolve thy self what thou wouldest do, and not to passe over thy time in carelesse negligence, as many are accustomed to do, never espying their own errors, untill it be too late to amend them.

33. For the love of God then (dear Christian

F f 3

brother

Rom. 8.  
Mat. 11.  
Apoc. 14. &  
20.

Psal. 14.

Mat. 7. & 19  
Joh. 14.  
Luc. 14.

The final  
end of all  
that hath  
been said.

An exhortation.



A saying to  
be remem-  
bred.

brother) and for the love thou bearest to thy own soul and eternall wel-fare, shake off this most dangerous security : wherein flesh and blood is wont to lull the careless people of this world. Make some earnest *Resolution*, for looking to thy State in the life to come. Recall to mind oftentimes that worthy sentence : *Hoc momentum, unde pendet aternitas* : This life is the moment, whereof dependeth all eternity of weal or wo hereafter. If it be but a moment (dear Brother) and yet a moment of so great consequence and importance : How is it passed over by earthly men with so little care, and cogitation ! What reason may be alledged of thy so dangerous a negligence ? What cause may be assigned of so extream a folly ? All the creatures of earth, heaven, and hell, even from the very first to the last, if thou examine them all, may be arguments and motives unto thee, to leave this perillous course wherein thou art : All are, or may be Books, lessons, and Sermons unto thee, preaching and protesting (some by their punishment, some by their glory, some by their beauty, and all by their creation) that thou oughtest without delay, to make *Resolution* of another kind of life ; and that all is vanity, all is folly, all is iniquity, all is misery, besides the onely service of thy Lord and Maker. And so with this, will I make an end of this first Part, reserving some other thing to be spoken of in the second, for removing of such impediments, as our spirituall adversary is wont to cast against this good work of *Resolution*, as against the first step and degree of our salvation. Our Lord God and Saviour Jesus Christ, who was content to pay his own precious blood for the purchasing of this noble inheritance of his Kingdom unto us ; give us his holy grace, to esteem of it, as the great weight of the matter requireth, and not by negligence to loose our title and portion therein.

*The end of the first Part.*

THE  
SECOND PART OF THIS BOOK,

Which treateth of the lets and impediments that  
hinder *Resolution* : And how they  
may be removed.

THE ARGUMENT.

**I**N the former Part of this Book (gentle Reader) there have been laid down sundry Reasons and Considerations, whereby to stirre up men to the firm Resolution of serving God; which might be sufficient (no doubt) to that effect (the nature of virtue being also considered, which of her self draweth reasonable men to the love and admiration of her :) were not the subtilties of our spirituall enemy very great and dangerous in this behalf, and his endeavours most diligent against our purpose. For so it fareth, that when he seeth by the former reasons and demonstrations alledged, that the judgement of man is convinced in the points which are treated, and that it can no longer resist or deny, but that the onely true wisdom were (in deed) to break off from the vanities and sinfull life of this world; and to betake our selves to the most honourable, and gainfull service of Almighty God; then this infernall foe, being not able further to delude our judgements, or to blind our understandings, imployeth himself by all means possible (for retaining of his prey) to stay our will from yielding consent unto our judgement; alleadging for his dissuasion either

The effect  
of the first  
Part.

The subtilty  
of the devil

the difficulty of obtaining pardon, or the pains and hardnesse of virtuous life, or the losse of worldly honour and earthly commodities, or some other such like fraud or trifle: (though in the eye of flesh great and weighty) whereby to let and hinder our resolution, or at least wise to prolong it so far forth, as he may be in hope, that we shall never make it afterwards to our gain or comfort.

The effect  
of this le-  
gond Part.

For preventing of which malicious and most perillous endeavour of our ghostly adversary, this second Part is adjoynd, conteining the chief and principall impediments, that usually do rise against resolution, either out of our own corrupt nature, or infirmity, or suggested by our mortall foe: The removall and confutation of which lets and impediments, shall bring no small light (I hope) unto the studious Reader, for the true understanding both of his own estate, and of the deceits and illusions used towards him, by his said enemies: Read then this Part also (dear Christian brother) with no lesse diligence then the former: for that the profit thereof shall be equall, and thy contentment perhaps far greater; in respect of the variety of matters handled therein, and of the manifold comforts, which thy soul in perusing the same, shall receive thereby.

OF



## OF THE FIRST IMPEDIMENT

That is wont to let Sinners from Resolution :

*Which is, the mistrust and diffidence in Gods  
mercy, through the multitude and  
grievousnesse of their  
offences.*

## CHAP. I.



Among all other grievous and most perillous cogitations, which in this world are accustomed to offer themselves to a minde entangled and loaden with great finnes ; this usually is the first ( though the nature of sinne it self and crafty suggestion of our ghostly enemy ) to fall into distrust and despair of Gods mercy. Such was the cogitation of most unhappy *Cain*, one of the first inhabitants of mankind upon earth ; who after the murder of his own onely brother, and other finnes by him committed, burst forth into that horrible and desperate speech, so greatly offensive to his Lord and Maker : *Mine iniquity is greater, then that I may hope for pardon.* Such was in like manner, the desperate conceit of wicked *Judas*, one of the first of them that were chosen to the peculiar service of our Redeemer ; who seeing his conscience oppressed with manifold enormous iniquities, and most of all with the prodiction of his own Lord and Master : took no other way of amendment or redresse, but to destroy himself both in body and soul ; adjoyning onely those words full of miserable distrust and desperation : *I have sinned*

Despair an  
ordinary  
temptation,  
to great sin-  
ners.

*Cain.*

*Gen. 4.*

*Judas.*

*Mat. 27.*

*in*



in betraying the innocent and just blood, not asking forgiveness, nor hoping for pardon. By which words and his most wretched end, he more grievously offended and injured his most loving and mercifull Saviour, then by all his former iniquities committed against him.

The ship-  
wrack of  
souls over-  
loaden with  
finnes.

Prov. II.

Jer. 3.

Mich. I.

2. This then (good brother) is the first and greatest rock, whereat a sinfull soul overburdened with the charge of her own iniquities, and tossed in the waves of dreadfull cogitations, by the blasts and storms of Gods threats against sinners, doth commonly make her shipwrack. This is that most horrible depth and dungeon, whereof the holy Scripture saith: *The impious man, when he is come into the bottome and profundity of his sinnes, contemneth all.* This is that remediless soar and incurable wound, wherewith God himself charged *Jerusalem*, when he said: *Insanabilis fractura tua*: Thy rupture is irremediable: and the Prophet *Micheas* considering the same people, through the multitude of their wickednesse, to incline now to despair of Gods goodnesse towards them; brake forth into this most pitifull complaint: *For this will I weep and lament extreamly; I will strip off my cloaths, and wander naked; I will roar like unto Dragons, and sound out my sorrows as Struthions in the desert, for that the wound and malady of my people is desperate.*

The misery  
of despera-  
tion.

Oze. II.

3. This is that great and main impediment that stoppeth the conducts of Gods holy grace from flowing into the soul of a sinfull man. This is the knife that cutteth in sunder all those heavenly blessed cords, wherewith our sweet Lord and Saviour endeavoureth to draw unto repentance the hearts of sinners, saying by his Prophet: *I will pull them unto me with the chains of love and charity.* For by this means every sinfull conscience cometh to answer Almighty God, as did *Jerusalem*, when being admonished of her sinnes, and

and exhorted by his Prophet to amendment of life ; the Jer. 2. said *Desperavi, nequaquam faciam* ; I am become desperate, I will never think of any such thing. To which lamentable estate, when a sinfull man is once arrived ; the next step he maketh, is ( for avoiding all remorse and trouble of conscience ) to ingulf himself into the depth of all detestable enormities, and to abandon his soul to the very sink of all filth and abominations, according as Saint Paul said of the Gentiles in like case : *That by despair they delivered themselves over to dissolute life, thereby to commit all manner of uncleannesse.*

Eph. 4.  
Rom. 1.

4. Which desperate resolution of the impious, is the thing ( as I have noted before ) that most of all other offences upon earth, doth exasperate the ire of Almighty God, depriving his divine Majesty of that most excellent property, wherein he chiefly delighteth and glorieth, which is his infinite and unspeakable mercy. This might be declared by divers and sundry examples of holy Writ ; howbeit, two onely shall suffice for this present. The first is of the people of Israel not long before their banishment to *Babylon* ; who being threatened from God by the Prophet *Jeremy*, that manifold punishments were imminent over their heads, for their grievous sinnes committed against his Majesty, began ( in stead of repentance ) to fall to desperation, and consequently resolved to take that impious course of all dissolute life, alledged before out of S. Paul. For thus they answered God, exhorting them by his threats to reform their wicked lives : *We are now grown desperate, and therefore we will hereafter follow our own cogitations, and every one fulfill the wickednesse if his own conceit.* Whereat God stormed infinitely, and brake forth into this vehement interrogation : *Interrogate Gentes : quis audivit talia horribilia?* Ask and inquire of

The thing  
wherein  
God most  
delighteth,  
is mercy.

A desperate  
resolution.

Jer. 18.  
A marvelous  
example of Gods  
clemency.

Jer. ib. d.

Another ex-  
ample of  
Gods won-  
derfull mer-  
cy.

Ezech. 33.

of the very Gentiles, whether ever among them were heard any such horrible blasphemies. And after this, for more declaration of this intolerable injury herein offered to his Majesty; he commanded the Prophet *Jeremy* to go forth of his own house, and to get him to a Potters shop, which in the village was framing his vessels upon the wheel. Which *Jeremy* having done, he saw before his face a pot crushed and broken by the Potter all in pieces upon the wheel; and thinking thereby that the vessel had been utterly unprofitable, and to be cast away; he saw the same clay presently framed again by the Potter, into a new vessel more excellent then before. Whereat he marvelling; God said unto him: *Doeſt not thou think (Jeremy) that I can do with the house of Israel, as this potter hath done with his vessel? Or is not the house of Israel in my hands, as the clay is in the hands of this craftesman? I will denounce upon the suddain against a Nation and Kingdome, that I will root it up and destroy it; and if that Nation or Kingdome do repent from their wickednesse, I also will repent me of the punishment which I intended to lay upon them.* And then he proceedeth forward, declaring unto *Jeremy* the exceeding grief and indignation which he conceiveth, that any sinner whatsoever, should despair of mercy and pardon at his hands.

5. The second example is of the same people of *Israel* during the time of their banishment in *Babylon*, at what time being afflicted with many miseries for their finnes, and threatned with many more to come, for that they changed not the course of their former wicked conversation: they began to despair of Gods mercy, and to say to the Prophet *Ezekiel*, that lived banished among them, and exhorted them to amendment, upon assured hope of Gods favour towards them: *Our iniquities and sins do lye grievously upon us,*  
and

and we languish in them; and what hope of life then may we have? At which cogitation and speech, God being greatly moved, appeared presently to Ezekiel, and said unto him: *Tell this people, as I do live, saith the Lord God of Hosts, I wish not the death of the impious, but rather that he should turn from his wicked wayes and live. Why will the house of Israel die in their sins, rather then turn unto me?* And then he maketh a large and vehement protestation, that how grievously soever any person shall offend him, and how great punishments soever he shall denounce against him; yea, if he had given expresse sentence of death and damnation upon him: yet, *Si egerit pœnitentiam à peccato suo, feceritque judicium & justitiam*: That is, if he repent himself of his sinne, and exercise \* judgement and justice for the time to come: *All his sins that he hath committed shall be forgiven him* (saith Almighty God) *for that he hath done Judgement and Justice.*

\* Judgement and Justice to be used in true repentance; that is, judgement upon our selves, and justice towards others.

6. And this now might be sufficient (albeit nothing else were spoken) for removing this first obstacle and impediment of true resolution, which is the despair of Gods infinite goodnesse and mercy. Neverthelesse, for more evident clearing and demonstration of this matter; and for the greater comfort of such as feel themselves burdened with the heavy weight of their iniquities, committed against his divine Majesty: I have thought expedient in this place to declare more at large, this abundant subject of Gods mercy towards all such as will truly turn unto him; in what time, state, and condition or age soever in this life: which shall be shewed and set down by these four points and parts that do ensue.

§ 1. What manner of love God beareth to man.

7. **F**irst of all then, this endlesse mercy may be comprehended by the infinite and incom-



incomprehensible love that Almighty God beareth unto man ; which love is alwayes the mother of favour, grace, and mercy. If you demand of me in what sort I do prove, that the love of God is so exceeding great towards man : I answer, as the Cosmographer is wont to do, who by the greatnesse and multitude of the streams and rivers, doth frame a conjecture of the fountain from which they flow. The proper rivers which are derived and do runne forth of love, are good turns and benefits ; which seeing they are infinite, endlesse, and inestimable, bestowed by God upon man (as in place before hath been declared, and the whole universal frame of this world doth abundantly here witnesse) it followeth most evidently, that the origen, fountain, and well-spring of all these favours, graces, and good turns, must needs be infinite, immeasurable, and far surpassing all compasse of mans understanding.

Job 7.

8. If you require of me the cause and reason, why Almighty God should so wonderfully be affected towards man ; I can directly yield you none at all, but rather marvel thereat with holy Job, why so sovereign a Majesty should set his heart upon so base a subject. Notwithstanding, the holy Scripture seemeth to alledge one principall reason of this love, when it saith :

Sap. 11.

*Nihil odisti eorum quæ fecisti, & parcis omnibus, quia tua sunt, Domine, qui diligis animas.* That is, Thou (O Lord) which lovest souls, canst not hate those things which thou hast made, but dost use mercy towards all, for that they are thine. And the like manner of reasoning useth God himself, when he saith by his Prophet Ezekiel : Behold, all souls are mine : and hereupon he inferreth a little after ; *Numquid voluntatis mea est mors impii ?* Can I have then the will to damne a wicked man, seeing that his soul is mine, created and redeemed by me ? As who would say, this were a case against all order and equity. And the reason of this

I.  
The first  
cause why  
God loveth  
us, for that  
he is our  
Creator,  
and we are  
his own  
works.  
Ezek. 18.

this manner of speech and argument, is, for that every man naturally is inclined to love the things that be of his own making. So we see, that if a man have an orchard wherein be great variety of trees and plants; yet if there be but one of his own peculiar grafting, that flourisheth and prospereth well; he taketh more delight therein, then in any of the rest, for that it is his own workmanship. So in like manner, if a man have a vineyard of his own planting and trimming. For which respect, the holy Prophet *David* finding himself, and the whole kingdome of *Jury* in great affliction and calamity; thought no other means so forcible to draw God to compassion and commiseration of their case, as to cry out to him in this manner: *Thou which governest Israel, look towards us and be attent; Thou hast brought forth a vineyard out of Egypt, thou hast purged the same from Gentiles, and hast planted it. Thou, O God of all power, turn towards us, look upon us from heaven, and visit this thy vineyard which thy own right hand hath planted.* The like manner of perswasion used the holy Prophet *Esay* to move God when he said: *Look upon us I beseech thee (O Lord) who are the works of thine own hands.*

*Psal. 97.*

*Esa. 45.  
& 64.*

9. But above all other, the blessed man *Job* standeth (as it were) in argument and disputation with God

*Job 1.*

about this matter, saying: *Have not thy hands made me? Have they not framed me of clay and earth? Hast not thou compacted me as cheese is made of milk? Hast not thou knit my bones and sinews together, and covered my flesh with skin? Hast not thou given me life, and conserved my spirit with thy continuall protection? Howsoever thou seemest to dissemble these matters and hide them in thy heart; yet I know that thou remembrest them all, and art not unmindfull of them.* By which words this holy man signified, that albeit God suffered him greatly to be tempted and afflicted

The confidence of *Job* in that God had made him.

in

The assured  
hope David  
had in that  
he was  
Gods work-  
manship.

Psal. 103.

2.  
The second  
reason of  
assurance of  
Gods love,  
for that he  
is our fa-  
ther.

in this life, so far forth as he might seem to have forgotten him : yet was he well assured that his divine Majesty could not of his goodnesse forsake or despise him, for that he was his creature and the proper workmanship of his own hands. In which very name of *Workmanship*, holy *David* took such great comfort, considering that the work-man cannot chuse but be loving and favourable towards his own work (especially so excellent and bountifull a work-man as is Almighty God towards a work made as man is, to his own shape and likenesse :) That in all his necessities, yea, even in his greatest infirmities of flesh, and most grievous offences committed against his Majesty, he conceiveth most assured hope of mercy and pardon, upon this consideration, *That he was his workmanship* ; and consequently well known to his divine wisdom, of how brittle and infirm a metall he was made. For thus at one time among other, he reasoneth of this matter : *Look how far distant the East is from the West, so far off hath God removed our iniquities from us. Even as a father doth take compassion of his own children, so doth our Lord take mercy upon us : for that he well knoweth the mould whereof we are made, and doth remember that we are nothing else but dust.*

10. In which discourse, the holy Prophet maketh mention of two things that did assure him of Gods mercy ; the one, that God was his Creatour and Maker, and thereby privy to the frailty of his constitution and nature : the other, that he was his Father, whose property is to have compassion on his children ; and this is a second reason, more strong and forcible perhaps then the former, why every man may be most assured of pardon, that heartily turneth unto Almighty God ; considering that it hath pleased his divine Majesty, not onely to be unto man a Creatour (as he is to all other things :) but also a Father, which is the title of the greatest

greatest love and conjunction that nature hath left to things in this world. Whereof a certain Philosopher said well : That no man could conceive the love of a parents heart , but he onely that had a child of his own. For which respect , our Saviour Jesus to put us in mind of this most fervent love , and thereby, as it were, by one fire to enkindle another within our hearts ; did use oftentimes and ordinarily to repeat this sweet name of *Father* in his speeches to his followers, and thereupon founded divers most excellent and comfortable discourses ; as at one time, when he dehorted them from over much care and worldly solicitude, he addeth this reason : *Your Father in heaven knoweth that you have need of these things* : As who would say, he knowing your wants, and being your Father, you shall not need to trouble your selves with great anxiety in these matters : for that a Fathers heart cannot but be provident and carefull for his children. The like deduction maketh he in the same place, to the same effect, by comparison of the birds of the air , and other unreasonable creatures. For which , if God do make (saith he) so abundant provision, as all the whole world may witness that he doth : Much more carefull will he be to provide for men that are his own children , which are more dear unto him then any other terrestriall thing created.

Mat. 5. 6. 8.  
&c.

Mat. 6.

11. All which speeches and reasons of our Saviour, are derived from the nature and property of a parent , which cannot but affect and love his children ; especially such a Father whom Christ calleth Celestiall , who in this perfection of true Fatherly love so farre exceedeth all earthly parents put together ; as , in power , clemency , and goodness , Almighty God surpasseth the infirmity of his feeble creatures. Such a Father, as hath not onely given life and being unto his children ; but also (as

What a  
Father God  
is.

G g

S. Paul



Gal. 4.

Esa. 63.

Christ's  
comfo-  
table  
emba-  
sage.

John 20.

How great  
ly the re-  
spect of a  
Father mo-  
veth God.  
Jer. 21.

S. Paul saith) hath poured into their hearts the divine Spirit of his onely eternall Sonne, stirring them up to most assured confidence and invincible hope in his fatherly goodnesse and protection. And upon assurance of this hope, have as well sinners as Saints from the beginning, fled unto him confidently under this title of *Paternity* and *Father-hood* and never were deceived. So the Prophet *Esay*, as well in his own name, as in the name of the sinfull people of Israel, doubted not to cry: *Thou art our Father; Abraham hath not known us, and Israel is ignorant of us. Thou, O Lord, art our Father, thou art thou our Redemer.* And to confirm this assurance unto us, Christ sent that most sweet and comfortable embassage unto his Disciples, presently upon his Resurrection; *Go and tell my brethren, that I do ascend unto my Father and unto your Father; unto my God, and unto your God.* By which two words of *Father* and *God*, the one of love, and the other of power; the one of infinite good will, the other of endlesse ability; he took away all doubt of not speeding, from each man that should make recourse to this mercifull *Lord* and *Father*.

12. God himself also after many threats used by the Prophet *Jeremy* against the people of Israel for their sinnes; in the end, lest they should despair, turneth about his talk, and changeth his style, assuring them of many graces and favours, if they would return unto him; telling the house of Israel that he had loved her from the beginning and had sought to draw her unto him by threats, to the end he might take mercy upon her: And that now he intended to build her up again, to adorn her with joy and exultation, to gather her children from all corners of the earth, to refresh them with the waters and rivers of life. And all this (saith he). *Quia factus sum Israeli Pater*: For that I am become now a Father to Israel. And in the same place

to wicked Ephraim (the head city of the rebellious kingdom of Samaria that was to receive mercy) he saith: *Ephraim is become my honourable Sonne, my delicate & dearly beloved child: Therefore my bowels are moved with compassion upon him, and in abundance of mercy will I take pity of him.* So much attributed God to this respect of being a Father unto *Israel* and *Ephraim*, and of their being his children; that for this cause onely (notwithstanding their infinite enormous sin) his bowels of endlesse mercy were moved with love and compassion towards them.

Jer. 31.

13. And these are those tender *mercifull bowels* of mercy (a wonderfull speech) which holy *Zachary*, father to *S. John Baptist*, protesteth to be in Almighty God towards mankind that had offended him. These are those entralls of true and tender commiseration, which were in that good old Father mentioned in the Gospel, who being not onely offended, but also abandoned by his younger sonne, yet after he saw him return home again, notwithstanding he had wasted all his thrift and substance, and had wearied out his body with wicked life: he was so farre off from disdainning to receive him, as he came forth to meet him, fell upon his neck, and kissed him for joy, adorned him with new apparel and rich jewels, provided a solemne banquet for him, invited his friends to be merry with him, and shewed more exultation and triumph for his return, then if he had never departed from him at all.

Luke 12

Luke 16.

The fathers  
liberall  
heart to the  
prodigall  
sonne.

14. By which Parable, our Saviour *Jesus* endeavoured to set forth unto us the incomprehensible mercy of his heavenly Father toward sinners: In which respect, he is truly called by his Apostle *Pater misericordiarum*, the Father of mercies. For that (as *S. Bernard* well noteth) this Sea and Ocean of mercies doth flow peculiarly from the heart of a Father, which cannot be said so properly of the gulf and depth of his

2 Cor. 1.

Bern. ser. 1.  
de Nata.  
Plal. 35.

What the  
name of Fa-  
ther doth  
import.

judgements. For which cause he is called in Scripture, *The God of justice and revenge*, and not the Father. And finally, this blessed name of *Father in God* doth import unto us by Gods own testimony, all sweetnesse, all love, all friendship, all comfort, all fatherly providence, care, and protection; all certainty of favour, all assurance of grace, all security of mercy, pardon and remission of our sinnes, whensoever unfeignedly we turn unto him. And in this point, his divine Majesty is so forward and vehement to give us assurance, that being not content to set forth his love unto us by the love of a Fathers heart; he goeth further and protesteth unto us, that his heart is more tender towards us in this behalf, then the heart of any mother can be to the onely child and infant of her own womb. For thus he saith to Sion, when for her sinnes she began to doubt lest he had forsaken her:

Esa 49.

*Can the mother forget her own infant? or can she not be mercifull to the child of her own womb? If she could, yet can I not forget or reject thee: Behold, I have written thee in the flesh of my own hands. And this for so much as God is called our Father.*

The third  
argument of  
Gods love:  
The giving  
his Son for  
us.

15. There remaineth yet a third consideration, which more setteth forth Gods inestimable love, then any of the other demonstrations before handled. And this is, that he gave the life and bloud of his onely begotten and eternall Sonne, for purchasing and redeeming us when we were lost: A price so infinite and inexplicable (as no doubt) his divine wisdom would never have given, but for a thing which he had loved above all measure. Which our Saviour himself, that was to make the payment, doth plainly signifie; and therefore also seemeth (as it were) to wonder at such a bargain, when he saith in the Gospel: *So dearly hath God (my Father) loved the world, that he hath given for it his onely begotten Sonne.*

John 3.

In

In which words, he ascribeth this most wonderfull dealing of his Father, unto the vehemency and exceeding abundance of love; as doth also his dearest Disciple and Apostle Saint *John*, saying: *In this appeareth the great love and charity of God towards us, that he hath sent his onely begotten Sonne into the world to purchase life for us.* In this (I say) is made evident his exceeding charity; that we not loving him, he loving him, he loved us first; and gave his own Sonne to be a rancome for our sinnes. Whereunto also the holy Apostle Saint *Paul* agreeth, admiring in like manner the excessive love of God in these words: *God doth marvellously commend and set forth his great love unto us, in that we being yet sinners, he gave his Son to the death for our redemption.* And in another place framing out, as it were, a measure of Gods mercy by this abundance of his love, saith thus: *God, who is rich in mercy, through the exceeding love which he bare unto us, we being dead in sin, he revived us in Christ, and raised us up even unto heaven, making us to sit down there with him, to the end he might declare to all ages and worlds ensuing the most abundant riches of his grace and goodnesse towards us.*

1 *Joan.* 4.Christ was  
given for  
love.  
*Rom.* 5.*Eph.* 2.

16. This was the opinion of that noble Apostle Saint *Paul*, and of all his coequals, Apostles, Evangelists, Disciples, and Saints; that this work of our Redemption proceeded onely from the inflamed furnace of Gods immeasurable love. And therefore to make no other conclusion hereof, then that which Saint *Paul* himself doth make: *If God hath not spared his own proper and onely begotten Son, but hath given him up to death, for gaining us unto him. How can it be, that with him he hath not given unto us all other things? If when we were his enemies and thought not upon him, he sent to seek us so diligently, by such a messenger, as he loved so dearly; allowing him to lay down a price*

The conclu-  
sion of this  
point made  
by S. *Paul*.  
*Rom.* 8.  
*Rom.* 5.



for us which he so infinitely esteemed; what shall we think that he will do unto us now (we being made his own by our redemption) if we return willingly unto him, when our receiving shall cost him nothing else, but onely a mercifull look upon us, which is not so much from the infinite bowels of his bottomlesse mercy, as is one drop of water from the most huge gulf of the main Ocean-sea. And this shall suffice for this first point of Gods love, declared unto us, by the three most sweet and comfortable names and respects, of *Creatour, Father and Redeemer.*

§ 2. *How God expressed his love towards sinners.*

17. **N**Ext after which, we are to consider in what manner God is accustomed to expresse and declare this love of his, in his dealings and proceedings towards sinners, for their conversion and salvation. And first of all the Wise-man (having had long experience of this matter) beginneth to describe and set it forth in this sort, saying unto God himself: *Thou (O Lord) doest dissemble the sinnes of men to give unto them time of repentance.* And then when they will not use this benefit of his forbearing, but will needs enforce him to punish and correct them; he saith further of this correction; *Such as wilfully do runne astray (O Lord) and will not turn unto thee; thou doest correct them sweetly by little and little, admonishing and exhorting them to leave their sinnes, and to believe in thee.* These two points then of exceeding clemency, by the testimony of the Wise-man, are found in Almighty God. First, to wink at the wicked life of men, and to expect their conversion, with unspeakable patience and longanimity, according as the Prophet *Esay* beareth witness, adjoyning the cause there-

Sap. 31.

Sap. 32.

Two rare  
points of  
clemency in  
God.

Esa 30.

thereof in these words : *Your Lord doth attend your conversion, to the end he may take mercy on you, and thereby be exalted.* And secondly, for the same respect, when he is enforced by reason of his Justice, to chastise them ; yet doth he the same with such moderation and mildenesse, as alwayes in this life he reserveth place of pardon.

18. And now to these two we may adjoyn yet a third property of his mercy, more admirable (perhaps) then the former ; which is (as *Tertullian* excellently noteth) that he being the party offended, yet first and principally desireth reconciliation, he having received the wrong and injury ; yet doth he most busily intreat for amity and attonement. And whereas in all right and equity he might deny us pardon, and in his power take revenge of us at his pleasure : yet doth he not onely offer us peace of his own accord, but also sueth unto us by all means possible to accept thereof, humbling (in a certain manner) his Divine Majesty and greatnesse, to our basenesse and vility, as though he had need of us ; and behaving himself in this respect as a Prince, that were inamored of his bond-slave and abject servant.

*Tertul. in Apol. c.2.*

God that is offended seeketh attonement with us.

19. This might be declared by many of his own speeches and doings in holy Scripture ; but one place out of the Prophet *Esay* shall serve for all, where Almighty God so earnestly wooeth (as it were) the conversion of Jerusalem, as no lover in the world could utter more signes and testimonies of a heart inflamed and set on fire with tender affection, then he doth towards that City which so often and grievously had offended him. For first after many threats poured out against her, if she did not return ; lest she might perhaps fall into despair, he maketh this protestation in the beginning of his speech : *Indignatio non mihi, &c.* Angry I am not ( *O Jerusalem* )

Gods wooing of Jerusalem.

His protestation.

His cunctation.

His chiding  
Esa. 42.

His fair speech.  
Esa. 43.

His complaint.

His kind speech.

His conference.

but whatsoever I have spoken, I have spoken of good will and love. Secondly, he entreth into this dispute and doubt with himself about punishing her sinnes: *What shall I do? Shall I tread her under my feet and put her to the fire? Or else will she stay my puissant hand, and make peace with me? Will she (I say) make atonement with me?* After which doubt and cunctation, he resolveth with himself to change his manner of style, and to fall a little to chide with her, and then saith: *Hearken O yee deaf inhabitants of Jerusalem, look about you yee blind folk that will not see: who is blind and deaf but my servant, that will not regard or listen to the messengers which I send? O thou which hast open ears, wilt thou not hear?* And then a little after, he beginneth to smooth and speak fair again, saying *Ever since thou hast been gracious and glorious in mine eyes, I have loved thee; and for thy soul will I give whole nations. Fear not, for that I am with thee.* Wherewith she beeing little or nothing moved, he turneth to a sweet manner of complaint, saying: *Thou hast enthralled me by thy sinnes, and with thine iniquities thou hast greatly afflicted me.* Which being said, and she somewhat wonne thereby to love him, as it seemeth: he returneth unto her with this most comfortable and kind speech: *I am he, which cancelleth thine iniquities for mine own sake, and will never think any more upon thy sinnes.*

20. All which being done and God and she now reconciled, & made fast friends together: his divine Majesty beginneth a very loving conference (as it were) and sweet expostulation with her, saying in these words: *Call thou to memory the things that are past, and let us judge our selves here together. Tell me if thou have any thing whereby thou mayst be justified. Thy first parent was a sinner, &c.* Whereat she being ashamed, and having nothing in the world

to

to answer for her self, Almighty God comforteth her, and knitteth up the whole matter in this most kind and amiable sort. *Fear not, for I will poure out my spirit upon thee, and upon thy seed, and my benediction (shall be upon thine off-spring; thy children shall bud up and flourish like Willoes planted by the water side. Thus saith the Lord and King of Israel, the Lord of Hosts, that is thy Redeemer; I am the first, and the last, and besides me there is no other God. Be mindfull of this thou house of Jacob, I have dissolved and dissipated thy sinnes, as a cloud is dissolved in the air; be mindfull of this, and have an assured confidence.* Thus far continueth the treaty between God and his City of Jerusalem.

His sweet  
conclusion.

21. And now tell me (dear Christian) whether it be possible for any heart or tongue in the world, to conceive or expresse more wayes or significations of most vehement good will and burning affection, then of Gods part in this treaty hath been declared. What lover or enamoured person upon earth, what passionate heart could wooe more earnestly, sue more diligently, sollicite more artificially, complain more pitifully, expostulate more amiably, conferre more intrinsecally, remit offences more readily, offer benefits more abundantly, conclude more sweetly, and give more pregnant testimonies of unfeigned love, or more assured certainty of eternall league and amity, then doth Almighty God unto this Nation, that so grievously had offended him? Who will not confesse now with the Prophet *David*: *That sweet and mercifull is our Lord, and his miserationes above all the rest of his wonderfull workes?* Who will marvel, if the same Prophet made a vow, that his everlasting song should be of the mercies of this his Lord and Maker?

A consideration upon the former treaty of God with Jerusalem.

Psal. 144.

Psal. 88.

Gods tender love to Jerusalem when he was to destroy it.

22. But yet this thing is made much more apparent,



- rant, by that which his Divine Majesty did afterwards to the same people in the dayes of *Jeremy* the Prophet (above an hundred years after this treaty in the time of *Esay*) at what time God being resolved to destroy them and their City, for their obduration in their sinnes; when the hour of execution drew near, his bowels of mercy were so touched with commiseration towards them, as he called to *Jeremy*, and commanded him once again to go up to the temple-gate, where all the people did passe in and out, and there with a loud voice to cry as followeth: *Hear ye the word of God, O all you of Juda, that do passe in and out by these gates; thus saith the Lord of Hostes, the God of Israel: yet do you amend your wayes, and I will dwell in this place with you, &c.* And when this exhortation, and blessed endeavour of Almighty God could not move or profit them any thing at all: then his unspeakable goodnesse began with sharp threats in this manner:
- Jer. 7.** My fury and indignation is gathered together upon "this City; and upon the inhabitants, and upon the  
"very beasts and cattle thereof; as also upon the fruit  
"and trees of this Region. The carcases of this people shall be food to the birds of the air, and to the  
"beasts of the field; their enemies shall come and  
"cast forth of their Sepulchers, the bones of the Kings  
"and Princes of Juda; the bones of their Priests,  
**Jer. 8.** "Prophets and inhabitants, and shall dry them at the  
"Sun, and cast them out unto the dung-hill. After all which long and dreadfull commination, he altereth his speech presently again, and saith with a very lamentable and pittifull voice. *And will not he that is fallen (notwithstanding all this) rise up again? Will not he that is departed from me, return unto me again? O why doth my people run from me so obstinately?*
- A pittifull complaint.** 23. By which loving complaint, and infinite other means of mercy that God used to that people, when
- The wonderfull proceedings of God with Jerusalem.**

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when no amendment at all could be procured : his Divine Majesty was enforced to call *Nabuchodonosor* King of Babylon before the walls of Hierusalem, to destroy it. But even now also consider the bowels of his unspeakable mercy. For hoping that by this terror they might perchance be stirred up to conversion ; he sent *Jeremy* the Prophet to them again, with this embassage : *Tell the inhabitants of Jerusalem ; will ye not receive discipline and obey my words ?* Whereat those gracelesse people were so little moved, as they took *Jeremy* and cast him into prison for his message , and thereby exasperated most grievously Gods further indignation against them. Notwithstanding all which, his incomprehensible clemency would not thus abandon them ; but commanded holy *Jeremy* to write out all his threats and promises in a book together, and to send the same unto them forth of the prison, where he lay, by his servant *Baruch*, to be read in their hearing ; and so he did. Whereof when *Joachim* the King had understanding ; he commanded *Baruch* to be brought into his presence, and there to read the book by the fire side, as the Scripture noteth. And when he had heard but three or foure pages thereof, he cut them out with a pen-knife, and threw the whole book into the fire and so consumed it. At which obstinate and impious dealing, albeit Almighty God were extreemly offended ; yet commanded he this same book to be indighted and written again, in much more ample manner then before , thereby (if it had been possible) to have stirred up , and gained that people unto him. But when this by no means in the world could be brought to passe ; then permitted his Divine Majesty, the whole City to be destroyed, according to his former threat , and that rebellious people to be led away captive in bondage to Babylon. In which place and misery (notwithstanding their demerits)

his

Jer. 35.

Jer. 36.

The obstinacy of the Jewish nation.

Ezec. 23.

his infinite mercy could not forsake them, but sent his Prophet *Ezechiel*, as also *Baruch* unto them, with extream complaint of their obduration; and yet offering unto them mercy and pardon even then, if they would repent.

An Epitheton given by God to the people of Israel. Ezech. 2.

A wonderfull point.

24. And what more wonderfull clemency then this, can possibly be imagined, dear Christian brother? May in reason any man ever now enter into doubt or despair of Gods mercy, how great and grievous soever the burden of his sinnes be, when he considereth this proceeding of his eternall Majesty with the people of Israel, for so many years and ages together; whom himself calleth notwithstanding, *Gentem Apostatricem, dura facie & indomabili corde*: An Apostaticall nation, of a shamelesse countenance and incorrigible disposition? Can God devise any more effectuall and forcible means, to erect and animate a sinner confidently to return unto him, then are these? And yet (gentle Reader) for thy further comfort and encouragement in this behalf; I will adjoyn one thing more, which doth exceed and passe all reason and reach of humane imagination: And this is, that God promiseth to a sinner that faithfully will return unto him, not onely to forget and utterly extinguish all memory of his former iniquities; but also to make more joy and triumph at his conversion, and to love and cherish him more tenderly at his return; then if he had never fallen or departed from his service.

Esa. 40. What joy there is made: at a sinners conversion. Esay 30.

25. This God himself signifieth by the Prophet *Esay*, when he saith: *Call unto Jerusalem, speak unto her heart* (that is, comfortably) *for that her iniquity is forgiven; she hath received double at Gods hands for all her sins committed.* And more plainly in another place by the same Prophet: *The light of the Moon shall be as the light of the Sun and the light of the Sun shall be*

as the light of 7 dayes seven times put together, when God shall bind up the wounds of his people, and heal their soars. And to this purpose do appertain directly those most wonderfull Parables of our Saviour in the Gospel, concerning the extraordinary joy and feasting, that the carefull woman made, when she had found again her groat that was lost; and the good Shepherd, when he brought back the sheep that was astray; and the mercifull Father, when he received home his sonne that before had abandoned him. And to the same purpose doth it also appertain, that in the Prophet *David* God glorieth, especially in the service of those people, that before had not known him. And this shall suffice for this second point, to shew, what wonderfull means Almighty God doth use, in setting forth his mercy for allurement of sinners unto repentance. Luke 15. Psal. 57.

§ 3. *What assurance of Pardon God giveth to them that repent, and turn towards him.*

26. **A**ND so having declared what exceeding great love and mercy God beareth towards man, and how effectually he expresseth the same by his suing unto sinners for their conversion: It followeth that we should in this third place examine somewhat more in particular, what certain assurance his divine Majesty giveth of undoubted Pardon and full Remission of their sins, to all such as unfeignedly shall resolve themselves to make their refuge unto him. Which thing, albeit, every man by that which before hath been treated, may sufficiently conceive: yet for the importance of the matter, it shall not be amisse in this place also to adde a word or two, for more plain and evident demonstration thereof. And this shall be done by setting down both the words and deeds, that is, both



both the promises and performance which Almighty God hath used and exercised in this behalf, to all such as have offended him whatsoever.

The promises of God to sinners that repent.

Ezek. 11.  
31, 34, 37.

Esa. 1.

Jer. 3.

27. And for the first, which are his Promises; most apparent it is, as well by the things which before have been discussed, as also by the whole course, body, and drift of holy Scripture; that the Promises of Mercy and Pardon which his divine Majesty hath made to sinners, and whereunto by his sacred Word he hath (in a certain manner) obliged himself, are both manifold, vehement, absolute, and universal: *Whosoever shall depart from his wicked wayes, and turn unto me (saith Almighty God) I will receive him.* Behold the universality of all people and persons, without excluding any. And then further: *At what day soever an impious man shall return unto me from his impiety, his wickednesse shall not hurt him,* saith the same Lord God of Hosts: See the universality of all times and seasons without exception. But yet hearken what God addeth besides: *Leave off to do perversly* (saith he to the Jews, &c.) *and then do you come and finde fault with me, if you can. For if your finnes were as red as scarlet, they shall be made as white as snow, &c.* Consider the universality of all kind of finnes, be they never so grievous, so horrible, or hainous. And finally, God talking to a soul that hath oftentimes fallen and most infinitely offended him, he saith thus: *It is a common received speech, that if a woman depart from her husband, and do joyn her self to another man, she may not return to her first husband again, for that she is defiled, and made contaminate. And yet whereas thou hast departed from me, and hast committed fornication with many other lovers; do thou return unto me again, and I will receive thee,* saith Almighty God.

28. By which words is expressed the fourth universality,

versality, containing all states, qualities, and conditions of men; how many wayes, or how contemptuously soever they have committed sinne against his divine Majesty. And what may be added now more then this? Was there ever Prince that made so large an offer unto his Subjects? Or was there ever Father that gave so ample and universall promise of Pardon unto his children? Who can now mistrust himself to be excluded from this assurance of mercy, wherein all sorts of people, all kinds of finnes, all times and seasons, all states and qualities of sinners are comprehended? O most miserable and infortunate man that excludeth himself, whom God excludeth not! What is there in this generall and universall promise, whereof any man in the world should have pretence to make any least doubt or question? Of the meaning (perhaps) and intent of him that promiseth; O dear Brother, it is onely love and charity: And consequently cannot deceive us. Of the truth and surety of his promises; It is infallible, and more certain then heaven and earth put together. Of the power that he hath to perform his promise; It is infinite, and not restrained by any bounds or limitation. Whereof then may we doubt? or in which of these three points may we not conceive most singular consolation? Hear the comfortable meditation that blessed S. Bernard made upon these three particulars which we have now mentioned: *Tria considero* (saith he) *in quibus tota spes mea consistit, charitatem vocationis, veritatem promissionis, potestatem redditionis, &c.* That is, *I do consider three things* (saith this holy man) *wherein all my hope consisteth, and whereby it is made invincible. First, the exceeding love and charity of him that calleth me to him by repentance: secondly, the infallible truth and certainty of his promise which he maketh to me of pardon and mercy: thirdly, the endlesse power and ability he hath to perform what-*  
*secv.r*

Four uni-  
versalities  
in Gods  
promises to  
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Three  
points of  
great com-  
fort.

Bern. Serm.  
de fragmen.  
7. miseri-  
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Eccle 4.

soever he promiseth. This is that triple or three-fold rope and chain, which holy Scripture saith is hardly broken: For that by this rope, let down unto us from heaven, which is our countrey, into this world, that is our prison, we may ascend and mount up (if we will) even unto the sight and possession of Gods eternall kingdome and heavenly glory. Thus farre that blessed Father.

How God hath performed his promises to sinners that have repented.

John 2.

29. But now to the second point; If we consider how faithfully Almighty God hath put in execution those promises of his from time to time, and how no one man upon earth (so many ages as the world hath continued) was ever yet frustrate of his hope, in making his conversion unto his Majesty, if he made it from his heart; we shall finde further cause for us to consider: For so much as it is not probable, or in reason to be imagined, that he which never failed in times past, will break his promise for the time to come; especially seeing now in Christianity, when we have this advantage above other former times (as *S. John* doth also note) that he, who was, and is our judge, is become also our advocate to plead our cause.

Never sinner repented that was not pardoned.

Gen. 3.  
Adam and Eve.

30. Cast back thine eyes then my loving dear brother, and take a view of all ages, times, and seasons past and gone. Begin from the first creation of the world, and come downward even unto this day; and examine indifferently whether in all this wide compasse of times, persons, places, and most grievous offences committed against his divine Majesty, there were ever yet any one sinner upon earth, that returned unfeignedly and was not received. The sinne of our first parents was presently forgiven unto them, upon their first signification of grief and sorrow for the same. And not onely this, but our Saviour also *Jesus Christ* was promised to be sent, for restoring them and their posterity to the glory and felicity which by their fall they had lost.

lost. After this, untill the time of *Abraham* and of the people of *Israel*, as some works of Gods justice are recorded in holy Writ, that were exercised upon irrepentant offenders: So are there many more celebrated, of his mercy. And onely two or three persons in particular are mentioned, who, notwithstanding some sorrow which they seemed to have of their offences, were yet rejected. The first whereof was the murderer *Cain*, who at the beginning denied his wickednesse unto God; and then being convicted, despaired of remission. The second was *Esaü*, whom *S. Paul* calleth a profane fornicatour; who found no place of repentance, albeit with tears he sought for the same. Whereof *S. Chrysostome* giveth the reason in these words: *For this cause, Esaü obtained not pardon, for that he did not repent as he should have done; his tears proceeding rather of anger and temptation, then of true sorrow*: So he. The third was *Judas*, in the New Testament, who made shew of sorrow and some repentance, but it was not true, but with despair. Wherefore let us look upon them that repented truly indeed.

The rejection of Cain, Esaü, and Judas. Heb 12,

Chrys. hom. 80. de peccat. ad pop. Anti

31. When the people of *Israel* came to be a distinct nation, and to be governed at Gods appointment; how grievously (trow you) did they offend daily, and almost hourly, his divine Majesty? And how graciously did his unspeakable clemency remit and pardon their manifold and innumerable finnes and trespasses done against him? The whole Scripture (in truth) seemeth nothing else, but a perpetuall narration of Gods incredible patience and infinite mercies towards them. And if I would speak of particular persons among them, which he received to his favour after great and manifold offences committed; there would be no end of that recitall. Let *Manasses* that most impious and wicked King be an example for all, with whose enormous life and most detestable acts, whole pages are

The infinite sins, of the Jewish people and their infinite Pardons received from God.

The example of Manasses.

H h

reple-



4 Reg 27.  
2 Par. 33.  
Jer. 15.

replenished, both in the Books of *Kings* and *Chronicles*; and yet afterwards, notwithstanding, the same man falling into misery and calamity among the Babylonians (a fortunate school oftentimes for Princes, who in their prosperity are wont to contemne all admonishments) he began to be sorrowfull for his former life and actions, and to do great penance (as the Scripture saith) in the sight of God for the same. Whereat his divine and incomprehensible mercy was so much moved presently, as he received him to favour, and brought him back from his prison and fetters, to his Kingdome and Imperiall throne of Majesty again.

The example  
of the  
Ninivites.

Jonah 1. 2.  
3. 4.

32. The example also of the *Ninivites* is very notable and singular in this behalf: Against whom Almighty God having decreed a sentence of death to be executed within a certain time; he commanded *Jonas* the Prophet to go and denounce that sentence unto them. But *Jonas* well knowing the nature and disposition of God towards mercy, fore-saw (as afterwards he signifieth) that if he should go and bear that embassy unto them, and they thereupon make change of their lives; his Majesty would presently pardon them, and so he should be taken for a false lying Prophet. For avoiding which inconvenience, he chose rather to flee away by sea to the city of *Tharſis*, and there to hide himself. But Almighty God raised a tempest in that journey, and disposed in such sort, as *Jonas* was cast into the sea, and there received and devoured by a whale, from whose belly he was commanded afterwards to repair to Niniveh, and to do his former message, which he performed. And the tenour of his message was, that within fourty dayes that huge city of Niniveh should be destroyed. Which he having denounced unto them; the sequel fell out, as *Jonas* before had suspected. For the *Ninivites* believing the message

message, and betaking themselves to repentance, God forgave them presently; whereat *Jonas* was exceedingly grieved and offended, and complained sweetly to God of his strange dealing herein, demanding why he had enforced him to come and preach destruction unto them, knowing well before-hand, that he would pardon them. But his mercifull Lord answered him fully to this point by a certain accident that fell out, whereto *Jonas* was not able to reply one word.

33. For so it chanced, that *Jonas* sitting without the walls of Niniveh, under an Ivy-bush, that in one night by Gods appointment was sprung up to cover him from the sunne: the same Ivy by Gods ordinance perished upon the sudden, and was consumed by a worm, leaving the poor Prophet destitute of that consolation of shadow which he received by it. Where-with he being not a little disquietted and afflicted; God said unto him: *Thou (Jonas) art sorrowfull and much grieved for losse of thine Ivy-tree, which notwithstanding thou didst not plant nor make to grow, nor tookest any labour at all about it: but the same grew up in one night, and in one night it perished again. And shall not I then be carefull to pardon my great city of Niniveh, wherein there be above an hundred and twenty thousand innocent people, which cannot distinguish between the right hand and their left?* This was the answer of Almighty God to *Jonas*, for defence of his singular inclination to mercy, in respect that the Ninivites were his own workmanship, and labours of his own hands, as all other people also are. Of which kind of reason and consideration, there have been divers things said and declared \* before, for manifestation of Gods infinite mercy. And all this that hitherto hath been spoken, is, of things onely done in time of the old Testament, before the appearance of Christ our Saviour in flesh.

Consider  
this speech  
of Almighty  
God.  
Jonah 4.

\*In the first  
part of this  
Chapter.

Examples  
of mercy in  
the new  
Testament.

Luke 15.

John 10.  
& 11.

Rom 5.

Phil. 2.

The won-  
derfull cle-  
mency of  
Jesus our  
Saviour.  
Mat 9. & 11

Mark 2.

Luke 5.

34. But now if we look into the time of grace, when God incarnate came himself in person, to shew the riches of his endlesse mercy unto mortall men upon earth: We shall see more examples without comparison, of this exceeding clemency. For that now our Creatour and Shepheard overcome (as it were) with extreme compassion came down into the vale of misery, with resolution not onely to offer pardon and forgiveness to all his sheep that were astray, and would return: But also to follow and seek them out, and being found, to lay them on his own shoulders, and so to bear them back unto the Fold again, and there to give his life and blood for their defence against the wolf. O sweet Lord! what greater love can be imagined then this? What more pregnant signification of inflamed charity can mans cogitation conceive or apprehend? Is it marvel now if he which descended unto us with this heart, and with these bowels of burning affection, did set open the gates of all his treasures, favours, and graces unto us? Is it marvel if the holy Apostle S. Paul doth say of this time: *Superabundavit gratia*; That grace did over-abound: And yet further in another place: *That Christ being very God, did in a certain sort impoverish and empty himself with the most wonderfull effusion of mercies and havock of heaven, which at this time, and ever since he hath made?*

35. Here-hence it proceedeth that all his delight and pleasure upon earth, was to converse with sinners, and to give them comfort, courage, and confidence in him. Which he did so manifestly in the sight of all the world; as he was very scandalous and offensive thereby to the Scribes and Pharisees, and other Principall Rulers among the Jewish nation. Here-hence also did proceed those his marvellous speeches and strange invitations of wicked men unto him. As for example

ample at one time among other, when he cryed out in publick : *Come unto me all ye that do labour and be heavy loaden, and I will refresh you.* And at another time, going into the Temple of Jerusalem upon a high Festivall day, when all the people were gathered together : he stood up in the midst of them all, and brake forth into this vehement invitation, with a loud voice, as Saint *John* Evangelist recordeth : *If* Mat. II.

*any man among you be thirsty, let him come unto me, and he shall drink.* Hereby it came to passe, that his divine Majesty was termed commonly, *Publicanorum* Joh. 7.  
& *peccatorum amicus* : The friend and familiar of wicked Publicans and Sinners. And hereof finally it did proceed, that he received all, imbraced all, and forgave all that repaired unto him ; were they Scribes, Pharisees, Souldiers, Publicans, Usurers, Harlots, Thieves, Persecutours, or whatsoever most grievous offenders besides ( whereof particular examples in each kind might be alledged : ) assuring us furthermore, that after his Resurrection, and blessed Ascension to the right hand of his Father, he would be more bountifull yet in this manner of proceeding, *and draw all unto himself,* Mat. II.

he being both our Judge and Advocate, our King and Mediatour, our God and Redeemer, our Father and Brother, our Priest and Sacrifice, and he that both pleadeth and determineth our cause together. Joh. 12.

36. What then should not we hope now ( dear Christian brother ) at the hands of this our Lord and Master, which hath left unto us such words, such deeds, such assured evidences of his infallible love and abundant mercies towards us ? Why should not his dealings with other men before us, give us heart and courage to confide assuredly in him, for the time present and to come ? Why should not his former most infinite sweet mercies be unto us most oderiferous and fragrant assuring favours

Great and many causes of assured hope.



Cant. 3.  
Bern ser. 23  
in Cant.

and ointments, to make us, as they did the spouse in the *Canticles*, follow and runne after him? Hear what devout Saint *Bernard* doth meditate upon this passage of Christs fragrant ointments. O sweet Jesus (saith " he ) the fresh and oderiferous smell of thy wonder-  
" full clemency doth allure us to run after thee, when  
" we hear say, that thou despisest not beggars, nor ab-  
" horrest sinners. We know right well ( O Lord )  
" that thou didst not reject the thief that confessed  
" thee, nor the sinfull woman that wept upon thee,  
" nor the Chananean that humbled her self before thee,  
" not the wicked adultresse brought unto thee, nor the  
" Toller or Tribute-gatherer that followed thee, nor  
" the Publican that repaired unto thee, nor the Disci-  
" ple that denyed thee nor *Saul* that did persecute thee,  
" nor thy tormentours that did nail thy sacred body  
" upon the Crosse. O Lord, all these are fragrant  
" smells and savours of thy most sweet mercy; and at  
" the sent of these thy ointments, we do follow and run  
" after thee. Thus far *S. Bernard*.

§ 4. *Containing the Application of all that  
hath been said.*

37. **A**ND so with this, to come to the fourth and last Part of this Chapter, and to apply all that hath been said of Gods mercy, to our present purpose; What man is there living in the world, that reading and believing these things, can doubt or mistrust to receive pardon for his sinnes? *If God be he that justifieth, who is able to condemn us?* saith the holy Apostle Saint *Paul*. If God be minded to deliver us, who can take us out of his hands? If God protest that he will pardon us; why should we make any doubt or question thereof at all? Why should not we joyn rather with that confident and faithfull

servant

Rom. 8.

John. 20.

servant of his, Saint *Paul*, who saith unto us, and to all other sinners living, in his masters name : *Let us repair unto him with a true heart in fulnesse of faith, having purged our hearts from an evil conscience : let us hold fast an immovable confession of our hope, seeing he is faithfull which hath given unto us his promise, and let us consider how one of us may provoke another to charity and good works.* By which words, the holy Apostle signifieth, that what sinner soever shall resolve with himself to purge his conscience from wickednesse for the time to come, and to imploy the rest of his life in charity and good works ; He may confidently and boldly repair unto Almighty God, with most certain assurance to receive pardon and remission. And alas ( dear brother ) why then should any man despair ? Wherefore should any man cast away his own soul, that God so much desireth to save ? What a pitifull and lamentable case is it, to behold so many Christians in the world to go languishing in their finnes, and to give themselves over to all kind of carelesse and dissolute sensuality ( which by God himself is called desperation ) upon this conceit and wicked cogitation, that now they are gone so farre, and so deeply rooted and habituated in this kind of life ; as either it is impossible, or in vain for them to think of change or amendment ? O dear brother, let these men hearken to this excellent discourse of holy *Chrysostome* which ensueth.

Heb. 10.  
S. Pauls exhortation  
to confidence.

38. If thou be a wicked man (saith he) think upon  
 " the Publican : If thou be unclean of life, consider the  
 " Harlot : If thou be a murtherer, remember the thief :  
 " If thou be a swearer, call to mind the Blasphemer .  
 " Cast thine eyes upon *Saul* and *Paul*, first a persecutor,  
 " and then a preacher ; first a violent robber, afterward  
 " a good Steward and Dispenser : First, chaffe, afterward  
 " good corn : First, a Wolf, afterward a Shepherd ;

An excellent discourse and exhortation of S. Chrysostome. Hom. 2. in Psal. 50.

The speech  
of the De-  
vil to a soul  
loaden with  
sinne.

“heard ; first, leade ; after, gold ; first, a disperfer, after-  
“ward a gatherer ; first a breaker down of Gods vine-  
“yard, afterward a planter : first a destroyer, afterward  
“a builder. Thou hast seen manifold wickednesse, but  
“now behold unspeakable mercy. Thou hast heard the  
“pride of the servant ; consider now the love and cle-  
“mency of the Master. I will not thou say to me, I am  
“a blasphemer, I have been a persecutour, I have lead  
“an unclean and abominable life, and therefore I doubt  
“least I shall not have pardon ; Say not so unto me : for  
“here thou hast examples to the contrary, in every of  
“these and many other sins. Thou mayst safely fly to  
“what port thou list, and that either in the old or new  
“Testament. For in the old, thou hast *David* : in the  
“new, thou hast *Paul*. I will not have thee therefore  
“alledge excuses unto me, for covering thine own co-  
“wardnesse. Hast thou sinned ? Do penance. Hast thou  
“sinned a thousand times ? Repent a thousand times un-  
“feignedly. This is the onely ointment that may be  
“poured into an afflicted conscience, the torment where-  
“of I do well know. For the Diel standeth by, whet-  
“ting his sword of desperation, and saying unto thee :  
“Thou hast lived wickedly all thy youth, and thy for-  
“mer years thou hast mis-spent : thou hast haunted  
“playes and spectacles with thy companions, and hast  
“followed after loose and lascivious women : thou hast  
“taken other mens goods from them wrongfully : thou  
“hast been covetous, dissolute, and effeminate : thou  
“hast forsworn thy self : thou hast blasphemed, and  
“committed many other hainous and enormous crimes ;  
“and therefore what hope canst thou have of salvari-  
“on ? Truly none at all. Thou art a meer cast-away,  
“and canst not now go back ; and therefore my coun-  
“seil is, that now thou use the pleasures and commodi-  
“ties of this world, and passe over thy time in mirth of  
“heart, without cogitation of other affairs for the  
present,

“ present, &c. Hitherto are Saint *Chrysostomes* words, uttering the despair of sinners, and the Devils counsell unto them. But let us hear Saint *Chrysostomes* confutation. For thus it followeth in the same homily immediately.

39. These are the words of the devil (saith he.)

“ These are the counsels and persuasions of our enemy.

“ But mine are quite contrary. If thou hast fal-

“ len, thou mayest rise again: If thou have been a

“ lost companion, yet thou mayest be saved: If thou

“ have committed fornication and adultery in time past;

“ thou mayest be continent for the time to come: If

“ thou have haunted playes and games; thou mayest

“ draw back thy foot from henceforth: If thou have

“ delighted in lewd and evil company; thou mayest

“ hereafter acquaint thy self with good. Thou hast

“ free-will to choose either part. This onely is neces-

“ sary, that thou begin thy conversion out of hand, and

“ that thou repent and take in hand to reform thy self,

“ though it be at the first but a little. Let thine eyes

“ begin but to shed forth one tear, enter into thy con-

“ science, consider thy self but indifferently: Examine

“ thine actions and what they deserve, lay before thy

“ face the day of judgement with the torments of hell

“ on the one side, and the joyes of heaven on the o-

“ ther: Repent, confesse, amend thy life, seek a medi-

“ cine for thy wound out of hand, while thou art in

“ this life, in what state or condition soever thou be:

“ Yea if thou be upon thy death-bed, ready to breathe

“ out thy soul and spirit; fear not to repent: for that

“ Gods mercy is not restrained by the shortnesse of

“ time. Which I speak unto you (my dear brethren)

“ not to make you hereby the more negligent, but one-

“ ly to stir you up to the confidence of Gods mercy,

“ and thereby to avoid the most dangerous Gulf

“ of Desperation. Hitherto this holy and Learned

Father.

40. In

S. Chryso-  
stomes  
counsell a-  
gainst the  
Devils tem-  
ptations.

No time  
too late to  
repent.



Anexhorta-  
tion and  
admonition  
of S. Augu-  
stine. Ser.  
58. de Tem.

40. In which long and large discourse of his, we are to note, that ( together with most excellent encouragement which he giveth to all sinners of what state and condition soever they be, in all times and seasons to confide in Gods mercy, and never to despair : ) he giveth also an wholesome admonishment, that we should not by this confidence become more negligent in reforming our lives, but rather do it out of hand, without all delay or procrastination. Whereunto in like manner the holy Father Saint *Augustine* in a like exhortation against despair, doth endeavour most vehemently to stirre us up in these words : *Let no man* (saith he) *after an hundred finnes, nor after a thousand, despair of Gods mercy; but yet so let him not despair, as he seek presently without all stay, to reconcile himself to God by amendment of life; lest perhaps after that by custome he hath gotten a habit of sinne, he be not able to deliver himself from the snares of the Devil, albeit he would &c.* So he.

Ezcc. 11.

41. And in the very same Sermon, the same Doctor discourseth yet further of the same matter, in manner following : “ Not every man that hath sinned, but he that persevereth in sin, is hatefull and abominable in the sight of God. For that no man must distrust of Gods mercy towards him that will amend and leave his finnes. For that God himself as a most sweet comforter hath said by his Prophet : *That the impiety of a wicked man shall not hurt him, at what day soever he shall turn from the same.* But yet this great mercy of our Lord, is then onely profitable unto us, if we delay not our conversion, nor do multiply sins upon sins. Which I will declare unto you by the example of wounds and ruptures of our body, by which the infirmities also of our minde and soul may be conceived. Thus then we see, if a mans foot,

“foot, legge, or arm be broken, with how great pain  
 “the same is restored to his accustomed strength again.  
 “But if any member of our body be broken twice, or  
 “three times, or more often in one and the self same  
 “place: Your charity can imagine, how hard a thing  
 “it were for that part to recover her perfect health a-  
 “gain. So fareth it (dear brethren) in the wounds and  
 “ruptures of our soul. If a man do commit a sin once or  
 “twice, and do unfeignedly without dissimulation  
 “make his refuge to the medicine of penance; he doth  
 “out of hand obtain health again, and that sometimes  
 “without any skar or blemish of the disease past. But  
 “if he begin to adde sins upon sins, in such sort, that the  
 “wounds of his soul do rather putrifie within him by  
 “covering and defending them, then heale by repen-  
 “tance and confession: it is to be feared, lest that hea-  
 “vie speech of the Apostle be fulfilled in him, to whom  
 “he saith: *Doeſt thou not know, that the benignity of*  
*God is uſed to bring thee to repentance? but thou by thy*  
*obdurate and irrepentant heart, doeſt heape to thy ſelf*  
*wrath in the day of vengeance, and of the revelation of*  
*Gods juſt judgement.* Thus ſaith S. *Auguſtine.*

A ſimilitude  
 of the body  
 to expreſſe  
 the miſery  
 of the ſoul,  
 by multi-  
 plying ſin.

Rom. 2.

42. And now (dear Chriſtian) what can be ſpo-  
 ker more effectually, either to erect us to hope and  
 confidence in Gods mercy, or to terrifie us from pre-  
 ſumption in delaying our amendment, then here hath  
 been uttered by theſe noble pillars, and Fathers of  
 Chriſts Church, and moſt excellent instruments and tem-  
 ples of his holy Spirit? The divine wiſdome of Al-  
 mighty God in a certain place ſaith: That the words  
 of wiſe men ought to be ſpurs unto us, and as it were,  
 nails driven into the depth of our hearts; meaning there-  
 by, that we ſhould be ſtirred up and moſt vehemently  
 moved, when we hear ſuch Wiſe-men; as the holy  
 Ghoſt there meaneth (which indeed are onely they  
 that have the knowledge and true fear of God)  
 make

Godly mens  
 words  
 ought to  
 move us  
 greatly.  
 Eccl. 12.

make such exhortations unto us, and give us such so wholesome admonishments, as these godly Fathers in this great affair have done. And how is it then (dear brother) that we are nothing stirred up thereby, nothing quickned, nothing awaked? Well, I will conclude this whole Chapter and Treatise, with another exhortation and admonition of S. *Augustine*; for that besides the grave authority of the man, (which ought to move us much) I think nothing can be spoken more excellently, or more agreeing to our peculiar purpose. This then he saith.

A notable  
discourte of  
S. Augustine  
touching  
our conver-  
sion. Scrm.  
181. de  
Tempor. 16.

43. *Almighty God doth never despise the repentance of any man, if it be offered unto him sincerely and simply: Nay, he accepteth the same most willingly, embraceth the penitent, and endeavoureth to reduce him to his former state wherein he was before he fell. And, that which is yet more; if a man be not able to fulfill the whole order of his satisfaction; yet doth not God refuse the least penance that is, though it be done in never so short a space. Neither doth he suffer the reward to perish of any little conversion. And this doth the Prophet Eſay seem to me to signifie, when he saith in Gods person to the people of Israel: I have contristed thee a little for thy sinne; I have stricken thee and have turned my face from thee: Thou hast been sad and hast walked in sorrow, and I have comforted thee again. These examples then of penance (dear brethren) we having before our eyes; let us not persevere in our wickednesse, nor despair of reconciliation; but rather let us say with a confident heart: We will turn home to our Father, and present our selves unto our God: For truly (my brethren) he will never turn away from the man, that turneth unto him. Himself hath said, that he is a God that draweth near unto us, were it not our sinnes do make a separation betwixt him and us. Let*

Eſa. 51.

Eſa. 59.

us take away then the separation and obstacle, and so nothing shall let our conjunction with him, which he greatly desireth. For to this end did he create us, that he might bestow upon us eternall blisse in his kingdome of heaven. He did not make us for hell, but he made his kingdome for us, and hell for the devil. So he saith in the Gospel: Come ye blessed of my Father, enjoy the kingdome prepared for you from the beginning of the world, And to the damned: Depart from me ye accursed into everlasting fire which is prepared for the devil and his angels.

Hell not  
made for  
man.  
Mat. 25.

44. If then hell fire was prepared for the devil, and the kingdome of heaven, for man, from the beginning of the world; it remaineth onely, that we provide, not to lose our inheritance by persisting in sinne. So long as we are in this life, how many or great soever our sinnes may be, it is possible to wash them away by penance: but when we shall be once departed from this world, albeit then we do repent (as no doubt but we shall from the bottome of our hearts:) yet shall it avail us nothing. And albeit our teeth do gnash, our mouth cry out, our eyes gush forth in tears, and our hearts lament with innumerable complaints and supplications: yet shall no man hear us, no man assist us, nor so much as with the tip of his finger, give unto us a drop of water to cool our tongue amidst our torments; but we shall receive that lamentable answer, which the rich glutton received at the mouth of Abraham: There is between us and you a great distance, so that none may passe from us to you, nor from you to us. Hitherto lasteth S. Augustines exhortation: which being so full as it is, and directly to our purpose, against despair of Gods mercies, and the other extreme, of delay of our amendment, upon presumption of negligence: I shall not need to adde any thing unto it at all, but herewith end this first Chapter.

In this life,  
all penance  
is available;  
but not,  
after.



THE SECOND LET OF  
Resolution, which is, certain pretended difficulties  
of hardnesse and asperity of virtuous life.

*The fallacy whereof is discovered, and the manifold  
helps declared, that do make the same most  
easie, sweet, and pleasant.*

CHAP. II.

Two as-  
faults of our  
ghostly  
enemy.

**H**He everlasting and irreconcilable enemy of  
our heavenly blisse and saluation, having re-  
ceived by the former reasons and conside-  
rations of Gods infinite goodnesse, a very  
strong encounter and contradiction against his first and  
greatest assault of desperation (himself also being en-  
forced to confesse, though with endlesse grief and envy,  
that the mercy of Almighty God is without measure  
towards man :) he retireth himself back many times  
from the pursuit thereof (in such especially as have yet  
some time to live in this world, and seem not to be near  
unto their ending daies) and taketh in hand a more calm  
and easie enterprise (as it may appear) perswading such  
sinners as he cannot bring to despair, that at least-wise  
they stand aloof, and hold themselves off from all re-  
solution to put in ure and exercise the precepts of Chri-  
stian life, for that they are hard, unfavoury, painfull,  
and troublesome; full of melancholly and sadnesse;  
void of comfort, good fellowship, and recreation; op-  
posite to all mirth, contentation, and joy; subject  
to continuall affliction and vexation of mind: and  
finally, not supportable to such bodies, such minds,  
such education, such custome, such course of life,  
as theirs are.

2. This is an ordinary sleight and practice of our  
adversary

adversary which he maketh to seem so sweet and plausible, by certain ointments that he adjoyneth of flattery to our sensuality; that most men of the world do receive this perswasion for sound counsel and perfect wisdom; esteeming all other, either simple or sottish, or at least-wise far inferiour in judgement and discretion to themselves, that do embrace or perswade the contrary. By which means it cometh to passe, that this second point of hardnesse and difficulty in virtuous life, is a very great, strong, ordinary, and universall impediment, that letteth infinite souls from embracing the means of their salvation, and consequently, not to be passed over in this place without full examination and perfect answer.

3. First then, albeit we should suppose, that the way of virtue were so hard indeed, as the enemy would make it seem; yet might I well say with *S. John Chrysostome*, that seeing the reward is so great and infinite as before we have declared: No labour should seem great for gaining thereof. Again, I might say with holy *S. Augustine*, that seeing we take daily so great pain in this world, for avoiding of lesser inconveniencies; as of sicknesse, imprisonments, losse of goods and life, and other like: What pains should we refuse for avoiding the eternity of hell fire, the torment whereof is insupportable as hath been declared? The first of these considerations *S. Paul* used, when he said: *The sufferings of this life are not worthy of the glory which shall be revealed in the next.* The second, *S. Peter* used, when he wrote: *That seeing the heavens must be dissolved, and Christ come in Judgement to restore to every man according to his works; What manner of men ought we to be in all holy conversation?* As who would say: No labour, no pains, no travel, no penance ought to seem hard or great unto us, to the end, we might avoid the terrour of that dread-

I.

If virtuous  
life were  
hard, yet  
worthy the  
labour.  
lib. de com-  
punct cordis  
Hom. 26.  
& 59.

Rom. 8.

2 Pet. 2.

full

full day. S. *Augustine* demandeth this question; What we think the rich glutton in hell would do now for avoiding his torments, if he were in this life again? Would he take pains or no? Would he bestirre himself, rather then turn into that place of calamity again? I think he would, and that in another manner then he did when he was here. I might adjoyn to this, the infinite pains that Christ took for us; the infinite benefits he hath bestowed upon us; the infinite sinnes we have committed against him; the infinite examples of Saints that have troden this path before us, being notwithstanding of more delicate constitution of body perhaps (some of them) then we are. In respect of all which points well considered, we ought to make no bones at a little pains and labour, though it were true that Gods service were so troublesome as many do esteem it, and as the devil doth point it out unto us.

2.

The way of  
virtue is not  
hard in  
deed.  
Mat. 12.

4. But now in very truth the matter is nothing so, and this is but a subtle deceit of the enemy for our discouragement. The testimony of Christ himself is clear in this point, saying: *Jugum meum suave est, & onus meum leve*: My yoke is sweet and my burden light. And his dearly beloved Disciple S. *John*, who had best cause to know his Masters secret herein, saith plainly: *Mandata ejus gravia non sunt*: His commandments are not grievous. What is the cause then why so many men do conceive such an insuperable difficulty in this affair? Surely, one cause is (besides the fallacy of the devil, which is the chiefest) for that men feel the disease of concupiscence in their bodies, but do not consider the strength of the medicine given unto us against the same: They cry with S. *Paul*, *That they find a law in their members, repugning to the law of their mind*: (which is the rebellion of concupiscence left in our flesh by originall sinne:) but they confesse not, or consider not with the same Apostle; *That the grace of God, by*  
*Jesus*

The cause  
of pretended  
difficulties.

Ibid.

Jesus Christ, shall deliver them from the same. They remember not the comfortable saying of our Saviour unto Saint Paul, in the midst of his greatest temptations : *Sufficit tibi gratia mea.* My grace is sufficient to strengthen thee against them all. These men ( I say ) do as *Elizeus* his disciple did, who casting his eyes onely upon the number of his enemies, that is, upon the huge army of Syrians ready to assault him ; thought himself lost, and utterly unable to stand in their fight, untill by the prayers of his master the holy Prophet, he was permitted by God to see the Angels that stood there present to fight on his side, and then he well perceived that his party was the stronger.

5. So fareth it with weak and distrustfull people, who feeling and considering onely the miseries and infirmities of their own nature, whereby daily strong temptations do rise against them ; do account the battell painfull, and the victory impossible ; having not tasted indeed, nor ever proved (through their own default and negligence) the manifold helps of heavenly and spirituall succours, which Almighty God never faileth to send unto such as are content for his sake to take the conflict in hand. S. Paul had well tasted that aid, who having reckoned up all the hardest encounters and impediments that might be, he adjoyneth notwithstanding : *Sed in his omnibus superamus, propter eum qui dilexit nos :* But we overcome in all these combates, by his assistance that loveth us. And then falleth he to that most wonderfull protestation, whereof both heaven, earth, and hell may stand in admiration : That neither death, nor life, nor Angels, nor other power, should be able to separate him from Christ, or to make him abandon his service ; and all this upon the confidence of spirituall aid from his said Saviour, whereby he stuck not to avouch :

The singular assistance of God, for overcoming difficulties.

Rom. 8.



Phil. 4.

Psal. 118.

▲ *similitude*

A question  
to be de-  
manded of  
pretenders  
of difficul-  
tie.  
Psal. 118.  
Psal. 118.

*That he could do all things without exception of any.* The Prophet David also had proved the force of this assistance, when he said : *I did run the way of thy commandments (O Lord) when thou diddest enlarge my heart.* This enlargement of heart was by spirituall consolation of internall unction, whereby a mans heart drawn together by anguish and sorrow, is opened and enlarged (at what time Gods holy grace is poured into it) no otherwise then a dry purse is softened and enlarged by anointing it with oyl. Of which divine oyl, and heavenly comfort, when this blessed servant of God had received his part ; he confessed presently, that he did not onely walk the wayes of Gods commandment with ease : but also did run them over with exceeding pleasure. Even as a cart-wheel which creaketh and complaineth under a small burden when it is dry, doth run on merrily and without all noise, when a little oyl is put unto it. Which thing aptly expresseth our state and condition, who without Gods assistance are able to do nothing : but with the aid thereof, are able to conquer and overcome all things.

6. And surely, I would gladly ask these men that imagine the way of Gods holy Law to be so hard and full of difficulty ; how the Prophet could say (who was a man as we are :) *I have taken pleasure (O Lord) in the way of thy commandments, even as in all the riches of the world?* And in another place : *That the same commandments were more pleasant, and more to be desired then any gold or precious stone ; and more sweeter then honey, or the honey-comb?* By which words he yieldeth to virtuous life, not onely due estimation of honour and value above all treasures in the world : but also of pleasure, delight, and sweetnesse, thereby to confound all those that abandon and forsake the same, upon idle, pretended, and feigned difficulties. And if King David could say thus much in the

the Old Testament, and of the Old Law (which notwithstanding was infinitely more hard then is the New :) with how much more reason may we speak it now in the time of grace, when not onely the service of God in it self, is without all comparison more sweet and easie : but also the peculiar helps and assistances of Almighty God, much more effectually and abundant!

John 5.  
Rom. 5.  
Heb.

7. For further declaration whereof, I would demand of thee (thou poor unfortunate Christian) that deceivest thy self with these bugs and fancies of imagined difficulties, why Christ our Saviour came into this world? why took he our flesh upon him? why laboured he and took so much pains among us? why shed he his blood? why prayed he to his Father so often for us? why appointed he the Sacraments, as conduits, to derive his most holy grace unto us? why sent he the holy Ghost into the world? what signifieth *Gospel* or *Good tydings*? what meaneth the words *Grace* and *Mercy*, brought with him? what importeth the comfortable name of *Jesus*? Is not all this to deliver us from sinne? From sinne past (I say) by his onely death? From sinne present and to come, by the same death, and by the assistance of his holy grace, bestowed on us more abundantly then before? Was not this one of the principall effects of Christ his coming as the Prophet noted : *That craggie pathes should be made straight, and hard wayes plain*? Was not this the cause, why he endued his Church with the seven blessed gifts of the holy Ghost, and with the virtues infused; to make the yoke of his service, sweet, the exercise of good life, easie, the walking in his commandments, pleasant : in such sort, as men might now sing in tribulations, have confidence in perils, security in afflictions, and assurance of victory in all temptations? Is not this the beginning, middle, and end of the

The end of  
Christ's com-  
ing to  
make the  
way easie.

Mat. 1.

Esa. 40.  
Esa. 11.  
Et vid. Hier.  
ibid. Amb ib  
1. de f. p. 5. c.  
20. S. Aug.  
Serm. 209.  
De Temp.  
Mat. 5.  
Luke 6.  
Acts 4.  
2 Cor. 4.

Esa. 10.

Gospel? were not these the promises of the Prophets, the tyding of the Evangelists, the preachings of the Apostles, the doctrine, belief, and practice of all Saints? And finally, is not this *Verbum abbreviatum*, The Word of God abbreviated, or made short, wherein do consist all the riches and treasures of our Christian Profession?

The summe  
of this Cha-  
pter, with  
the two ge-  
nerall parts  
thereof.

8. But for that this matter is of exceeding great weight, to the strengthening of Christians in their vocation, against the temptations of pusillanimity and dejection, which are very ordinary and dangerous to most men in the world; it shall not be amisse (perhaps) to treat and discusse the same more at large in this place, laying down the particular means and helps which every man hath, or may have in this businesse, if he want not will to use and apply the same to his assistance and commodity. And for that the field is large, and the matters are many which do appertain unto this point: I have thought convenient for more plainnesse and perspicuity of the Reader, to reduce the whole summe, unto two generall heads and parts. In the first whereof, shall be shewed the manifold and sundry helps that Almighty God doth lend to man, for the facilitating of the way of his holy commandments: and in the second shall be laid down certain instructions, admonishments, and examples, how to make our avail of those helps that are lent unto us.

§ 1. *Of the helps that are given to Christians,  
for making virtuous life easie.*

The helps  
and com-  
forts infi-  
nite to a  
soul resol-  
ved to serve  
God.

9. **I**T were a very hard and difficil matter for any man to take upon him, to set forth all and every the particular waies and means, whereby our most mercifull Lord and Saviour doth comfort, strengthen, and

and cherish the soul, that resolveth to live faithfully in his service. These are infinite secrets that do passe between them, infinite privie tokens and significations of love, that none else can expresse or conceive: Whereof the Prophet *Esay* having had a taste, cryed out: *Secretum meum mihi, Secretum meum mihi*: Esa. 24. My secret is to my self, my secret is to my self. But yet of those publick and ordinary wayes, whereby it is evident in holy Writ, that Almighty God is accustomed to work this effect of making sweet and easie his commandments; I shall here recount the chief and principall, for our common consolation and encouragement.

10. And first of all other, we must reckon in this number, the infusion of Gods most holy and precious grace into our mindes and souls, whereby they are beautified and strengthened against all difficulties and temptations, as Saint *Paul* was in particular against the tribulations and temptations of the flesh. And this grace is of such efficacy and force in the soul where it once entreth, that it altereth the whole state thereof, making those things clear, which were obscure before; those things pleasant, which were bitter before; those things easie, which were difficult before. And for this cause also it is said in Scripture, that it maketh a new Spirit, and a new heart, where it is bestowed by Almighty God; which his divine Majesty signifieth by the Prophet *Ezechiel* in these words, when he treateth of the graces that should be given at the coming of Christ Exo. 11. 36. in flesh: *I will give unto them a new heart, and will put a new spirit in their bowels; to the end they may walk in my precepts, and keep my commandments.* What can be spoken more effectually of the power of Gods holy grace, to the performance of good works?

The first  
help of  
Gods grace  
and the  
force there-  
of.  
2. Cor. 12.



The force  
of grace in  
resisting  
temptations

Rom. 6.

\* So pro-  
veth S. Au-  
gust. l. 2. de  
pec. mor. c. 6  
Esa. 41.

A similitude  
shewing  
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fitable.

11. In like manner of the force and efficacy of the same grace to resist, mortifie, and conquer the passions of our flesh and sensuality, which by their rebellion against virtue, do make the way of Gods commandments unpleasant. Saint Paul testifieth clearly, when he writeth thus to the Romans : *This we know, that our old man is crucified, to the end that the body of sinne may be destroyed, and we be in bondage no more thereunto.* In which words, by *the old man, and the body of sinne*, Saint Paul understandeth our rebellious appetite and concupiscence, which is so crucified and destroyed by the most noble sacrifice of Christ our Saviour ; as we may by the grace purchased unto us in that holy Sacrifice, \* resist and conquer this appetite, and so keep our selves from the servitude of sinne : that is, from any consent and guilt of mortall sinne, if we will our selves. And this is that noble and entire victory, which God promised so long ago to every Christian soul by the means of Christ, when he said : *Be not afraid, for I am with thee : step not aside, for I thy God have strengthened thee, and have assisted thee ; and the right hand of my just ( Man ) hath taken thy defence. Behold, all that fight against thee, shall be confounded and put to shame ; thou shalt seek thy rebels and shalt not find them : they shall be as though they were not, for that I am thy Lord and God.*

12. Lo here a full victory promised upon our rebels, by the help of the right hand of Gods just man ; that is, a full conquest upon our disordinate passions and temptations, by the aid of grace from Jesus Christ. And albeit these rebels are not here promised to be taken clean away ; but onely to be conquered and confounded : yet is it said, *That they shall be as though they were not.* Whereby is signified, that they shall not hinder us in the way of our salvation, but rather advance and further the same, if we will. For as wild beasts

beasts which of their own nature are fierce, and would rather hurt then profit mankinde, being mastered and made tame, become very commodious and necessary for our uses: so these rebellious passions of ours, which of themselves would utterly overthrow us, being once subdued and mortified by Gods grace, and our own diligence, do stand us in singular stead to the practice and exercise of all kind of virtues. As for example, choler or anger, to the enkindling of zeal; hatred, to the pursuing of sinne; a haughty mind, to the rejecting of the world; love, to the embracing of all great and heroicall attempts, in consideration of the benefits received from God. Besides this, the very conflict and combate it self in subduing these passions, is left unto us for our great good: That is, for our patience, humility, merit, and victory in this life; and for our glory and crown in the life to come, as *S. Paul* affirmed of himself, and confirmed to all others by his example.

**I 3:** Now then let the slothfull Christian go put his hands under his girdle, and say: *There is a Lion in the way, and a Lyonesse in the path ready to devoure him,* for which he dares not go forth of doores. Let him cry, *It is cold, and therefore he dareth not go to plow.* Let him excuse himself that it is uneasie to labour, and therefore he cannot purge his vineyard of Nettles and Thistles, nor build any wall about the same: That is, let him say, that his passions are strong, and therefore he cannot conquer them: His body is delicate, and therefore he dares not put it to travell: The way of virtuous life is hard and uneasie, and therefore he cannot apply himself thereunto. Let him say all this and much more, which idle and slothfull Christians are accustomed to bring for their excuse. Let him alledge the same as much, and as oftentimes as he will; it is but an excuse, and a fallie excuse, and an excuse most disho-

Excuses of  
slothfull  
Christians.  
Prov. 20. 26

Mat. xi.

Joh. 5.

Joh. 8.

Rom. 7.

Rom. 8.

Psal. 16. 27.

Psal. 22.

1 Joan. 5.

norable and detractory to the force of Christs holy grace, purchased unto us by his bitter passion, that now his yoke should be unpleasant, seeing he hath made it sweet : that now his burden should be heaue, seeing he hath made it light : That now his commandments should be grievous, seeing his diuine Majesty affirmeth the contrary : That now we should be in seruitude of our passions, seeing he hath by his grace delivered us, and made us truly free. *If God be with us, who will be against us*, saith the Apostle ? *God is my helper and defender* (saith holy David) *whom shall I fear, or tremble ? If whole armies should rise against me : Yet will I alwayes hope to haue the victory.* And what is the reason ? *For that thou art with me* (O Lord) *thou fightest on my side ; thou assistest me with thy grace ; by help and assistance whereof, I shall haue the victory, though all the squadrons of my enemies, that is, of the flesh, the world, and the diuel, should at once rise against me.* Nay, I shall not onely haue the victory, but I shall haue it also most easily, and with all pleasure, comfort, and delight. For thus much signifieth S. John : In that (having said that the commandments of Christ are not grievous) he inferreth presently, as the cause thereof : *Quoniam omne quod natum est ex Deo, vincit mundum.* For that all which is born of God, overcometh and conquereth the world : That is, the grace and heavenly assistance which is derived and sent us from God above, doth both conquer the world, with all the difficulties and temptations thereof ; as also make the commandments of Almighty God most easie unto us, and all virtuous life very sweet and pleasant. And thus much of the first principall help that maketh the path of virtuous life easie ; I mean of Gods holy grace, inherent in mans soul, which is the off-spring and fountain of all other helps that do ensue.

14. The second thing that maketh this yoke so sweet, this burden so light, and this way of Gods commandments so pleasant to resolved men, is vehemency of love; love (I mean) towards God, whose commandments they are which we take in hand. For that every man can easily tell, and hath experienced in himself, what an irresistible force the passion of love containeth, and how it maketh most facile the very greatest pains that are in this world. What maketh (for examples sake) the mother to take such incessant pains in the bringing up of her childe, and to endure with comfort so many travails, as she doth; but onely love? What causeth the wife to sit so attentive at the beds-side of her husband, when he is sick; but onely love? What moveth the beasts and birds of the air, to spare from their own food, and to endanger their own lives, for the feeding and defending of their little ones; but onely the great force and puissance of love? Saint *Augustine* doth prosecute this point at large by many other examples; as of Merchants that refuse no adventure of sea, for love of gain; of hunters, that refuse no season of evil weather for love of game; of souldiers, that refuse no danger for love of spoile. And he addeth in the end: *That if the love of man can be so great towards creatures, as to make great labours easie, and indeed to seem no labours, but rather pleasures: How much more shall the love of good men towards God, make all their pains and travails comfortable, which they take in his service.*

The second  
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15. This extream love was the cause and reason, why all the intollerable pains and afflictions which our Saviour Christ suffered for our sake, did seem nothing unto him. And this love also was the reciprocal cause, why so infinite travels and tribulations, as zealous Christians from the beginning have suf-

The great  
force of love  
between  
Christ and  
his servants



suffered for him their Lord and Master, seemed nothing unto them. Imprisonments, torments, losse of honours, goods, and life have seemed very trifles to innumerable servants of God, in respect of this fervent and burning love. This love drew infinite virgins, and tender children, to offer themselves in time of persecution to all kind of dreadfull torments, for zealous affection towards him, which in the cause was persecuted. This love caused holy *Apolonia* of Alexandria, being brought to the fire, to slip out of the hands of such as led her, and joyfully to run into the same, of her self. This love enforced blessed *Ignatius*, the ancient Martyr to say (being condemned to beasts, and fearing lest they would refuse his body, as he saith they had done the body of divers Martyrs before him) that he would not permit that, but would rather provoke them to pull and tear his body in pieces.

Euseb. l. 6. c.  
34.

Hier. in cat.

The love of  
Gods com-  
mandments

Ps 6. & 18.  
Mar. 1.  
1 Joh. 5.  
Tract. 26. n  
Joan.

16. These are the effects (dear brother) of fervent love, which do make even the things that in this world are most difficult and dreadfull of themselves, to appeare very facile, sweet and pleasant; and much more the Laws, and Commandments of Almighty God, which in themselves are most just, reasonable, holy, and easie. *Da amantem*, (saith S. *Augustine* speaking of this matter) & *sentit quod dico: Si autem frigidus loquor, nescit quid loquor*: Give me a man that is in love with God, and he feeleth this to be true, which I say; but if I talk to a cold Christian; he understandeth not what I say. And this is the reason why our blessed Saviour talking of the keeping of his commandments, repeateth so many times this word Love, as the onely sure ground whereon their whole regard, reverence, and obliervation dependeth; for want of which Love among men in this life, the most part of the world neither respecteth, nor keepeth them. And here-hence it is, that the same our Saviour

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viour used these, and other like speeches: *If you do love me, then keep my commandments*: And again, *he that hath my commandments, and keepeth them, he is he that loveth me*. And yet further, *He which loveth me, will keep my commandments; and he that loveth me not, keepeth not my commandments*. In which last words, some do note, that to him that loveth, he saith *His commandment*, in the singular number; for that to such an one, all his commandments are but one commandment, according to the saying of Saint Paul: *That love alone is the fulfilling of all the law*, for that it comprehendeth all in all. But to him that loveth not, Christ saith, *his commandments*, in the plurall number, signifying thereby, that they are both many and heavie to him: For that he wanteth love, which should make them few and easie. The effect of which point, Saint John also expresth, when he saith: *This is the love of God, when we keep his commandments, and his commandments are not heavie*. That is to say, they are nothing heavie to him, which hath love; otherwise no marvell though they be most heavie: For that every thing appeareth burdenous and intollerable, which we do against our liking. And by this also (dear Christian brother) thou mayest make a conjecture, whether the true love of thy Lord and Saviour be in thee, or not.

Joh. 14.

An obser-  
vation.

Rom. 13.

1 Joh. 5.

The third  
help is Pe-  
culiar light  
of under-  
standing.

17. And these are two means, whereby the life of virtuous men is made easie in this world. There follow divers other, to the end that these negligent excusers may see, how unjust and untrue their excuse is, concerning the pretended hardnesse of living in Gods service: Which in very deed is endued with infinite Privileges of comfort, above the life of most prosperous sinners, even in this world. Whereof the next that I will name, for examples sake, is a certain special and peculiar light of understanding, pertaining to

Pro. 9.

to the just, and called in Scripture, *Prudentia Sanctorum*, The wisdom of Saints; which is nothing else but a certain sparkle of heavenly wisdom, bestowed by singular privilege upon the virtuous, for their direction in this life; whereby they receive most comfortable light and understanding in spirituall affairs, touching their own and other mens salvation, and in things necessary thereunto. Of which knowledge the Prophet *David* meant when he said: *Notas mihi fecisti vias vite*: Thou hast made the wayes of life known unto me. As also when he said of himself: *Super senes intellexi*: I have understood more then old men. And again in another place: *Incerta & occulta sapientie tue manifestasti mihi*: Thou hast opened to me the unknown and hidden secrets of thy wisdom.

Psal. 26.

Psal. 118.

Psal. 50.

John 1.  
1 John 1.

This is that most excellent light wherewith S. *John* saith that Christ our Saviour lightneth his true servants; as also that unction of the holy Ghost, which the same Apostle teacheth to be given to the godly, thereby to instruct them in all things behoovefull for their salvation. This is in like manner that writing of Gods Law in mens hearts, which he promised by the Prophet *Jeremy* so long ago, to be performed in the time of grace; as also the instruction of men, immediately from God himself, fore-told by the Prophet *Esay*. And finally, this is that sovereign understanding in the Law, Commandments, and Justifications of Almighty God, which holy *David* so much desired, and so often demanded in that most divine Psalm, which beginneth with this vehement protestation: *Blessed are the unstopped in the way* (that is, in this life) *and blessed are all such as do walk in Gods Law*.

Jer. 31.

Esa. 54.

Psal. 118.

The great  
comfort of  
internall  
light

18. By this heavenly light of understanding, and by this supernall illumination imparted to the good for their direction; the way of virtue is made very easie and passing comfortable. For as in bodily sight and

lib. 1. p.

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and in voyages of this world, it falleth out, that he which hath good eyes and seeth perfectly, goeth on his way with farre greater alacrity, joy, and security, then doth another that either lacketh that sense, or hath it very dimme: So in the course of our soul in this life, it is of no lesse importance and comfort, but rather of much more, for a man to have this celestially understanding for governing himself to his salvation; that is, to know what he doth, see where hee walketh, discern whither he goeth, conceive what he expecteth, and to be in that happy state whereof *S. Paul* saith: *That a spirituall man is able to judge of all things.* Where as in the mean space the carnall and sensuall man (as the same Apostle testifieth) is so blind, as he can *Neither see, nor conceive things that are of Gods spirit.* Of which sort of men the Prophet *Esay* saith in their own person, expressing their misery: *We have groped like as blind men do for the wall; and we have stumbled at mid-day, even as if it had been in darknesse.* By which words is set forth unto us the exceeding great calamity of wicked men, who see not where they go; what state they are in; how farre off, or how near they are to perdition; but do live in continuall darknesse and most uncomfortable blindness. Which they confesse also in another place of holy Scripture, saying: *The light of Justice hath not shined unto us, and the sunne of understanding hath not appeared to our eyes; we are wearied in the way of iniquities.* The lack then of this heavenly light is wearisome and miserable unto the wicked, and consequently the enjoying thereof most comfortable to the virtuous.

19. Now then to proceed, another principall matter which maketh the way of virtue easie and pleasant to them that walk therein, is a certain hidden and secret consolation which God poureth into the hearts of them that truly serve him. I call it *secret and hidden*, for

The fourth help is Internal consolation.



Apoc. 2.

Pfal. 30.  
Pfal. 67.

Hof. 2.

The force  
and sweet-  
nesse of this  
consolation.Pfal. 35.  
& 64.Mat. 17.  
Mark 9.  
Luke 9.  
Pfal. 35.  
Esa. 29.

for that it is known to none but to such onely as have felt and received part thereof. For which cause, Christ himself calleth it : *Hidden manna, known to them alone that do enjoy it.* To which effect also the Prophet David said to Almighty God : *Great is the multitude of thy sweetnesse (O Lord) which thou hast laid up and hidden for them that fear thee.* And again in another place : *Thou wilt lay aside (O Lord) a speciall chosen rain or dew for thine inheritance.* And Almighty God himself promiseth to a devout soul by the Prophet Hosea : *I will lead her aside into a wilderness, and there will I talk unto her heart :* That is, I will comfort her. By all which words of *wildernesse, separating, choice, and hidden,* is signified unto us, that this consolation is a secret Privilege bestowed onely upon the virtuous ; and that the carnall hearts of wicked men have no part or portion therein.

20. But now, how exceeding great and inestimable the sweetnesse of this heavenly wine is to them that taste it ; no tongue of man or Angels can expresse. A certain conjecture onely may be made by the words of holy David, who attributeth unto it sufficient force to make all men drunk that taste thereof : That is to say, to take from them all sense and delectation in terrestriall pleasures, according as S. Peter, when he received but a drop or two thereof upon the mount Tabor, at his Masters transfiguration, forgot himself presently, and talked as a man distracted, touching the building of Tabernacles there, and resting in that place for ever. This is, *Torrens voluptatis*, That sweet stream of pleasure, according as the Prophet calleth it, which coming from the mountains of heaven, watereth (by secret wayes and passages) the hearts and spirits of the godly, and maketh them drunken with the unspeakable joy, which it deriveth unto them. This is a kind of taste of the very joyes of heaven in this life, bestowed upon good men,

men, to comfort and encourage them in their way, and to keep them from fainting. For as merchants desirous to sell their wares, are content oftentimes to let you see and handle, and sometimes also to taste the same if the nature thereof so require, thereby the sooner to induce you to buy : Even so Almighty God, being very carefull and willing to sell unto us the joyes of heaven, is content to impart a certain taste before-hand to such as he seeth are willing to buy , thereby to make them come off more roundly with the price, and not to stick to pay so much, yea, more labour then he requireth. This is that exceeding joy and jubilee in the hearts of just men, which the Prophet meaneth, when he saith : *The voyce of exultation and salvation is in the tabernacles of the just.* And again ; *Blessed is that people that knoweth jubilation.* That is, that people which hath experienced this exceeding joy and pleasure of internall consolation. S. Paul had tasted it when he wrote these words, amidst all his labours for Jesus Christ : *I am filled with consolation ; I overflow and superabound in all joy amidst our tribulation.* What can be spoken (dear Brother) more effectually then this , to shew the divine force of this spirituall consolation?

21. But thou wilt here ask me, perhaps , If this be so, why thou being a Christian as well as others, hast never yet tasted of this sweet consolation ? whereunto I answer , That (as hath been shewed before) this is not meat for every mouth ; but *a chosen dew, or moisture, provided for Gods inheritance onely.* This is wine of Gods own celler , laid up for his spouse alone : That is, for the devout soul dedicated unto Gods service. This is a teat of comfort, onely for the child to suck, as the Prophet *Esay* testifieth. The soul that is drowned in sinfull pleasures and delights of this world, cannot be partaker of this rare benefit, neither the heart that is replenished

A similitude  
expressing  
the cause  
why God  
giveth this  
consolation  
Apoc. 3.

Psal. 117.

2 Cor. 7.

The way to  
come to spi-  
rituall con-  
solation.

Psal. 67.  
Cant. 1.

Esa. 66.

1 Reg. 5.  
John 8. 14.  
15. 16.

1 John 2.

Exod. 16.

Worldly  
consolations  
and heaven-  
ly, stand not  
well toge-  
ther.

Exod. 2.

Beginners  
chiefly che-  
rished by  
God.

Luke 15:

plenished with carnall cares and cogitations. For as Gods *Ark* and the Idol *Dagon* could not stand together upon one Altar; so cannot Christ and the World stand together in one heart. God sent not the pleasant Manna unto the people of Israel so long as their flour and chiballs of Egypt lasted: Neither will he send this heavenly consolation unto thee (dear Brother) untill thou have rid thy self (at least in part) of the cogitations of vanity. He is a prudent merchant, though liberall. He will not give a taste of his treasure, where he knoweth there is no will to buy or purchase. Resolve thy self once in deed to serve him, and thou shalt then feel this heavenly joy, whereof I talk, as many thousands before thee have done, and never yet any man was herein deceived. *Moses* first ran out of Egypt, to the hills of Midian, before God appeared unto him: and so must thy soul do, out of worldly vanity, before she can look for these consolations.

22. But if thou wouldest resolve thy self effectually, and once offer thy self thoroughly to his divine service: Then (no doubt) but thou shouldest find most sweet and mercifull entertainment above all expectation, notwithstanding thy former evill life and sins whatsoever, For that such is the abundant goodnesse of his divine Majesty, for encouraging of all men to repair unto him; that he alwayes sheweth more particular and tender love towards them that come newly unto his service, then unto others which have served him of longer time. Which is most evidently signified by the Parable of the prodigall sonne, whom the good Father cherished with much more tendernesse and sollicitude, then he did the elder brother, which had served him continually. And the causes hereof are two; the one, for the joy of the new gotten servant, as is expressed by S. *Luke* in the Gospel; the other, lest he finding no consolation at the beginning, should turn back to

Egypt

Egypt again; as God by a figure in the children of Israel declareth most manifestly in these words: *When Pharaoh had permitted the people of Israel to depart out of Egypt; God brought them not by the countrey of the Philistims (which was the nearest way) thinking with himself, lest perhaps it might repent them, if they should see warres straightway rise against them, and so should return into Egypt again.* Behold here the cause why Almighty God would not presently permit warre and desolation to fall upon his people, after they were departed out of Egypt, lest they should repent them, and so turn back again. What fatherly heart can expresse more tender and inflamed love then this?

Exod. 12.

23. Yet to go forward; after this Priviledge of internall consolation, ensueth another, making the service of God also pleasant, and this is the testimony of a good conscience: whereof blessed *S. Paul* made so great account, as he called it, *His glory*. And the holy Ghost saith of it further by the mouth of the Wiseman: *Secura mens quasi iuge convivium*: A secure mind and good conscience is as it were a perpetuall feast. Of which we may inferre, that the virtuous man having alwayes this secure mind and peace of conscience, liveth alwayes in festivall joy and joyfull feasting. And how then is this life hard or unpleasant, as you imagine? On the contrary side, the wicked man, having his conscience vexed with the privity and guilt of many sinnes, the same is alwayes tormented within it self; as we read that the conscience of wicked *Cain* was after he had slain his own brother: and of *Antiochus* for his wickednesse done to Jerusalem: and of *Judas* for his treason against his master: as our Saviour also doth signifie generally of all naughty men, when he saith: *That they have a worm that gnaweth their consciences both day and night.* The reason

The fifth helpe, is the peace of conscience.

2 Cor. 10.

Pro. 15.

Gen. 4.  
1 Mac. 6.  
Mat. 27.  
Ags 1.  
Mark 9.



Sap. 7.

whereof the holy Scripture openeth in another place, when it saith: *All wickednesse is full of fear, giving testimony of damnation against it self; and therefore a troubled conscience alwayes presumeth cruel matters.* That is to say. It presumeth cruel things to be imminent over it self, as it maketh account to have deserved. But yet further, above all other, holy *Job* most lively setteth forth this miserable state of wicked mens consciences in these words: *A wicked man is proved all the dayes of his life, though the time be uncertain how long he shall play the tyrant. The sound of terrour is alwayes in his ears; and although it be in time of peace, yet he alway suspecteth some treason against him. He beleeveith not that he can rise again from darknesse to light, expecting on every side the sword to come upon him. When he sitteth down to eat, he remembreth that the day of darknesse is ready at hand for him: Tribulation terrifieth him, and anguish of mind environeth him, even as a King is environed with souldiers when he goeth to warre. Thus holy Job.*

Job 15.

The trouble  
of an evil  
conscience.

*24. Can any thing be expressed more effectually (loving Brother) then this matter is here set down by holy Writ it self? What creature may be imagined more miserable and pitifull then this man, which hath such a butchery and slaughter-house within his own breast and heart? What fears, what anguishes, what desperations are here declared? S. Chrysostome discourseth most excellently upon this point. "Such is the custome of sinners (saith he) that they suspect all things, insomuch as they doubt their own shadows; they are afraid at every little noise, and they think every man that cometh towards them, to come against them. If men talk together, they think they speak of their finnes. Such a thing is sinne, as it bewrayeth it self though no man accule it: It holdeth alwayes the sinner in extreme fear, albeit, there be no appearance*

The saying  
of S. Chry-  
sostome of a  
wicked  
conscience.  
Hom. 8. Ad  
pop. Antioch

*Such is the custome of sinners (saith he) that they suspect all things, insomuch as they doubt their own shadows; they are afraid at every little noise, and they think every man that cometh towards them, to come against them. If men talk together, they think they speak of their finnes. Such a thing is sinne, as it bewrayeth it self though no man accule it: It holdeth alwayes the sinner in extreme fear, albeit, there be no appearance*

“pearance of any danger towards him. Hear how  
 “notably holy Writ describeth this fear of sinners and  
 “the just mans liberty : *The wicked man flieth though* Pro. 28.  
*no man pursue him.* And why doth he fly if no man  
 “pursue him ? For that he hath within his own consci-  
 “ence an accuser, that doth pursue him, the which ac-  
 “cuser he alwayes carrieth about with him. And as  
 “he cannot fly from himself : so can he not fly from  
 “this accuser, that resteth within his conscience ; but  
 “wheresoever he goeth, he is pursued, beaten, and  
 “whipped by the same, and his wound is incurable.  
 “But the just man is nothing so. *The just* (saith So- Pro. 28.  
*lomon)* *is as confident as a lion.* Hitherto are the  
 words of S. Chrysostome. And this shall serve for  
 this consideration.

§ 2. Of five other helps and comforts to  
 the same effect.

26. **B**Ut now by this that hath been alledged, before  
 we take notice yet of another prerogative of  
 virtuous life, which is a most lively hope or confidence  
 of eternall salvation, this being one of the greatest trea-  
 sures and richest jewels that Christian men have left  
 them in this life. For by this we passe through all af-  
 flictions, all tribulations and adversities most joyfully.  
 By this we say with S. Paul, *We do glory in our tri-*  
*bulations, knowing that tribulation worketh patience,*  
*and patience proof, and proof hope, which confoundeth*  
*us not.* This is our most strong and mighty comfort ;  
 this is our sure anchor in all our most tempestuous times  
 and storms, according as the same holy Apostle avouch-  
 eth, when he saith : *That it is a most strong solace and* Heb. 6.  
*comfort unto us, when we make our refuge to the hope*  
*that is proposed by God that cannot lie, which hope we*  
*hold as the sure and infallible anchor of our soul.* This

The sixth  
 help is con-  
 fident hope .

Jam 5.  
 Rom. 5.

Ephes. 6.  
1 Thel. 5.

Psal 51.

Job 13.

Psal. 1.

Pro. 10.  
Pro. 11.

Job 11.  
The vain  
hope of  
wicked  
men.

Jer 17.  
Esa. 28.

is that noble helmet of salvation, as the same Apostle calleth it, which beareth off all the blows that this world can lay upon us. And finally, this is the onely rest set up in the heart of a virtuous man; that, come life, or come death, come health, or come sicknesse; come wealth, or come poverty; come prosperity, or come adversity; come never so violent seas and waves of persecution: he sitteth down quietly, and faith calmly with the Prophet: *My trust is in God, and therefore I fear not what flesh can do unto me.* Nay, further with holy Job, amidst all his miseries, he singeth this most confident ditty: *Si occiderit me, in ipso sperabo*: If God should kill me, yet would I put my trust in him: and this is (as the Scripture said before) to be as confident as a lion, whose property is to shew most courage when he is in greatest peril, and near unto most troubles.

26. But now, as the holy Ghost faith: *Non sic impii, non sic*: The wicked cannot say thus, they have no part in this confidence, no interest in this consolation: *Quia spes impiorum peribit*, faith the Scripture: The hope of wicked men is vain, and shall perish. And again: *Præstolatio impiorum furor*: The expectation of wicked men is fury. And yet further: *Spes impiorum abominatio anima*: The hope of wicked men is abomination, and not a comfort unto the soul. And the reason hereof is double. First, for that in very deed (though they say the contrary in words) wicked men do not put their trust and confidence in God, but in the world, in their riches, in their strength, friends, and authority, and finally in the deceiving arm of man: even as the Prophet expresseth in their person, when he faith: *We have put a lie for our hope*: That is, We have put our hope in things transitory, which have deceived us. And this is yet more expressed by the Scripture,

Scripture, saying : *The hope of wicked men is as chaffe, which the wind bloweth away : and as a bubble of water which a storm disperſeth : and as the ſmoke which the wind bloweth abroad : and as the remembrance of a gueſt that ſtayeth but one day in his Inne.* By all which metaphors, the holy Ghoſt expreſſeth unto us both the vanity of the things wherein indeed the wicked do put their truſt ; and how the ſame faileth them after a little time, upon every ſmall occaſion of adverſity that falleth out.

27. This is that alſo which God meaneth, when he ſo ſtormeth and thundreth againſt thoſe which go into Egypt for help, and do put their confidence in the ſtrength of *Pharaoh*, accuſing them for the ſame, and promiſing, that it ſhall turn to their own confuſion : which is properly to be underſtood of all thoſe, which put their chief confidence in worldly helps ; as all wicked men do, whatſoever they ſay or diſſemble to the contrary. For which cauſe alſo of diſſimulation, they are called *Hypocrites* by *Job* : For whereas the Wiſe-man ſaith : *The hope of wicked men ſhall periſh* : *Job* ſaith : *The hope of hypocrites ſhall periſh*, calling wicked men *Hypocrites* : for that they ſay, they put their hope in God, whereas indeed they put it in the world. Which thing, not only Scripture, but alſo experience teacheth. For with whom doth the wicked man conſult in his affairs and doubts ? With God principally, or with the world ? To whom doth he ſeek in his afflictions ? Whom doth he call upon in his ſickneſſe ? From whom hopeth he to receive comfort in his adverſities ? To whom yieldeth he thanks in his proſperities ? When a worldly man taketh in hand any work of importance, doth he firſt conſult with God about the event thereof ? Doth he fall down on his knees, and aſk his aid ? Doth he referre it wholly or

ſap. 5.

Eſa. 30.  
& 36.

Jer. 17 48.

Pro. 10.  
Job 8.The wicked  
mans hope  
is not in  
God.



principally unto his honour? If he do it not, how can he hope for aid therein at his hands? How can he repair to him for assistance in the dangers and lets that fall out about the same? How can he have any confidence in him, which hath no part at all in that work? It is hypocrisie then (as *Job* truly saith) for this man to affirm, that his confidence is in God: whereas indeed it is in the world, it is in *Pharaoh*, it is in *Egypt*, it is in the arm of man, it is in a lye. He buildeth not his house with the Wise-man, upon a rock; but with the foole, upon the sands: and therefore (as Christ well assureth him) *When the rain shall come, and floods descend, and winds blow, and altogether shall rush upon that house: (which shall be at the hour of his death) then shall this house fall, and the fall of it shall be great.* Great, for the great change which he shall see; great, for the great horror which he shall conceive; great, for the great misery which he shall suffer; great, for the unspeakable joyes of heaven lost; great, for the eternall pains of hell incurred: great every way assure thy self (dear brother) or else the mouth of God would never have used this word *Great*. And this is sufficient for the first reason, why the hope of wicked men is vain; for that indeed they put it not in God, but in the world.

Mat. 7.

The fall of  
a wicked  
mans house.

Wicked  
men cannot  
hope in  
God.

Jac. 2.  
Mat. 7.  
1 Cor. 13. &  
15.

28. The second reason is, for that albeit they should put their hope in God, yet (living wickedly) it is vain, and rather to be called presumption, then hope. For understanding whereof, it is to be noted, that as there are two kinds of faiths recounted in holy Scripture, the one a *dead faith* without good works; that is, which believeth all you say of Christ, but yet observeth not his commandments: the other, a *lively and justifying faith*, which believeth not onely, but also worketh by charity, as Saint

Pauls

Pauls words are : So are there two hopes following these two faiths : the one, of the good, proceeding of a good conscience, whereof I have spoken before : the other, of the wicked, resting in a guilty conscience, which is indeed no true hope, but rather presumption. This Saint John proveth plainly, when he saith : *Brethren, if our heart reprehend us not, then have we confidence with God* : That is, if our heart be not guilty of wicked life. And the words immediately following do more plainly expresse the same, which are these : *Whatsoever we ask, we shall receive of him ; for that we keep his commandments, and do those things which are pleasing in his sight*. The same affirmeth Saint Paul, when he saith : *That the end of Gods commandments is charity, from a pure heart, and a good conscience*. Which words Saint Augustine expounding in divers places of his works, proveth at large, that without a good conscience, there can no true hope be conceived. Saint Paul (saith he) *addeth (from a good conscience) because of hope : for he which hath the contradiction of an evill conscience, despaireth to attain that which he believeth*. And again, *Every mans hope is in his own conscience, according as he feeleth himself to love God*. And again in another book. *The Apostle putteth a good conscience for hope; for he onely hopeth which hath a good conscience : and he whom the guilt of an evil conscience doth prick, retireth back from hope, and hopeth nothing but his own damnation*. I might here repeat a great many privileges, and prerogatives of a virtuous life, which make the same easie, pleasant, and comfortable, but that this chapter groweth to be long : and therefore I will onely touch (as it were in passing by) two or three other points of the most principall ; which notwithstanding would require large discourses, to declare the same according to their dignities.

Rom. 1.  
Gal. 3.  
Eph. 3.

1 Joh. 3.

1 Tim. 1.

S. Augu-  
stine say-  
ing of hope.  
l. 1. de doct.  
Christ. c. 40

In præfat.  
Plal. 31.

The seventh  
help, is,  
freedome  
of mind.

John 8.

2 Cor. 3<sup>d</sup>

An example  
expressing  
the bondage  
of wicked  
men given  
to Sensua-  
lity.

29. The first whereof is the inestimable priviledge of liberty and freedome, which the virtuous do enjoy above the wicked, according as Christ promiseth in these words: *If you abide in my commandments, you shall be my scholars indeed, and you shall know the truth, and the truth shall set you free*: Which words, S. Paul (as it were) expounding, saith: *Where the spirit of our Lord is, there is freedome*. And this freedome is meant, from the tyranny and thraldome of our corrupt sensuality and concupiscence, called by Divines, the inferiour part of our soul: whereunto the wicked are so in thraldome, as never was any bond-slave more to a most mercilesse, cruell, and bloudy tyrant. This in part may be conceived by this one example. If a man had married a rich, beautifull, and noble gentlewoman, adorned with all induments which might be devised or desired in that sex: and yet, notwithstanding should be so sotted and entangled with the love of some foul and dishonest begger, or servil maid of his house, as for her sake to abandon the company and friendship of his said wife, to spend his time in dalliance and service of this base houn-wife: to runne, to go, to stand still at her appointment: to put all his living and revenues into her hands, for her to consume, and spoil at her pleasure: to deny her nothing, but to wait and serve her at a beck, yea, and to compell his said wife to do the same; would you not think this mans life miserable and most servile? And yet surely the manner of servitude whereof we talk, is farre greater and more intolerable then this. For no woman, or other creature in this world, is, or can be of that beauty or nobility, that *Lady Reason* is, to whom, man, by his creation was espoused: which notwithstanding we see abandoned, contemned, and rejected by him, for the love of Sensuality, her hand-maid, and a most deformed

formed creature in respect of *Reason* : in whose love notwithstanding, or rather servitude, we see wicked men so drowned, as they serve her day and night with all pains, perils, and expences; and do constrain also *Reason* her self to be subject to all the becks and commandments of this new Tyrannicall and vile mistresse. For, wherefore do they labour? Wherefore do they watch? Wherefore do they heap riches together, but onely to serve their Sensuality and her desires? Wherefore do they beat their brains, but onely to satisfy this cruel Tyrant and her passions?

30. And if you will see indeed how cruell and pitifull this servitude is; consider onely some particular examples of the same. Take a man whom she overruleth in any passion: As for example, in the lust of the flesh: what pains taketh he for her? How doth he labour? How doth he drudge in this servitude? How potent and strong doth he feel her tyranny? Remember the strength of *Sampson*; the wisdom of *Solomon*; the sanctity of *David*, overthrown by this tyranny. *Jupiter*, *Mars*, and *Hercules*, who for their valiant acts, otherwise were accounted Gods of the *Paynims*; were they not overcome, and made slaves by the enchantment of this tyrant? And if you will yet further see of what strength she is, and how cruelly she executeth the same upon those that Christ hath not delivered from her bondage; consider (for examples sake in this kinde) the pitifull case of some disloyall wife, who though she know that committing adultery, she runneth into a thousand dangers and inconveniencies; as the losse of Gods favour, the hatred of her husband, the danger of punishment, the offence of her friends, the utter dishonour of her person (if it be known) and finally, the ruine and peril of body and soul: yet to satisfy this

Tyrant,

The misery  
of a man  
ruled by  
sensuality.

2 Reg. 11.  
Jud 14.  
3 Reg. 11.



An ambitious man.

Tyrant, she will adventure to commit the sinne, notwithstanding any dangers or perils whatsoever. Neither is it onely in this one point of carnall lust, wherein sensuality hath such Tyrannicall domination over them that enthrall themselves unto her : but also in every other passion. Look upon an ambitious or vaia-glorious man ; see how he serveth this Mistresse ; with what care and diligence he attendeth her commandments ; which is no other, but to follow after a little wind of mens mouthes , to pursue a little feather flying before him in the air. You shall see, that he omit- teth no one thing, no one time, no one circumstance for gaining thereof. He riseth early , goeth late to bed , trot- teth by day , studieth by night ; here he flattereth , there he dissembleth ; here he stoopeth , there he look- eth big ; here he maketh friends , there he preventeth enemies ; and to this onely end he referreth all his ac- tions , and applyeth all his other matters , all his or- der of life , his company-keeping , his sutes of apparel , his house , his table , his horses , his servants , his talk , his behaviour , his jeasts , his looks , and his very going in the streets .

A covetous man.

31. In like wise , he that serveth this Beldame in the passion of covetousnesse ; what a miserable slavery doth he abide ; his heart being so mured in prison with money , as he must onely think thereof , talk there- of , dream thereof , and imagine onely new wayes to get the same , and nothing else ! If you should see a Christian man in slavery under the great Turk , tyed in a galley by the legs with chains , there to serve by row- ing for ever , you could not but take compassion of his case . And what then shall we do of the misery of this man , who standeth in captivity to a more base creature , then is a Turk , or any other reasonable creature : that is , to a piece of metall , in whose pri- son he lyeth bound , not onely by the feet , in such sort ,

as

as he may not go any where against the commodity and commandment of the same ; but also by the hands, by the mouth, by the eyes, by the ears, and by the heart : So as he may neither do, speak, see, hear, or think any thing, but in service of this Mammon ? Was there ever servitude so great as this ? Doth not Christ say truly then : *Qui facit peccatum, servus est peccati* : He that committeth sin, is a slave unto sinne ? Doth not Saint Peter say well : *A quo quis superatus est, hujus & servus est* : A man is a slave to that, whereby he is conquered ?

Joh. 8.  
Rom 6.  
2 Pet. 2.

32. From this slavery then are the virtuous delivered, by the power of Christ, and by his assistance ; inasmuch, as they rule over their passions and sensuality, and are not ruled thereby. This God promised by the Prophet *Ezekiel* saying : *And they shall know, that I am their Lord, when I shall break the chains of their yoke, and shall deliver them from the power of those that over-ruled them before.* And this benefit holy *David* acknowledged in himself when he used these most affectuous words to Almighty God : *O Lord, I am thy servant, I am thy servant, and the child of thy hand-maid ; thou hast broken my bands, and I will sacrifice to thee a sacrifice of praise.* This benefit also acknowledged Saint *Paul*, when he said : *That our old man was crucified, to the end the body of sinne might be destroyed, and we be no more in servitude to sinne* : Understanding by the *Old man*, and the *body of sinne*, our concupiscence, mortified by the grace of Christ in the virtuous.

The liberty  
a man hath  
by serving  
God.  
Ezech. 34.

Psal 90.

Rom 6.

33. After this privilege of freedom, followeth another, of no less importance then this : And that is, a certain heavenly peace, serenity and tranquility of minde, according to the saying of the Prophet : *Factus est in pace locus ejus* : His place is made in peace. And in another place : *Pax multa diligentibus legem*

The eight  
help is  
peace of  
minde.

*legem tuam* : There is great peace to them that love thy Law. And on the contrary side, the Prophet *Esay* repeateth this sentence oftentimes from the mouth of

**Esa. 48. 57.** Almighty God himself : *Non est pax impiis, dicit Dominus* : Our Lord God avoucheth, that there is no peace unto the wicked. And another Prophet saith

**Psal. 13.** of the same men : *Contrition and infelicity is in their wayes, and they have not known the way of peace.*

The reason of this difference hath been declared heretofore ; whereas I set down the diversity of good and evil men, touching their passions. For the virtuous having now (by the aid of Christs holy grace) subdued their said passions, do pass on their life most sweetly and calmly under the guide of reason, without any perturbations that endanger them in the greatest occurrents of this miserable life. But the wicked, not having

**Rom 11.**

mortified any part of their said passions, are tossed and tumbled with the same, as with vehement and contrary winds. And therefore, their state is compared by *Esay* to a tempestuous sea, that never is quiet :

**Esa. 57.**

**Jam. 3.**

Two causes  
of disquiet-  
nesse in wic-  
ked men.

And by *S. James*, to a city or countrey, where the inhabitants are at warre and sedition among themselves.

And the causes hereof are two : First, for that these passions of concupiscence being many, and almost infinite in number, do lust after infinite things, and are never satisfied, but are like those bloud-suckers which the Wise-man speaketh of, that cry alwayes, *Give, Give*, and never say *Ho*. As for example, tell me, when is the ambitious man satisfied with honour ? Or the incontinent man with carnality ? or the covetous man with money ? Never truly. And therefore as that mother can-

**Pro. 30.**

A similitude

not but be greatly afflicted, which should have many children crying to her at once for meat, she having no food at all, or not sufficient to break unto them : So the wicked man being greedily called on without ceasing, by almost infinite passions, to yield unto their desires, must needs

needs be vexed and pitifully tormented, especially, being not able to satisfy any one of the least of their petitions.

34. Another cause of vexation in these men is, for that these passions of disordinate concupiscence be oftentimes contrary the one to the other, and do demand most opposite and contrary things, representing unto us most lively the confusion of *Babel*, where one tongue spake against another, and that in diverse and contrary languages. So we see oftentimes that the desire of honour saith to his master; *Spend here*: but the passion of avarice saith; *Hold thy hands*. Lechery saith; *Venture here*: But Pride saith; *No, it may turn thee to dishonour*. Anger saith; *Revenge thy self here*: But Ambition saith; *It is better to dissemble*. And finally, here is fulfilled that which the Prophet saith: *Vidi iniquitatem & contradictionem in civitate*: I have seen iniquity and contradiction in the self same city. Iniquity, for that all the demands of these passions are most unjust, for so much as they are against reason herself: Contradiction, for that one contradicteth the other in their demands. From all which miseries, God hath delivered the just by giving them his peace, *which passeth all understanding*, as the Apostle saith; and which the world can neither give nor taste of, as Christ himself affirmeth. And thus, many causes may be alleged now (besides many other which I passe over) to justify the verity of our Saviours words, affirming: *That his yoke is sweet and easie*: To wit, the assistance of grace, the love of God, the light of understanding, the internall consolation, the quiet of conscience, the confidence thereof proceeding the liberty of soul and body, with the sweet rest and peace of our spirits, both towards God, our neighbours, and our selves. By all which means, helps, priviledges, and singular benefits, the virtuous are assisted above the wicked, as hath been shewed; and their way made easie, light and pleasant.

The second cause.

Gen. 13.

Psal. 54.

Phil. 4.

Joan. 4. 17.

Mat. 10.



The ninth  
Reason is,  
Expectation  
of reward.

An exam-  
ple.

Gen. 40.  
41. 43.

35. To all which yet, we may adjoyn one other great Priviledge, as the last, but not the least comfort to them that walk under the yoke of Christs service; and this is, the promise and most assured expectation of reward; to wit, of eternall glory and felicity to the good; and of everlasting damnation and torments unto the wicked. O good God, what a matter is this, to comfort the one, if their life were painfull, and to afflict the other, amidst their greatest pleasure and sweetest delectations! The labourer when he thinketh of his good pay at night, is encouraged to go through with the heat of the day, though it be painfull unto him. Two that should passe together towards their country, the one to receive honour for good service done abroad, the other as prisoner to be arraigned of treasons committed in forreign dominions against his Sovereign, could not be alike merry in their Inne upon the way. For, albeit, he that stood in danger should sing, or make shew of courage and comfort, and set a good face upon the matter: yet the other might well think, that his heart had many a cold pull within him, As no doubt but wicked men have, when they think with themselves of the life to come. If *Joseph* and *Pharaoh's* baker had known both their distinct lots in prison; to wit, that on such a day, one should be called to be made Lord of Egypt, and the other to be hanged; they could hardly have been alike merry whiles they lived together in the time of their imprisonment. The like may be said, and much more truly, of virtuous and wicked men in this world; for when the one sort do but think upon the day of death, which to them is to be the day of their deliverance from this prison, their hearts cannot but leap for very joy, considering what is hereafter to ensue unto them. But the other are afflicted, and do fall into melancholly and extreme desolation, as often as mention or remembrance of death is offered:

offered : For that they are sure , that it bringeth with it their everlasting bane , according as holy Scripture saith : *The wicked man being dead , there remaineth no more hope unto him.* Pro. II.

36. Well then (dear Christian Brother) if all these things be so ; what should stay thee now at length to make this resolution whereunto I exhort thee ? Wilt thou yet say (notwithstanding all this) that the matter is hard, and the way unpleasant ? Or wilt thou believe others that tell thee so, albeit, they know lesse of the matter than thy self ? Believe rather the Word and Promise of thy Saviour Christ, which assureth thee the contrary. Believe the reasons before alledged , which do prove it most evidently. Believe the testimonies of them which have experienced the matter in themselves: as, King *David* , S. *Paul* , S. *John Evangelist* , and others, whose testimonies I have alledged before, concerning their own proof. Believe many hundreds, which by the holy grace of God are converted daily in Christendome from vicious life, to the perfect service of their Lord : All which do protest , that themselves have found much more facility and comfort, then either I have said in this place, or can say in the matter. Mat. II.

37. And for that perhaps thou mayest reply , that such men as have experienced this in themselves , are not now living in the place where thou art, to give this testimony of their own experience : I can, and do assure thee upon my conscience before Almighty God, that I have had conference with no small number of such persons as my self, and that to my singular comfort, in beholding the strong hand and exceeding bountifulnesse of Gods sweetnesse towards them in this case. Oh dear brother, no tongue can expresse what I have seen herein ; and yet saw I not the least part of that which they inwardly felt. But yet this may I say, that they that attend in the Catholick Church to deal with

The tenth  
help is the  
experience  
which o-  
thers have  
had.

Psal. 106.

with souls in the holy Sacrament of Confession, are indeed those, of whom the Prophet saith: *That they work in multitudes of waters, and do see the marvels of God in the depth.* In the depth (I say) of mens consciences uttered with infinite multitudes of tears, when God toucheth the same with his holy grace. Believe me (good Reader) for I speak in truth before our Lord Jesus, I have seen so great and exceeding consolation in divers great sinners after their conversion, as no heart can almost conceive; and the hearts which received them were hardly able to contain the same: So abundantly distilled down that heavenly dew from the most liberall and bountifull hand of God. And that this may not seem strange unto thee, thou must know, that it is recorded of one holy man called *Ephraim*, that he had so marvellous great consolations after his conversion, as he was often constrained to cry out to God: *O Lord, retire thy hand from me a little, for that my heart is not able to receive so extreme joy.* And the like is written of *S. Bernard*, who for a certain time after his conversion from the world, remained, as it were, deprived of his senses, by the excessive consolation he had from God.

Vid. pratum  
spirituale.  
SS. Patrum,  
Gotfr. in  
vita Bern.

The exam-  
ple of S. Cy-  
prian, lib. 1.  
ep. 1.

38. Howbeit, if all this cannot move thee, but that thou wilt still remain in thy distrust; hear the testimony of one, whom I am sure thou wilt not for shame discredit, especially speaking of his own experience: And this is the holy Martyr and Doctor *S. Cyprian*, who writing of the very same matter to a secret friend of his called *Donatus*, confesseth that he was before his conversion, being yet a Gentile, of the same opinion that *Donatus* was now; to wit, that it was impossible for him to change his manners so easily, and to finde such comfort in a virtuous life, as after he did, being accustomed before, and habituated in the contrary; and so entitleth the Argument of his discourse: *Of the force*

lib. I  
force  
fort.  
"Ta  
"tha  
"is  
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force of Gods grace, and beginneth his narration in this sort. *Accipe quod sentitur antequam discitur, &c.*

“Take that which is first felt before it be learned, and  
 “that which is not gathered by long tract of time, but  
 “is received in a moiment by the compendious influ-  
 “ence of Gods holy grace. When I lay in dark-  
 “nesse and in that blind night of ignorance, and whiles  
 “I fledted hither and thither, as doubtfull and wa-  
 “vering in this sea of the troublesome world, being  
 “ignorant of mine own life, and devoid both of truth  
 “and light; I did esteem it hard and difficil, accord-  
 “ing to these manners of mine, that which Gods mer-  
 “cy did promise unto me for my salvation, that I  
 “might be born again into a new life, by the benefit  
 “of Baptisme, and that laying aside the former cor-  
 “ruption which before possessed my body, I should  
 “be made new in mind and soul without dissolution  
 “of my said body.

S. Cyprians  
 doubts (and  
 difficulties  
 of the force  
 of Gods  
 grace.

39. “This (I say) seemed unto me impossible :  
 “for how (quoth I to my self) can so great a conver-  
 “sion be expected, that so swiftly, and upon the sudden,  
 “is to be shaken off, that which by continuance hath  
 “been made (as it were) naturall? And that which by  
 “long use is so engrafted, as now it is impossible to be  
 “removed? When (said I to my self) will he learn  
 “parcimony, or to be sparing in diet, which is accu-  
 “stomed to large and delicate banquets? And he  
 “which is wont to shine and glitter in precious appa-  
 “rel, gold, and purple; when will he come down  
 “and be content to abase himself unto simple and  
 “vulgar attire? He that is delighted with honours  
 “and authority, and ensigns of rule and charge to be  
 “born before him, cannot abide to be inglorious;  
 “and to leade a private life. Another that is accu-  
 “stomed to walk with a great train of Clients and  
 “Dependents, thinketh it a great punishment to be



Imagined  
impossibi-  
lities.

“alone and solitary. And finally, he that is once en-  
“tangled with the snares and alluring baits of vices,  
“can very hardly avoid, but that drunkenness will  
“provoke him; pride will puffe him up; anger will  
“enflame him; covetousness will disquiet him; cruel-  
“ty will sting him; ambition will draw him; lust will  
“precipitate and cast him down head-long.

40. “This did I debate with my self before my  
“Conversion, when I was entangled with infinite er-  
“rors of my former life, and did not believe that I  
“could be delivered from them, having so given my  
“self over unto their dominion; as I did now despair  
“of amendment. But after that these spots of my  
“former life were once cleansed by the help of holy  
“Baptisme, and that the light of heaven came down  
“into my purged and pure breast; after the holy Ghost  
“coming from above did renew me by a second nati-  
“ty, making me a new man: it is wonderfull, how  
“presently those things that were doubtfull before,  
“were made clear in me, and those things opened,  
“which were shut before, and those things did shine,  
“which before were dark and dusky. It is wonderfull  
“*(I say)* how that which seemed hard was now made  
“easie, and that which was thought impossible, ap-  
“peared now factible: So as it might well appear,  
“that which before I felt in my self, was earthly, and  
“born of the flesh, and subject to sinne; and that  
“which now I felt, was of God, quickned and endued  
“with life by the holy Ghost. Truly, thou knowest  
“my friend *Donatus*, and canst remember together  
“with me, what this new state of ours *(I mean this*  
“death of sinnes, and life of virtues) hath taken from  
“us of the one, and brought unto us of the other.  
“Thou knowest it *(I say)* neither is it convenient  
“for me to bragge thereof; for that it is an odious  
“thing to boast in a mans own praises, albeit in  
truth

What S.  
Cyrian felt  
after his  
conversion.

"truth it cannot well be called boasting, but rather gratitude, whatsoever is not ascribed to the virtue or merit of man, but to the gift of Almighty God, &c.

41. Thus farre S. *Cyprian*; which, being the man he was, and having proved both the states of vice and virtue, and affirming his experience with so effectual words, ought greatly to move us. And the very like writeth S. *Augustine* of himself in his Books of Confessions; shewing that his own passions and the devil together would needs have perswaded him before his conversion, that he should never be able to abide the austerity of a virtuous life: Especially touching continency from sinnes of the flesh, which notwithstanding he afterwards found both easie, pleasant, and without all difficulty. For which, he breaketh into these words, directed unto Almighty God himself: *O my Lord, let me remember and confesse thy mercies towards me: Let my very bones rejoyce and say unto me: O Lord, who is like unto thee? Thou hast broken my chains, and I will sacrifice to thee a sacrifice of thanksgiving.* These chains which the blessed man mentioneth, were the chains of concupiscence, whereby he stood bound in captivity before his conversion, as he there confesseth; but presently thereupon he was delivered of the same, by the blessed help of Gods most holy grace.

Lib. 6. Confess. cap. 12. 13. 14. 15.

Ibid. lib. 8. cap. 1.

Psal. 34.

Psal. 115.

42. My counsel should be therefore unto thee (gentle Reader) that seeing thou hast so many testimonies, examples, reasons, and promises of this matter, thou shouldest at least prove once by thine own experience, whether this thing be true or no; especially, seeing it is a matter of so great importance, and so worthy thy triall: That is to say, a matter concerning so nearly thy eternall salvation, as it doth. If a mean fellow should come unto thee, and offer, for hazarding

The conclusion of this second Part.

A simile.

of one crown of gold, to make thee a thousand by *Alchymy*; albeit, thou shouldest suspect him for a cozeners: yet the hope of gain being so great, and the adventure of losse so small, thou wouldest go nigh for once, to venture and see the triall. And how much more shouldst thou do it then, in this case, where by proof thou canst lose nothing; and if thou speedst well, thou art sure to gain as much as Gods kingdome and the everlasting joy of heaven is worth. And thus much for this second Part.

§ 3. *Containing certain instructions and examples for overcoming of difficulties.*

43. **A**Nd now, albeit, this great affair be such as I have declared before, and nothing so as the world and Satan do bear men in hand: yet may not I let passe in this place (dear Christian) to admonish thee of one thing, which the antient Fathers and Saints of God, that have passed over this river before thee (I mean the river dividing between Gods service and the world) do affirm of their own experience; and that is, that as soon as thou takest this work or resolution in hand, thou must expect many great encounters, strong impediments, sharp contradictions, and fierce temptations: thou must expect assaults, combates, and open warre within thy self for a time. For this, *S. Cyprian*, *S. Augustine*, *S. Gregory*, and *S. Bernard* do affirm upon their own proofs, notwithstanding they had the victory easily, as hath been said. This do *Cyriel* and *Origen* shew in divers places at large upon like experience. This doth *S. Hillary* prove both by reasons and examples. This doth the Scripture it self fore-warn thee of, when it saith: *My sonne, when thou art to come to the service of God, stand fast in justice and in fear, and prepare thy mind to temptation.* And

Resistance  
at the be-  
ginning.

Cyp. l. 1 c. 1.  
Aug. lib. 1.  
doct. c. 23.  
Greg. lib.  
Mor. 4 c. 24.  
132. c. 18.  
Bern. in  
Psal 90.  
Cyp. lib. de  
Orat.  
Orig. hom.  
33. in Exod.  
& 9. in Lev.  
1 & 11. in  
Josue.  
Hil. in Psal.  
118.  
Eccl. 22.

And the reason of this is, for that the devill possessing quietly thy soul before, lay still, and sought onely means to content the same, by daily suggesting new delights of carnall and worldly pleasures. But when he seeth that thou offerest to go from him, he beginneth straight wayes to rage, and to move sedition within thee, and to toss up and down both heaven and earth, before he will loose his Kingdome in thy soul. This is evident by the example of him whom our Saviour Christ, coming down from the hill after his Transfiguration, delivered from a deaf and dumb spirit. For albeit this devil would seem neither to hear nor speak, while he possessed that body quietly: yet when Christ commanded him to go out; he both heard and cryed out and did so tear and rent that poor body, before he departed, as all the standers by thought indeed that he had been dead. This also in figure was shewed by the story of *Laban*, who never persecuted his sonne-in-law *Jacob*, untill he would needs depart from him. And yet was this more plainly expressed in the doings of *Pharaoh*, who after once he perceived that the people of Israel meant to depart his Kingdome, never ceased grievously to afflict them (as *Moses* testifieth) untill God utterly delivered them out of his hands, with the ruine and destruction of all their enemies. Which event, all holy Doctors and Saints in Gods Church have expounded to be the plain figure of the delivery of souls from the tyranny of the Diuel.

44. And now if thou wouldst have a lively example of all this that I have said before, I could alledge thee many; but for brevities sake, one onely of *S. Augustines* conversion shall suffice, testified by himself in his *Books of Confessions*. It is a marvellous example, and containeth many, most notable and comfortable points. And surely whosoever shall but

The conversion of S. Augustine.



reade the whole at large, especially in his sixth, seventh, and eighth Books of his *Confessions*, shall greatly be moved and instructed thereby. And I beseech the Reader that understandeth the Latine tongue, to view over at least but certain Chapters of the eighth Book, where this Saints finall conversion (after infinite combates) is recounted. It were too long to repeat all here, though indeed it be such a matter, as no man could ever be weary to hear it. There he sheweth, how he was tossed and tumbled in this conflict between the flesh and the spirit; between God, drawing on one side, and the world, the flesh and the devil, houlding back, on the other part. He went to *Simplicianus* a learned old man and a devout Christian: he went to Saint *Ambrose* Bishop of Millan, and after his conference with them, he was more troubled then before. He consulted with his companions *Nebridius* and *Alipius*; but all would not ease him. One day after dinner there came into his house, a Christian Courtier and Captain named *Potinian*, and finding by chance Saint *Pauls* Epistles upon the board, where Saint *Augustine* and his fellowes were at play, by occasion thereof, fell into talke of spirituall matters: and among other things, to recite unto them the life of Saint *Antony* the Monk of Egypt, and the infinite virtues and miracles of the same, which he had found in a book among Christians a little before, and thereby was himself converted to Christianity. Which story after Saint *Augustine* had heard, as also, that there was a Monastery of those Monks, without the walls of Millan (in which City this happened) and that they were nourished by Saint *Ambrose* the Bishop (whereof S. *Augustine* before this, knew nothing) he was much more afflicted then before: and after *Potinian* was departed, withdrawing himself aside, had a most terrible combate with himself, whereof he writeth thus: *What did I not say against my*

L. 8. conf. c.  
11.

Cap. 6.

A Monastery of monks at Millan before Saint Augustines time.

Cap 7.

my self in this conflict? How did I beat and whip my own soul, to make her follow thee ( O Lord?) But she held back, she refused, and excused her self; and when all her arguments were convicted, she remained in horror and fear, as of death, to be restrained from her loose custome of sinne, whereby she had now consumed her self even unto death. After this he went into a garden with *Alipius* his companion, and there cryed out unto him. *Quid hoc est? quid patimur? Surgunt indocti & coelum rapiunt; & nos cum doctrinis nostris, sine corde, ecce ubi volutamur in carne & sanguine.* What is this (*Alipius*?) what suffer we under the tyranny of sinne? Unlearned men (such as *S. Antony* and others) do take heaven by violence; and we with all our learning, without hearts, behold how we lye grovelling in flesh and blood! And he goeth forward in that place, shewing the wonderfull and almost incredible tribulations, that he had in this fight that day. After this, he went further into an orchard, and there he had yet a greater conflict. For there all his pleasures past represented themselves together before his eyes, saying unto him: *Demittesne nos, & à momento isto non erimus tecum ultra in aeternum? &c.* What! wilt thou abandon us, and shall not we be with thee any more for ever, after this moment? Shall it not be lawfull for thee to do this and that any more hereafter? And then saith Saint *Augustine*: O Lord, turn from the minde of thy servant, to think of that filth which they objected to my soul. What filth! what shamefull pleasures did they lay before mine eyes! At length he saith that after long and tedious combats, a marvellous tempest of weeping came upon him; and being not able to resist any longer, he ran away from *Alipius*, and cast himself upon the ground under a fig-tree, and gave full scope unto his eyes, which brought forth presently whole floods of tears. Which after they were a

Cap. 8.

Mark this gentle reader.

Cap. 12.

Ibid.

Ibid.

little past over ; he began to speak to God in this sort. *Et tu Domine. usquequo? quamdiu? quamdiu cras, & cras? quare non modo? quare non hac hora finis est turpitudinis mea?* O Lord, how long wilt thou suffer me this? how long, how long shall I say to morrow? why should I not do it now? why should there not be an end of my filthy life, even at this instant? And after this followeth his finall and miraculous conversion, together with the conversion of *Alipius* his companion: which because it is set down briefly by himself, I will recite his own words, which are as follow, immediately upon those that went before.

S. August.  
final conversion by a  
voice from  
heaven.

45. *I did talk (saith he) in this sort to Almighty God, and did weep most bitterly, with a deep contrition of my heart; and behold, I heard a voyce, as if it had been of some child, singing from some house near unto me, and oftentimes it repeated these words: Take up and reade, Take up and reade: And strait-way, I changing my countenance, began to think most earnestly with my self, whether children were wont to sing any such thing, in any kinde of game that they used; but I could never remember, that I had heard any such thing before. Wherefore repressing the force of my tears; I arose up, interpreting no other thing, but that this voyce came from heaven, to bid me open the Book that I had with me (which was Saint Pauls Epistles) and to reade the first Chapter that I should find. For I had heard before of Saint Anthony, how he was admonished to his conversion, by hearing a sentence of the Gospel, which was read, when he by chance came into the Church: And the sentence was: Go and sell all thou hast, and give to the poor, and thou shalt have a treasure in heaven, and come and follow me. Which saying S. Anthony taking as spoken to him in particular; was presently converted to thee (O Lord.) Wherefore I went in haste to the place where*

S. Anthonys  
conversion.  
Anathasius  
in vita Ant.  
Mat. 9.

lib. 1. 1.  
where  
when  
read  
to mi  
banq  
and c  
but d  
not p  
4  
neith  
this  
povr  
fulne  
some  
place  
nanc  
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where Alipius sate, for that I had left my book there, when I departed. I snatched it up, and opened it, and read in silence the first Chapter that offered it self unto mine eyes, and therein were these words: Not in banquettings, or in drunkenesse; not in wantonnesse, and chamber-works; not in contention and emulation; but do you put on our Lord Jesus Christ, and do you not perform the providence of flesh in concupiscences.

Rom. 13.

46. Further then this sentence I would not reade; neither was it needfull. For presently with the end of this sentence, as if the light of security had been poured into my heart, all the darknesse of my doubtfulnesse fled away. Whereupon putting in my finger, or some other sign (which now I remember not) upon the place; I closed the Book, and with a quiet countenance opened the whole matter to Alipius. And he by this means, uttered also that vocation, that now wrought in him, which I before knew not. He desired that he might see what I had read, and I shewed the place unto him. He considered the whole, and went further also then I had read. For it followed in Saint Paul (which I knew not:) Take unto you him that is yet weak in faith. Which saying Alipius applyed unto himself, and opened his whole state of doubtfulnesse unto me. But by this admonition of Saint Paul, he was established, and was joyned to me in my good purpose; but yet calmly, and without any troublesome cunctation, according to his nature and manners, whereby he differed alwayes greatly from me, in the better part.

47. After this we went in together to my \* mother. We tell her the whole matter: she rejoyceth. We recite unto her the whole order of the thing: she exulteth and triumpheth, and blesteth thee (O Lord) which art more strong and liberall then we can ask or understand; for that she saw now much more granted

\* Her name was Monica, a very holy woman as he sheweth. L. 9. c. 9, 10, 11, 12, 13.

to



\* This was  
the religious  
rule of Mo-  
nasticall  
life which  
S. Augustine  
after profes-  
ted. Possid. in  
vita Aug.

to her from thee, touching me, then she was wont to ask with her pitifull and lamentable sighs. For thou hadst so converted me now to thee, that I neither fought for wife, nor any other hope at all of this world, living and abiding in that \* rule of faith, in which thou didst reveal me unto her, so many years before. And thus thou didst turn her sorrow now, into more abundant solace, then she could wish; and into much more dear and chaste joy, then she could require, by my children, her nephews, if I had taken wife. O Lord, *I am thy servant, I am now thy servant, and childe of thy hand-maid; thou hast broken my chains, and I will sacrifice to thee therefore a sacrifice of praise. Let my heart and tongue praise thee, and my bones say to thee: O Lord who is like unto thee? Let them say it (O Lord) and do thou answer (I beseech thee) and say to my soul, I am thy salvation.* Hitherto are Saint *Augustines* own words.

Annotati-  
ons upon  
this Con-  
version.

48. Now then (dear Christian) in the miraculous examples of this famous mans conversion, there be divers things to be noted, both for our comfort, and also for our instruction. First is to be marked, the great conflict he had with his ghostly enemy, before he could get out of his possession and dominion; which was so much the more (no doubt) for that he was to be so great a pillar afterward in Gods Church. And we see that his fellow *Alipius* found not so great resistance, for that the enemy saw there was much lesse in him to hurt his Kingdome. then in Saint *Augustine*: which ought greatly to animate and comfort them, that feele great resistance, and strong temptations against their vocation; assuring themselves, that this is a sign of more grace and favour, if they manfully go through. So was Saint *Paul* called (as we reade) most violently, being stricken down to the ground and made blind by Christ, before

The best  
men have  
greatest  
conflicts in  
their con-  
version.

Ac. 9.

before his conversion : *For that he was a chosen vessel, to bear Christs name unto the Gentiles.*

49. Secondly, it is to be noted in the same example, that although this man had most strong passions before his conversion ; and that in the greatest and most incurable diseases, which commonly afflict worldly men : As in ambition, covetousnesse. and sinnes of the flesh ( according as himself before confesseth ) which maladies possessed him so strongly indeed, as he thought it unpossible ( before his conversion ) ever to subdue and conquer the same : Yet afterward he proved the contrary, by the help of Gods omnipotent gracc. Thirdly, it is also to be considered, that he had not onely the victory over these his passions afterward, but also found great sweetnesse in the way of virtuous life. For a little after his conversion he writeth : *I could not be satisfied ( O Lord ) in those dayes, with the marvellous sweetnesse which thou gavest me. O how much did I weep in thy hymns and canticles. being vehemently stirred up with the voices of thy Church, singing most sweetly! Those voices did run into my ears, and thy truth did melt into my heart, and thence did boile out an affection of piety, and made tears to run from me, and I was in most happy state with them.* So he.

50. Fourthly is to be remembred, for our instruction and imitation, the behaviour of this holy man, concerning his vocation. First, in searching and trying out the same, by his repair to Saint *Ambrose*, to *Simplicianus*, and others, by reading of good books, frequenting of good company, and the like : which thou oughtest also ( good Reader ) to do, when thou feelest thy self inwardly moved, and not to lye dead as many are wont, resisting openly the Holy Ghost, with all his good motions, and not so much as once to give an ear to the knocking of Christ at the doore of their

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4.

The diligence of S. Augustine in trying and following Gods vocation.

Apoc. 3.

their consciences. Moreover Saint *Augustine* ( as we see ) refused not the means to know his vocation; but prayed, wept, and often retired himself alone from company to talk with God, in that matter : Which many of us will never do, but rather do detest and fly all means that may bring us into those cogitations of our conversion. Finally, Saint *Augustine*, after he had once seen clearly the will and pleasure of God, made no more stay of the matter, but brake off strongly from all the world and vanities thereof, gave over his Rhetorick-lecture at Millan, left all hope of promotion in the Court, and betook himself to serve Almighty God throughly; and therefore no marvell if he received so great consolation and advancement from God afterward, as to be so worthy a member in his holy Church. Which example is to be followed of all them that desire perfection, so far forth as each mans condition and state of life permitteth.

Violence to  
be used at  
the begin-  
ning of our  
conversion.

51. And here, by this occasion, I may not let passe to advertise thee ( good Reader ) and also by Saint *Augustines* example, to forewarn thee, that whosoever meaneth to make this resolution throughly, must use some violence to himself at the beginning. For as a fire, if you rush in upon it with force, is easily put out; but if you deal softly, putting in one hand after another, you may rather hurt your self then extinguish the same. So is it with our passions, which require man-hood and courage for a time, especially at the beginning. Which whosoever shall use, together with the other means that shall be set down ( God willing ) in the second Book of this Treatise; he shall most certainly find that thing to be easie, which now he thinketh heavie; and that sweet, which now he esteemeth so unfavoury. For proof whereof, as also for conclusion of this Chapter; I will alledg a short discourse out of Saint *Bernard*, who after his fashion proveth

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proveth the same most fitly by an authority alledged out of the holy Scriptures. His words are these.

52. *Christ saith unto us*: Take my yoke upon you, and you shall find rest. *This is a marvellous novelty, but that it cometh from him* which maketh all things new. *He that taketh up a yoke, findeth rest*: He that leaveth all, findeth a hundred times so much. He knew well this (I mean that man according to the heart of God) which said in his Psalme: Doth the feat of iniquities cleave to thee (O Lord) which feignest a labour in thy commandment? *Is not this a feigned labour* (dear Brethren) in a commandment, I mean a light burden, a sweet yoke, an anointed crosse? So in old time he said to Abraham; Take thy son Isaac, whom thou lovest, and offer him to me in sacrifice. *This was a feigned labour in a commandment*. For, Isaac being offered, he was not killed, but sanctified thereby. Thou therefore, if thou hear the voice of God within thy heart, willing thee to offer up Isaac (which signifieth joy or laughter) fear not to obey it faithfully and constantly. Whatsoever thy corrupt affection judgeth of the matter, be thou secure. Not Isaac, but the ram shall die for it; thy joy shall not perish, but thy stubbornnesse onely, whose horns are entangled with thorns, and cannot be in thee, without the prickings of anxiety. Thy Lord doth but tempt thee, as he did Abraham, to see what thou wilt do. Isaac (that is, thy joy in this life) shall not die, as thou imaginest, but shall live; Onely, he must be lifted up upon the wood, to the end, thy joy may be on high, and that thou mayest glory, not in thine own flesh, but onely in the crosse of thy Lord, by whom thy self also art crucified; crucified (I say) but crucified to the world: for, unto God thou livest still, and that much more then thou didst before. Hitherto S. Bernard, with whose words we shall end this whole Chapter.

Bern.in illa  
verba Evan-  
gelii: Ecce  
nos reliqui-  
mus omnia.  
ante finem.

Psal.93.

Gen.22.

Christs  
yoke a  
feigned  
labour.

Gal.3.

THE



# THE THIRD IMPEDIMENT

That stayeth men from Resolution in  
Gods Service :

*Which is, the fear they conceive of persecution, affliction, losse, danger, or tribulation.*

## CHAP. III.



Here want not many persons in the world, who either moved by the reasons and considerations before recited, or convicted by their own experience, for that they behold daily no small numbers of godly persons to live as contentedly as themselves, do yield thus much unto virtuous life, that in very deed they esteem the same to be easie and pleasant enough, to such as are once entred in thereunto : And that (in good sooth) for their own parts they could be content to embrace and follow the same, if they might do it with quiet and peace of all hands. But yet to request them unto it in such time or place, or with such order and circumstances, as, tribulation, affliction, or persecution may fall upon them for the same ; They think it a matter unreasonable to be demanded, and themselves very excusable, both before God and man, for refusing it. But this excuse (dear Brother) is no better then the other going before, of the *Pretended difficulties* ; for that it standeth upon a false ground, as also upon an unjust illation or consequence enforced upon that ground. The ground is this, that a man may live virtuously, and serve God truly, with all worldly ease, and without any affliction or persecution ; which is false. For that, albeit, externall contradictions and persecutions be more in one time, then in another ; more in this place, then in that : yet can there not be any

New shifts  
to avoid resolution.

any time or place without some, both externall and internall. Which although (as I have shewed before) in respect of the manifold helps and consolations sent from God in counterpoise of the same, they seem not heavy nor unpleasant unto the godly: yet are they in themselves both great and weighty, as would appear if they fell upon the wicked and impatient. Secondly, the illation and consequence made upon this ground, is unjust; for that it alledgeth tribulation, as a sufficient reason to abandon Gods service, which, God himself hath ordained for a mean to the contrary effect: That is, to draw men thereby unto his service, and from the service of the world. For better declaration whereof, (the matter being of very great importance) I will handle in this Chapter, these four points ensuing. First, whether it be ordinary for all that must be saved, to suffer some kind of persecution, tribulation, or affliction: that is, whether this be appointed an ordinary, or usuall mean of mans salvation in this life. Secondly, what are the causes why God (loving us as he doth) would chuse and appoint these sharp means of our salvation. Thirdly, what principall reasons of comfort a man may have in his tribulations and afflictions. Fourthly, what is required at his hands in that state. Which four points being declared, I doubt not, but great light shall appear in this whole matter, which seemeth to flesh and blood to be so full of darknesse and improbabilities.

Four points  
to be hand-  
led in this  
Chapter.

1.

2.

3.

4.

§ 1. Whether all good men must suffer tribulation, or no?

2. **A**Nd touching the first, there needeth little proof, for that Christ himself hath affirmed to his Disciples, and by them, to all other his servants: *In John 16. mundo pressuram sustinebitis*: In the world you shall sustain affliction. And in another place: *In your pa-* Luke 11.  
*tiencie*

- ience shall you possesse your souls : That is to say, by suffering patiently the adversities that shall be laid upon you. Which *S. Paul* yet uttereth more plainly when he saith : *All they that will live godly in Jesus Christ, shall suffer persecution.* If all ; then none can be excepted. And to signifie yet further the necessity of this matter, both *S. Paul* and *Barnabas* also did teach (as *S. Luke* reporteth :) *That we of necessity must enter into the kingdome of God by many tribulations :* using the word *Oportet*, which signifieth a certain necessity. And Christ himself yet more plainly revealeth this secret, when he saith to *S. John* the Evangelist : *That he chastiseth all those whom he loveth :* And *S. Paul* yet more particularly to the Hebrews : *Flagellat omnem filium quem recipit :* He whippeth every child whom he receiveth. And the same Apostle urgeth this matter so farre in that place, as he affirmeth plainly all those to be bastards, and no children of God, who are not afflicted by him in this life. The same position he holdeth to *Timothy* : *Si sustinemus, & conregnabimus :* If we suffer with Christ, we shall reign with Christ, and not otherwise. Wherein also concurreth holy *David*, when he saith : *Multa tribulationes iustorum :* The just are appointed to many tribulations. So as this is a common mark or seal set upon them to be known and discerned by.

I.  
Testimony  
of Scriptures

Mat. 10.

2 Tim. 2.

Apoc. 2. & 3

3. This verity, though not so much understood, and lesse considered by worldly men, yet is it every where in holy Scriptures, in divers matters uttered, but all to one end. As namely by that our Saviour said : *He came not to bring peace, but the sword into the world.* Also by that of *S. Paul* : *That no man can be crowned, except he fight lawfully.* And how can we fight, if we have no enemy to oppugne us ? The same signifieth Christ in the Apocalyps, when he repeateth so often : *That heaven is onely for him that conquereth.* The very

very same is signified by the ship, whereinto Christ entered with his Disciples, which was presently tossed and tumbled, as if it would have been drowned: This (I say) by all the antient Fathers exposition, was a figure of the troubles and afflictions, that all they should suffer, which do sail in the same ship with Christ our Saviour. The same is proved, in that the life of man is called in Scripture, *A warfare upon earth*; Mat. 8. and by that, *Man is appointed to labour and travel while he is here.* Also in that, *His life is replenished* (as saith Job) *with many miseries*, even by the appointment of Almighty God after mans fall. Iob 7. The same is shewed, in that God hath appointed every man to passe through the pains of death before he come to joy. In like manner, by the infinite contradictions and tribulations, both within and without, left unto man in this life. As for example, within are the rebellions of his concupiscence, and other miseries of his mind, wherewith he hath continually to make warre, if he will save his soul. Iob 5. Without, are the world and the devil, which do never cease to assault him, now by fair means, now by foul; now by flattery, now by threats; now alluring by pleasure and promotion, now terrifying by affliction and persecution: Against all which, the good Christian hath to resist manfully, or else he loseth the crown of his eternall salvation. Iob 13.

4. The very same thing also may be shewed by the examples of all the most renowned Saints, from the beginning, who were not onely assaulted internally with the rebellion of their own flesh: but also persecuted and afflicted outwardly by divers adversities, thereby to confirm more manifestly this purpose of Almighty God unto us. This we see in *Abel*, persecuted and slain by his own brother, as Gen. 4. soon as ever he began to serve God sincerely. The same

3.  
The example of Saints in the Old Testament.



Gen. 22.

Mar. 6. 23.  
Luke. 13.  
Job 1.

Tob. 2.

Tob. 12.

Heb. 11.

2.  
Saints of  
the New  
Testament.

wee see in *Abraham*, afflicted diversly after he was once chosen by Almighty God. Of the same cup drank all his children and posterity that succeeded him in Gods favour : as, *Isaac, Jacob, Joseph, Moses*, and all the Prophets : Of which Prophets Christ himself giveth testimony, how their blood was shed most cruelly by the world. The affliction also of *Job* is wonderfull, seeing the Scripture affirmeth it to have come upon him by Gods speciall appointment, he being a most just man. But yet more wonderfull was the affliction of holy *Tobias*, who, among other calamities, was stricken blind by the falling down of swallows dung into his eyes ; of which the Angel *Raphael* told him afterward : *Because thou wert a man gratefull to God, therefore it was of necessity that this temptation should prove thee.* Behold the necessity of afflictions to good men. I might adde to this, the example of *David* and others ; but that *S. Paul* giveth a generall testimony of all the Saints of the Old Testament, saying : *That some were racked, some reproached, some whipped, some chained, some imprisoned ; others were stoned, cut in pieces, tempted, and slain with the sword ; some went about in hair-cloth, in skins of goats, in great need, pressed and afflicted ; wandering, and hiding themselves in wildernesses, in hills, in caves, and holes under ground ; the world not being worthy of them.* Of all which he pronounceth this comfortable sentence, to be noted of all men : *Non suscipientes redemptionem, ut meliorem invenirent resurrectionem.* That is, God would not deliver them from these afflictions in in this life, to the end, their resurrection and reward in the life to come might be more glorious. And this of the Saints of the Old Testament.

5. But now in the New Testament, founded expressly upon the Crosse, the matter standeth much more plain, and that with great reason. For if Christ could

could not go into his glory, but by suffering, as holy Scripture affirmeth: then by the most reasonable rule of Christ, affirming, *That the servant hath not priviledge above his master*, it must needs in reason follow, that all have to drink of Christs cup, which are appointed to be partakers of his glory. And for proof hereof, look upon the dearest friends that ever our Saviour had in this life, and see whether they had part thereof or no. Of his mother, old *Simeon* prophesied and told her at the beginning: *That the sword of tribulation should pierce her heart*: Signifying thereby, the extreme afflictions that she felt afterward in the death of her Sonne, and other miseries heaped upon her. Of the Apostles, it is evident, that besides all their labours, travels, needs, sufferings, persecutions, and calamities, which were infinite, and in mans sight intolerable (if we believe *S. Paul* recounting the same :) Besides all this (I say) God would not be satisfied, except he had their blood also spent in his service. And so we see that he suffered none of them all to die naturally, or in their beds, but onely *S. John Evangelist*, by a speciall priviledge, particularly granted to him from Christ; albeit if we consider what *S. John* also suffered in so long a life as he lived, being banished by *Domitian* to *Pathmos*; and at another time, thrust into a tunne of hot-boiling-oil at Rome, (as *Tertullian* and *S. Hierome* do report) we shall see that his part also was no lesse then others in this cup of his Master. Of which cup Christ himself fore-told him and his brother *James*, that both of them should taste. I might reckon up here infinite other examples, but it needeth not; for it may suffice, that Christ hath given this generall rule in the New Testament: *He that taketh not up his crosse and followeth me, is not worthy of me.* By which, is resolved plainly, that there is no salva-

Luke 24.  
Mat. 10.  
Luke. 6.  
Mat. 10.

Luke 22.

1 Cor. 4.  
2 Cor. 4. 6.  
11. 12.  
Acts 20.  
Rom. 8.  
Job 21.

Ter. lib. de  
præter. adv.  
hæret. c. 26.  
Hier. lib.  
cont. Jovin.

Mat. 10.

tion now to be had, but onely for them that take up (that is, do bear willingly) their proper crosses of afflictions, and therewith do follow their Captain, walking on with his crosse on his shoulders before them.

An objection answered.

Psal. 72.  
In Psal. 73.  
& l. de vera  
& falsa poenitentia.  
cap. 18.  
1 Cor. 3.

6. But here perhaps some man may say: If this be so, that no man can be saved without a crosse; that is, without affliction and tribulation: how do all those that live in peaceable times and places, where no persecution is, no trouble, no affliction, or tribulation? To which I answer. First, that if there were any such time or place, the people living therein should be in very great danger, according to the saying of the Prophet: *They are not in the labours of other men, nor yet whipped and punished as others are, and therefore pride possessed them, and they were covered with iniquity and impiety; and their iniquity proceeded of their fatnesse and abundance.* Besides this, albeit, such men should suffer nothing in this life: yet should they not escape all tribulation: For that (as S. Augustine largely proveth) if they die in Gods favour and out of mortall sin, they are to be saved by suffering the purging fire in the next, according to the saying of S. Paul: *That such as build not gold or silver upon the foundation of faith, but wood, straw, or stubble; shall receive detriment or dammage thereof at the day of our Lord, to be revealed in fire:* But yet by that fire they shall be saved; and so not without suffering tribulation, yea, far greater then any in this life, as \* before out of many Fathers you have heard alledged.

7. Secondly, I answer, that there is no time and place so void of tribulation, but that there is alwayes a crosse to be found for them that will take it up. For, ever is there either poverty, sicknesse, slander, enmity, injury, contradiction, or some like affliction offered continually. For that those men never want

in

in the world, whereof the Prophet said : *They that do render evil for good, did detract from me, for that I followed goodnesse.* At the least-wile, there never want those domestickall enemies, whereof our Saviour Christ fore-warneth us : I mean either kindred or carnall friends, who commonly resist us, if we begin once throughly to serve Almighty God ; or elsé our own ditordinate affections, which are the most perillous enemies of all other, for that they make us war upon our own ground. Again, there never want the temptations of the world and devil, the resisting whereof is much more difficult in time of peace and wealth, then in time of externall affliction and persecution. For that these enemies are stronger in flattery, then in force ; which a godly Father expresseth by this Parable. *The Sun and wind* (saith he) *agreed one day to prove their severall strengths in taking a cloke from a way-faring man.* And in the fore-noon, the wind used all violence that he could to blow off the said Cloke : But the more he blew, the more fast held the traveller his cloke, and gathered it more closely about him. At after-noon, the Sun sent forth her pleasant beams, and by little and little so entred into this man, as he caused him to yield, and to put off not onely his cloke, but also his coat. Whereby is proved (saith this Father) that the allurements of pleasure are more strong and harder to be resisted, then the violence of persecution. And this is proved among other things, by the example of King David, who resisted easily many assaults of adversity ; but yet fell dangerously in time of prosperity. Whereby appeareth, that virtuous men have no lesse warre in time of peace, then in time of persecution. For that when externall persecution wanteth, they turn their fight against their inward passions, which oftentimes are more troublesome, then externall enemies. So as there ne-

Psal. 7.

Mat. 7.

Time of  
peace more  
dangerous,  
then of per-  
secution.

2 Reg 11.



ver wanteth occasion of bearing the Crosse, and suffering affliction, to him that will accept of the same. And this may suffice for the first Point, to prove that every man must enter into heaven by tribulation, as Saint *Paul* saith.

§ 2. *The causes, why God sendeth affliction to the Godly.*

8. **T**ouching the second Point why God would have this matter so; it were sufficient to answer, that it pleased him best so, without seeking any further reason of his meaning herein: even as it pleased his divine Majesty, without all reason in our sight, to abase his son so much, as to send him hither into this world to suffer and dye for us, and so to enter into his glory: whereas by infinite other means his divine power could have wrought our salvation, if it had pleased him, though no way was more excellent or convenient then this. Wherefore if we will needs seek a reason of this his determination also, why he would have all good men to suffer, and be vexed in this life; this one might be sufficient for all: That seeing we look for so great a glory as we do, we should labour a little first for the same, and so shew our selves worthy of Gods favour, and of so high an exaltation: But yet, for that it hath pleased his divine Majesty, not onely to open unto us his will and determination for our suffering in this life, but also divers reasons of his most holy purpose and pleasure therein, for our further encouragement and consolation that do suffer; I will in this place repeat briefly some of the same, for declaration of his exceeding great love and fatherly care towards us.

Increase of  
merit and  
glory.

9. The first cause then, and the most principall, is to increase thereby our merit in this life, and consequently our glory thereof depending in the life to come

come. For, having appointed by his eternall wisdome and justice, that none shall be crowned there, but according to the measure of their fight here : The more and greater combates that he giveth (together with sufficient grace to overcome them ; ) the greater crown of glory prepareth he for us at our resurrection. This cause toucheth Saint *Paul* in the words before alledged of the Saints of the old Testament ; to wit : *that they received no redemption from their miseries in this world, to the end they might finde a better resurrection in the world to come.* This also meant Christ when he said : *Happy are they which suffer persecution, for theirs is the kingdome of heaven : happy are you, when men speak evil of and persecute you, &c. Rejoice and be glad ( I say ) for that your reward is great in heaven.* Hereunto also appertain all those promises of *gaining life by loosing life ; of receiving an hundred for one,* and the like. Herehence do proceed all those large promises to virginity and chastity ; and to such as geld themselves for the Kingdome of heaven ; to voluntary poverty, and to the renouncing of our own will by obedience. All which are great conflicts against the flesh, world, and our own sensuality, and cannot be performed but by sufferings and afflictions. Finally, Saint *Paul* declareth this matter fully, when he saith : *That a little and short tribulation in this life, worketh a weight of glory above all measure in the height of heaven.*

10. The second cause why God appointed this, is to draw us thereby from the love of the world which he holdeth for his professed enemy, as in the next Chapter shall be shewed at large. This cause Saint *Paul* uttereth in these words : *We are judged and punished of God ( in this life ) to the end we should not be damned with this world.* In like manner, as a nurse, that to wean her childe from the love and liking of her

M m 4

milk

2 Tim. 2.  
Apoc. 2.

Heb. 11.

Mat. 5.  
Mat. 19.  
Esa. 56.  
1 Cor. 7.  
Psal. 67.  
Mat. 19.  
Luc. 12.2.  
Hatred of  
the world.

1 Cor. 11.

A similitude.

Luk 15.

milk, doth anoint her teat with Aloes, or some other such bitter thing : so our mercifull Father, that would retire us from the love of worldly delights ( whereby infinite men do perish daily ) useth to send tribulation, which of all other things hath most force to work that effect : as we see in the example of the Prodigall son, who could by no means be stayed from his pleasures, and retired home to his old Father, but onely by affliction.

3.  
A medicine  
to cure our  
diseases.

Eccl. 28

Pro. 29.

Tob. 12.

Gen. 4.

2 Mac. 9.

2 Para. 33.

Gen. 42.

Exod. 17.

Deut. 18.

Psal. 77.

Tob. 3.

11. Thirdly, God useth tribulation as a most present and soveraign medicine to heal us of many diseases, otherwile almost incurable. As first, of a certain blindness and carelesse negligence in our estate, contracted by wealth and prosperity. In which sense, holy Scripture saith : *That affliction giveth understanding.* And the Wise-man affirmeth ; *That the rod bringeth wisdom.* This was shewed in figure, when the sight of *Toby* was restored by the bitter gall of a fish. And we have clear examples in *Nabuchodonosor*, *Saul*, *Antiochus* and *Manasses*, all which came to see their own faults by tribulation, which they would never have done in time of prosperity. The like we reade of the brethren of *Joseph*, who falling into some affliction in *Egypt*, presently entred into their own conscience, and said : *We suffer these things worthily, for that we sinned against our brother.* And as tribulation bringeth this light, whereby we see our own defects ; so helpeth it greatly to remove and cure the same : Wherein it may be well likened unto the rod of *Moses*. For as that rod striking the hard rocks brought forth water, as the Scripture saith : so this rod of affliction falling upon stony-hearted sinners, mollifieth them to contrition, and often-times bringeth forth the floods of tears to repentance. In respect whereof, holy *Toby* saith to Almighty God : *In time of tribulation thou forgiveest sins.* And for like effect,

effect, it is compared also to a file of iron, which taketh away the rust of the soul. In like manner, to a purgation that driveth out corrupt humours. And finally, to a Gold-Smiths forge, which consumeth away the refuse metals, and fineth the gold to his perfection. Job 23.  
Prov. 17.  
Eccl. 25.  
Esay 1.

*I will try thee by fire to the quick* (saith God to a sinner, by *Esay* the Prophet) *and I will take away all thy sinne, and refuse-metal.* And again by *Jeremy*: *I will melt them and try them by fire.* This he meant of the fire of tribulation, whose property is (according as the Scripture saith) to purge and fine the soul, as fire purgeth and fineth gold in the Fornace. For besides the purging and removing of greater sins, by Consideration and Contrition (which tribulation worketh, as hath been \* shewed) it purgeth also the rust of infinite evil passions, appetites and humours in man: as the humour of pride, of vain-glory, of sloth, of choler, of delicatenesse, and a thousand more, which prosperity engendreth in us. Sap. 3.  
Zach 13.  
\* See before  
part. 1.  
Cap. 1.

12. This God declareth by the Prophet *Ezechiel*, *Ezech. 24.* saying of a rusty soul: *Put her naked upon the hot coals, and let her heat there, untill her bras be melted from her, and untill her corruption be burned out, and her rust consumed. There hath been much labour and sweat taken about her, and yet her overmuch rust is not gone out of her.* This also signifieth holy *Job*, when having said: *That God instructeth a man by Discipline* (or correction) *to the end he may turn him from the things that he hath done, and deliver him from pride;* (which is understood of his sinfull acts) he addeth a little after, the manner of this purgation, saying: *His flesh being consumed by punishments, let him return again to the dayes of his youth.* That is, all his fleshly humours and passions being now consumed by punishments and tribulations, let him begin to live again in such purity of soul, as he did at the



the beginning of his youth, before he had contracted these evill humours and diseases by prosperity.

4.

A preservative.

Psal. 17.

Eccl. 3.

Jer. 1.

Ose. 2.

Psal. 18.

5.

A prevention of the punishment.

Bern. ser. de  
6. Tribulat.  
in fine.

13. Neither onely is tribulation a strong medicine to heale sinne, and to purge away the base and refuse metals in us, of brasse, tinne, iron, lead, and drosse, as Almighty God by *Ezechiel* saith: but also a most excellent preservative against sinne for the time to come, according as good King *David* said: *Thy discipline (O Lord) hath corrected me for evermore.* That is to say, it hath made me wary, and watchfull not to commit sinne again, according as the Scripture saith in another place: *A grievous infirmity or affliction maketh the soul sober.* For which cause the Prophet *Jeremy* calleth tribulation, *Virgam vigilantem*, A watchfull rod: That is (as *S. Hierome* expoundeth it) a rod that maketh a man watchfull. The same signified God, when he said by *Osee* the Prophet: *I will hedge in thy way with thorns;* That is to say, I will so close thy life on every side, with the remembrance and fear of affliction, that thou shalt not dare to tread awry, lest thou tread upon a thorn. All which good *David* expresseth of himself in these words: *Before I was humbled and brought low by affliction, I did sin and offend thee (O Lord:) but after that time, I have kept thy commandments.*

14. Of this also appeareth yet another cause, why God afflicteth his elect in this life; and that is, to prevent his justice upon them, in the world to come: I mean that justice, which otherwisẽ remaineth to be executed upon every one after their departure hence, in that most grievous purging-fire whereof I spake before. Touching which *S. Bernard* saith thus: *Oh would to God some man would now before-hand, provide for my head abundance of water, and to mine eyes a fountain of tears; for so haply the burning fire should take no hold, where running tears had cleansed before.*

before. And the reason of this is (as that holy man himself noteth after) for that God hath said by *Nahum* Nah. 1. the Prophet: *I have afflicted thee once, and I will not afflict thee again: there shall not come from me a double tribulation.* Of which tribulation of this grievous purging-fire, read attentively (dear brother) that which before hath been alledged at large out of *S. Augustine*, and other antient Fathers, in the first Part <sup>\*</sup> of this book, and thy heart will find whereat to tremble. \*Part. 1. c. 9

15. Sixthly, God sendeth tribulation upon his servants, to examine and prove them thereby, whether they be faithfull and constant or no: that is, to make themselves and other men see and confesse, how faithfull or unfaithfull they are. This in figure was signified, when *Isaac* would grope and touch his sonne *Jacob*, before he would blesse him. And this the Scripture expresseth plainly, when talking of the tribulations laid upon *Abraham*, it addeth: *Tentavit Deus Abraham*, God tempted *Abraham*, by these means to prove him. And *Moses* said to the people of *Israel*: *Thou shalt remember how thy God led thee forty years about the desert to afflict thee, and tempt thee; to the end it might appear what was in thy heart, whether thou wouldest keep his Commandments or no.* And again, a few Chapters after: *Your God and Lord doth tempt you, to the end it may be manifest whether you love him or no, with all your heart and with all your soul.* In which sense also, the Scripture saith of *Ezechias*, after many praises given unto him: *That God left him for a time to be tempted, that the thoughts of his heart might thereby be made manifest.* Gen. 22. Deut. 8. Deut. 13. 1 Par. 32.

16. And that this is Gods fashion towards all good men, King *David* sheweth in the person of all, when he saith: *Thou hast proved us (O Lord) thou hast examined us by fire; thou hast laid tribulations upon our backs, and hast brought men upon our heads.* psal. 63.  
And

Pfal. 25.  
Tribulation  
on trieth.

Eccl. 27.

Luc. 8.

7.  
To make  
men run to  
God.

● See 11.

Pfal. 31.  
Esay 16.  
Pfal. 15.

And yet how well he liked of this cup of tribulation, he signifieth when he calleth for more thereof in another place, saying; *Try me (O Lord) and tempt me; burn my heart and reins within me.* That is, try me by the way of tribulation and persecution; search out the secrets of my heart and reins; let the world see, whether I will stick to thee in adversity or no. Thus said that holy Prophet, well knowing that which in another place the holy Ghost uttereth: *That as the fornace trieth the potters vessels, so tribulation trieth men.* For as the sound vessels onely do hold when they come to the fornace, and those which are crazed do break in pieces: so in time of tribulation and persecution, the virtuous onely stand to it, and the counterfeit bewray themselves, according to the saying of Christ: *In tempore tentationis recedunt*: They depart from me in time of temptation.

17. The seventh reason, why God layeth tribulation upon the virtuous, is thereby to make them run unto him for aid and help: even as the mother, to make her child to love her more, and to runne unto her, procureth the same to be made afraid and terrified by others. This God expresth plainly by the Prophet *Osee*, saying of them that he loved: *I will draw them unto me in the ropes of Adam, in the chains of love, and will seem unto them as though I raised a yoke upon their jaw-bones.* By the ropes of *Adam* he meaneth affliction, whereby he drew *Adam* to know himself; as also appeareth by that he addeth of the heaveie yoke of tribulation, which he will lay upon the heads and faces of his servants, as chains of love, thereby to draw them unto him. This chain had drawn *David* unto him, when he said: *O Lord thou art my refuge from the tribulation of sinners.* As also those whereof *Esay* saith: *They sought thee out (O Lord) in their affliction.* Also those of whom *David* said:

*Infirmities*

lib. 1.  
infirm  
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*infirmities were multiplied upon them, and after that they made haste to come. And God saith generally of all good men : They will rise betimes in the morning, and come to me in their tribulation.* Wherefore holy King David, desiring the weal of certain men, and to win them to God, saith in one of his Psalmes : *Fill their faces (O Lord) with shame and confusion, and then will they seek unto thy name.* And this is true (as I said) in the elect and chosen servants of God. But in the reprobate, this rope draweth not, this yoke holdeth not, nor doth this chain of love winne them unto God ; whereof God himself complaineth, saying : *In vain have I stricken your children, for they have not received my discipline.* And again the Prophet *Jeremy* saith of them to God : *Thou hast crushed them, and they have refused to receive thy discipline ; they have hardned their faces even as a rock, and will not return to thee. Behold, they have rent the yoke and broken the chains.*

Hos. 6.

Psal. 82.

Tribulation  
helpeth not  
the repro-  
bate.

Jer. 2.

Jer. 5.

18. Of this now ensueth an eighth reason, why God bringeth his servants into affliction : to wit, thereby to shew his power and love in delivering them. For as in this world, a princely mind desireth nothing more, then to have occasion whereby to shew his ability and good will unto his dear friend : so God Almighty which hath all occasions in his own hands, and passeth all his creatures together in greatnesse of love and nobility of mind, worketh purposely divers occasions and opportunities, whereby to shew and exercise the same. So he brought the three children into the burning fornace, thereby to shew his power and love in delivering them. So he brought *Daniel* into the lions den ; *Susanna* unto the point of death ; *Job* into extreme misery ; *Joseph* into prison ; *Toby* unto blindness ; thereby to shew his power and love in their deliverance. For this cause also did Christ suffer the

8.

To manifest  
Gods pow-  
er and love  
in deliver-  
ing.

Dan. 3. 6. 13.

Job 1. 2.

Gen. 31.

Tob 2. 12.

ship



Mat. 8.  
Mark 14.

ship to be almost drowned, before he would awake; and S. Peter to be almost under water, before he would take him by the hand.

9.

The joy of  
deliverance.  
A simili-  
tude.

19. And of this one reason, many other reasons and most comfortable causes do appear of Gods dealing herein. As first, that we being delivered from our afflictions, might take more joy and delight thereof, then if we had never suffered the same. For as water is more gratefull to the way-faring-man, after a long drought; and a calm more pleasant unto passengers after a troublesome tempest: so is our delivery more sweet after persecution or tribulation, according as the

Ecc. 35.

Scripture saith: *Speciosa misericordia Dei in tempore tribulationis*: The mercy of God is beautifull and pleasant in time of tribulation. This signified also

John 16.

our Saviour, when he said: *Your sorrow shall be turned into joy*. That is, you shall rejoyce, that ever you were sorrowfull. This had David proved when he

Psal. 22.

said: *Thy rod (O Lord) and thy staffe have comforted me*: That is, I take great comfort that ever I was chastised with them. And again, *According to the*

Psal. 93.

*multitude of my sorrows, thy consolations have made joyfull my mind*: That is, for every sorrow that I received in time of affliction, I receive now a consolation after my deliverance. And again in another place;

Psal. 30.

*I will exult and rejoyce in thy mercy, O Lord*: And wherefore (good King) wilt thou rejoyce? It followeth immediately: *For that thou hast respected my abasement, and hast delivered my soul from the necessity wherein she was, and hast not left me in the hands of mine enemy*.

20. This then is one most gracious meaning of our loving and mercifull Father in afflicting us for a time; to the end, our joy may be the greater after our deliverance; as no doubt but it was in all those whom I have named before, delivered by Gods mercy: I mean,

Abraham,

*Abraham, Joseph, Daniel, Sadrach, Misach, and Abednego, Susanna, Job, Tobias, Peter, and the rest,* who took much more joy after their deliverance, then if they had never been in affliction at all. When *Ju-* Judith 6.  
*dith* had delivered *Bethulia*, and returned thither 14. 15.  
 with *Holofernes* head, there was more hearty joy in that city, then ever there would have been, if it had not been in distresse. When *S. Peter* was delivered Acts 12.  
 out of prison by the Angel, there was more joy for his deliverance in the Church, then could have been, if he had never been in prison at all.

21. Out of this great joy resulteth another effect 10.  
 of our tribulation, much pleasing to God, and com- Thanks-  
 fortable to our selves; and that is, a most hearty and giving for  
 earnest thanks-giving to our Lord for our deliverance; deliverance.  
 such as the Prophet used when he said, after his delive-  
 rance: *I, for my part, will sing of thy strength, and Psal. 58.*  
*will exalt thy mercy betimes in the morning, for that*  
*thou hast been my aider and refuge in the day of my*  
*tribulation.* Such hearty thanks and praise did the  
 children of Israel yield to God for their deliverance,  
 when they were passed over the red sea, in that nota-  
 ble song of theirs, which beginneth; *Cantemus Domino:* Exod. 15.  
 Let us sing unto our Lord: and is registred by *Moses* 1 Reg. 2.  
 in *Exodus*. From like hearty affect, came also those Iudic. 5.  
 songs of *Anna, Debora, and Judith*, moved thereunto Iud. 12.  
 by the remembrance of their afflictions past. And fi-  
 nally, this is one of the chiefest things that God esteem-  
 eth and desireth at our hands; as he testifieth by the  
 Prophet, saying: *Call upon me in the day of tribu-* Psal. 49.  
*lation; and I will deliver thee, and thou shalt*  
*honour me.*

22. Besides all these effects, God hath yet further 11.  
 reason of laying persecution upon us; as for ex- Embold-  
 ample, to the end, that by suffering, and perceiving ning us in  
 indeed Gods certain assistance and consolation therein, Gods ser-  
 vice.

we

Exod. 4.

Psal. 45.

12.

The exercise of all virtues.

Faith.

Hope.

Charity.

we may come to be so hardy, bold, and constant in his service, as nothing afterward can dismay us. Even as *Moses*, albeit, he was first affraid of the serpent that was made of his rod, and so fled away from it: yet afterwards, when he by Gods commandment had once taken it up by the tail, he feared it no more. This the Prophet *David* expresseth notably, when he saith: *God hath been our refuge, and strength, and helper in our great tribulations, and therefore we will not fear if the whole earth should be troubled, and the mountains cast into the midst of the sea.* What greater confidence can be imagined then this!

23. Again, by persecution and affliction, God bringeth his children to the exercise and perfect possession of all the holy virtues belonging to a Christian man, both *Theologicall* and *Morall*. And as for *Theologicall* or Divine virtues, which have God himself for their next and immediate object, argument, or matter; it is evident, they being but three in number, to wit, *Faith*, *Hope*, and *Charity*, all which are exercised in tribulation more then otherwise. As for example, *Faith* is exercised by considering the causes of Gods permission, and believing most assuredly the promises he hath made of his help for our deliverance: *Hope* is exercised in conceiving and assuring our selves of the rewards promised to them that suffer patiently. *Charity* is exercised in considering the love of Christ, suffering for us, and thereby provoketh the afflicted to suffer again for him. *Morall* virtues also, though they have God also for their end: yet have they some other thing belonging to mans manners for their next and immediate object (but all finally referred to God) and are exercised likewise principally in tribulation: As *Prudence* and *Temperance*, in discreet and moderate bearing: *Fortitude*, in shewing stout courage for God: *Obedience*, in conforming our wills to the will of Christ:

*Patience,*

*Patience*, in hearing quietly. *Humility*, in abasing our selves in the sight of God. And so likewise all other virtues, belonging to a good Christian, are stirred up, exercised, confirmed, strengthened, and established in man by tribulation, according to the saying of *S. Peter*: 1 Pet. 5. *God shall make perfect, confirm, and establish them, which have suffered a little for his name.*

24. Finally, Gods meaning is by laying persecution and affliction upon us, to make us perfect Christians: That is to say, like unto Christ our Captain, whom the Prophet calleth, *Virum dolorum, & scientem infirmitatem*: A man of sorrows, and one that hath tasted of all manner of infirmities; thereby to receive the more glory at his return to heaven, and to make more glorious all those that will take his part therein. To speak in one word, God would make us by tribulation to become *Crucified Christians*, which is the most honourable title that can be given unto a creature in heaven or earth. Crucified (I say) and mortified to the vanities of this world, to the flesh, and to our own concupiscence and carnall desires; but quick and full of a lively spirit, to virtue, godlineffe, and devotion. This is the heavenly meaning of our Sovereign Lord and God, in sending us persecution, tribulation, and affliction, in respect whereof, holy *Job* doubteth not to say: *Blessed is the man that is afflicted by God.* And Christ himself yet more expressly: *Happy are they which suffer persecution.* If they be happy and blessed thereby, then is the world (no doubt) greatly awry, which so much abhorreth the sufferance thereof: then is Almighty God but unthankfully dealt withall by many of his children, who repine at this happinesse bestowed upon them, whereas indeed they should accept it with joy and thanks-giving. For proof and declaration whereof, I will enter now into the the third Point of this Chapter, to examine what reasons and causes there be, to induce us to

I 3.  
To make us  
like unto  
Christ.  
Esa. 53.

Crucified  
Christians.

Job 5.  
Mat. 5.



this joyfulness and contentation in tribulation.

§ 3. *Divers Reasons, why Tribulations should be received joyfully by us, when they come.*

25. **F**irst of all, for proof and declaration of this third Point, why we ought to joy in tribulations, the reasons and causes before alledged of Almighty Gods mercifull and fatherly meaning, in sending them unto us, might be sufficient to comfort and content any Christian man or woman, who taketh delight in Gods holy providence and love towards them. For, if God do send afflictions for the increase of our glory in the life to come, for drawing us from the infection of the world, for opening our eyes, and curing our diseases, for preserving our souls from sinne, for preventing the pains and punishments in the world to come, to prove and try us, to make us run unto him, to exhilarate us with our deliverance, to give us occasion of the exercise of all virtues, to make us like unto Christ our Captain, as hath been shewed in the former point: who can be justly displeased therewith, but such as are enemies unto their own eternall welfare? We see that for the obtaining of bodily health, we are content, not onely to admit many bitter and unpleasant medicines, but also (if need require) to yield willingly some part of our blood to be taken from us. And how much more should we do this, for the eternall health and salvation of our souls? But now further: If this medicine have so many more commodities besides, as have been declared; if it serve here for the punishment of our sinnes, due otherwise in another place, in far greater quantity and rigour of justice; if it make a triall of our estate, and do draw us unto God; if it procure Gods love towards us; yield matter of joy by our deliverance; provoke us to thankfulness; embolden and strengthen us in his service; finally, if it furnish us with all virtues, and do make

The benefits of suffering.

make us like to Christ himself crucified : then is there singular great cause, why we should take comfort and consolation therein. For that to come near, and to be like unto our Master and Saviour, is the greatest dignity and preheminance that can be imagined. And lastly, if Gods eternall wisdom hath so ordained and appointed, that this shall be the ordinary means of his servants salvation ; the badge and livery of his Sonne ; the high-way to heaven under the standard of his Crosse : then ought we not to abhorre these means, not to refuse this livery, not to fly this way ; but rather with good *S. Peter* and *S. John*, to esteem it a great dignity to be made worthy of the most blessed participation thereof. We see in this world, that to wear the colours of the Prince, is thought a prerogative among Courtiers : but to wear the robe or crown it self, were too great a dignity for any inferiour subject to receive : yet Christ our Lord and King is content to impart both the one and the other of his, unto us. And how then ought we (I pray you) to accept thereof, if we were gratefull or wise ?

Acts 5.

A comparison.

26. And now (as I have said) these reasons might be sufficient to comfort and make joyfull all those are so happy, as to be called to suffer affliction and tribulation for Christs cause. But yet there want not some more particular considerations besides. Whereof the first and most principall is, that this cup of persecution and affliction cometh not by chance or casualty, or by any certain generall direction of stars and planets, unto Christians, but by the speciall providence and peculiar disposition of God, as our Saviour Christ sheweth at large in *S. Matthews* Gospel : That is to say, this heavenly medicine or potion is made and prepared for us by the very hand and finger of Almighty God himself. Which Christ signifieth expressly when he said to his Disciples, as it were in anger :

Speciall considerations of comfort in affliction.

I.  
Gods providence and his love.

Mat. 10.

John 18.

*Shall I not drink the cup which my Father hath given to me?* That is, for as much as mine own Father hath

Mat. 10:

tempered a potion for me, shall I not drink it? As who would say, it were too much ingratitude. Secondly, is to be noted, that the very same hand of God, which tempered the cup for Christ, who was his own naturall Son, hath done the same also for us, according to Christs saying: *You shall drink of my cup*; to wit, of the same cup which my Father hath tempered for me. Hereof it followeth, that with what hearty love Almighty God tempered this cup unto his own most dearly beloved Son; with the same he hath tempered it also for us: that is, altogether for our good and for his glory. Thirdly, is to be considered, that this cup is tempered with such speciall care (as Christ saith) that what trouble or danger soever it may seem to work (as all purgations for a time do:) yet shall not one hair of our head perish by the same. Nay further, is to be noted, that which the Prophet saith:

Luke 12.

Mat. 10.

Psal. 77.

*O Lord, thou shalt give us to drink in tears, in measure*; that is, the cup of tears and tribulation shall be so tempered in measure by our heavenly Physitian, as no man shall have above his strength. The dose of *Aloes*, and other bitter ingredients shall be qualified with *Manna*, and sufficient sweetnesse of heavenly consolation. *God is faithfull* (saith S. Paul) *and will not suffer you to be tempted above your ability*. This is a singular point of comfort, and ought always to be in our remembrance.

2 Cor. 10.

2.

All tribulations measured unto Christ.

Mat. 28.

Heb. 5.

27. Besides this, we must consider, that the appointing and tempering of this cup being now in the hands of Christ our Saviour, by the full commission granted him from his Father, and he having learned by his own suffering (as S. Paul notifieth) what it is to suffer in flesh and blood; we may be sure that he will not lay upon us more then we can bear. For, as if a man had a father

or

or brother, that were a most skilfull Physician, and should receive a purgation from them, tempered with their own hands; he might be sure it would never hurt him, what rumbling soever it made in his belly for the time: so and much more may we be assured of this position of tribulation ministred unto us by the hand of Christ, howsoever (as *S. Paul* saith) it seem unto us unpleasant in the operation for the present.

A comfortable comparison.

Heb. 12.

28. But above all other comfortable cogitations, this is the greatest and most full of consolation to consider, that he divideth this cup onely of love, as himself protesteth, and as *S. Paul* proveth: That is, he giveth out portions of his Crosse (the richest jewel that he maketh account of) as worldly Princes doe their treasure, unto none, but unto his chosen and select friends; and among them also, not equally to each man, but to every one a measure, according to the measure of good will and speciall affection wherewith he loveth them. This is evident by the examples before set down, of his dearest friends most of all afflicted in this life: That is to say, they received greatest portions of his treasure, for that his love and good will was greatest towards them. This also may be seen manifestly in the example of *S. Paul*, of whom after that Christ had said to *Ananias: Vas electionis est mihi*: He is a chosen vessel unto me; He giveth immediately the reason thereof: *For I will shew unto him, what great things he must suffer for my name*. Loe here, for that he was a chosen vessel, therefore he must suffer great matters for Christ. Doth not the measure of suffering go then according to the measure of Gods love unto us? Surely *S. Peter* knew well how the matter went, and therefore he writeth thus: *If you living well, do suffer with patience; this is a grace (or privilege) before God*. And again a little after: *If you suffer reproch in the name of Christ, you are happy; for that the honour and glory, and power of God, and of his holy spirit shall rest upon you*.

3.  
Gods measure of tribulation goeth according to the measure of his love.  
Apoc. 3.  
Heb. 12.

Ag. 9.

1 Pet. 2.

1 Pet. 4.



The great  
dignity of  
suffering.

Mat. 5.  
Luke 6.

2 Cor. 13.

Act. 5.

Phil. 1.

29. Can there possibly be any greater reward promised to man, or any more excellent dignity, then to be made partaker of the honour, glory, and power of Jesus Christ? Is it marvel now, if Christ said: *Happy are you, when men revile and persecute you?* It is marvel, though he said: *Gaudete in illa die, & exultate:* Rejoyce and triumph ye in that day? Is it marvel, though S. Paul said: *I take great pleasure, and do glory in my infirmities or afflictions, in my reproaches, in my necessities, in my persecutions, in my distresses for Christ?* Is it marvel, if S. Peter and S. John, being reproached and beaten at the judgement-seat of the Jews; *Went away rejoycing that they were esteemed worthy to suffer contumely for the name of Jesus?* Is it marvel, though S. Paul accounted this such a high priviledge given to the *Philippians*, when he said: *It is given unto you, not onely to believe in Jesus Christ; but also to suffer for him, and to have the same combat, which you have seen in me, and now hear of me?* All this is no marvel (I say) seeing that suffering with Christ, and bearing the Crosse with Christ, is as great a preferment in the Court of heaven, as it should be in an earthly Court for the Prince to take off his own garment, and to put it on the back of one of his servants.

4.  
Tribulation  
a sign of  
predestina-  
tion.

Heb. 12.

Luke 6.

30. Of this now followeth another consequence, of singular consolation in time of affliction: And this is, that tribulation (especially when grace is also given, to bear it patiently) is a great conjecture of our predestination to eternall life. For so much do all these arguments before touched, insinuate. As also on the contrary part, to live in continuall prosperity, is a dreadful sign of everlasting reprobation. This point is marvellously proved by S. Paul unto the Hebrews, and greatly urged. And Christ giveth a plain signification thereof in S. Luke, when he saith: *Happy are you that weep*

weep now, for you shall laugh. And on the other side :  
*Wo be unto you that laugh now, for you shall weep :*  
*wo be unto you rich men, which have your consolation*  
*here in this life.* And yet more vehemently then all  
 this, doth the saying of *Abraham* to the rich man in hell  
 (or rather Christs words parabolically attributed unto  
*Abraham*) confirm this matter. For he saith to the  
 rich man, complaining of his torments : *Remember* Luke 16.  
*child, that thou receivedst good in thy life, and Laza-*  
*rus, evil, and now he is comforted, and thou art tor-*  
*mented.* He doth not say (as S. Bernard well noteth)  
*Rapuiſti*, thou tookeſt by violence, but *Recepisti*, thou  
 receivest. And yet, this now is objected against him  
 for a cause of his torment and rejection, not for that  
 the very enjoying of prosperity or riches is a suffici-  
 ent cause of damnation in it self; nor was it in this  
 glutton: for it is alledged in the Gospel before, that he  
 would give nothing to *Lazarus*: but it is an evil and  
 fearfull sign of reprobation to live still in prosperity;  
 as on the contrary, it is, of predestination to be much  
 exercised in tribulation. Holy *David* handleth this 4 Reg. 16.  
 matter in divers places, but purposely in two of his  
 Psalms, and that at large. And after long search, and  
 much admiration, his conclusion of wicked men pro-  
 spering above other in the world, is this : *Veruntamen*  
*propter dolos posuisti eis; deiecisti eos dum allevaren-*  
*tur.* Thou hast given them prosperity (O Lord) to Psal. 27.  
 deceive them withall; and thou hast indeed thrown & 143.  
 them down by exalting them : That is, thou hast Psal. 37.  
 thrown them down to the sentence of damnation in thy  
 secret and inscrutable determination.

31. Here then the comparison of S. *Gregory* taketh Com. in Job.  
 place : That the oxen appointed to the slaughter, are A compari-  
 let run to feed at their pleasure, and the other kept un- son of S.  
 der daily labour of the yoke; and so fareth it with evil Gregory.  
 and good men. To conclude, the stones that must serve

3 Reg. 7.

1 Pet. 2.

Apoc. 21.

5.  
Tribulation  
brings the  
company of  
God him-  
self.  
Psal. 90.

Gen. 37.

Sap. 19.

Dan. 3.

Joh. 9.

for the glorious Temple of Solomon, were hewed, beaten, and polished without the Church, at the quarry-side, for that no stroke of hammer might be heard within the temple. S. *Peter* saith, that the virtuous are chosen stones, to be placed in the spirituall building of God in heaven, where there is no beating, no sorrow, no tribulation. Here then in this life must we be polished, hewed, and made fit for that glorious Temple: here (I say) in the quarry of this world; here must we be fined, here must we feele the blow of the hammer, and be most glad when we hear or feele the same; for that it is a sign of our election to that most glorious house of Gods eternall mansion.

32. Besides this matter of predestination and election, there is yet another thing of no small comfort to the Godly afflicted, founded on these words of Almighty God: *Cum ipso sum in tribulatione*; I am with him in tribulation. Whereby is promised the company of God himself in affliction and persecution. This is a singular motive (saith S. *Bernard*) to stir men up to embrace tribulation, seeing that even in this world for good company, men adventure to do many hard and difficult things. *Joseph* was carried captive into Egypt, and God went down with him (as the Scripture saith:) yea more then that, it is said: *That he went into the dungeon, and was in chains with him.* *Sidrach, Misach* and *Abednago* were cast into a burning furnace, and presently there was a fourth seen, that did bear them company; of whom *Nabuchodonosor* saith thus: *Did we not put three men onely bound into the fire?* And his servants answered: *Yea surely, Sir. But behold* (saith he) *I see four men unbound walking in the midst of the fire; and the shape of the fourth is like the Son of God.* Christ restored, as he passed by, a certain beggar unto his sight, which had been blind from his nativity: For which thing, the man being

being soon after called in question, and speaking somewhat in the praise of Christ, for the benefit received; he was cast out of the Synagogue by the Pharisees. Whereof Christ hearing, sought him out presently, and comforting his heart, bestowed upon him the light of mind, of much more importance then that of the body given unto him before. By this and like examples it appeareth, that a man is no sooner in affliction and tribulation for justice-sake, but straightway Christ is at hand to bear him company: and if his eyes might be opened, as the eyes of *Elizens* his Disciple were, to see his companions, the troops of Angels (I mean) which attend upon their Lord in this his visitation: no doubt but his heart would greatly be comforted therewith.

Note this example.

2<sup>d</sup> Reg. 16.

33. But that which the eye cannot see, the soul feel-  
leth; that is, she feelth the assurance of Gods grace amidst the depth of all tribulations. This he hath promised again and again, this he hath sworn; and this he performeth most faithfully to all those that suffer meekly for his name. This Saint *Paul* most certainly assured himself of, when he said: *that he did glory in all his infirmities and tribulations, to the end that Christ his virtue might dwell in him*: That is to say, to the end that Christ should assist him more abundantly with his grace; *Cum enim infirmior, tum potens sum*: For when I am in most infirmity, then am I most strong, saith he. That is, the more tribulations and afflictions are laid upon me, the more potent is the aid of Christ his grace unto me. And therefore the same Apostle writeth thus of himself, and of all the other Apostles together: *We suffer tribulation in all things; but we are not distressed: we are brought into perplexities; but yet we are not forsaken: we suffer persecution; but yet we are not abandoned: we are thrown down to the ground; but yet we perish*

6.

The assistance of Gods grace in tribulation.

2 Cor. 4.

not



Ser 88. De  
Temp. & de  
nat. & gr.  
cap. 16.

7. 8.  
Short time  
of suffering,  
and great  
reward.

2 Cor 4.

Apoc. 22.

A compa-  
rison.

not. This then ought to be a most sure and secure staffe in the hand of all Christians afflicted, that whatsoever befall unto them, death or life; yet the grace of Almighty God will never fail to hold them up, and bear them out therein: For most true and certain is that saying of S. *Augustine*, so often repeated by him in his works: *That God never forsaketh any man, except he be rejected and forsaken by man first.*

34. For the last reason of comfort in affliction, I will joyn two things together of great force and efficacy in this matter. The first whereof, is the expectation of reward: the other is the shortnesse of time wherein we have to suffer. Both are touched by S. *Paul* in one sentence, when he saith: *That a little, and momentary tribulation in this world, worketh an eternall poise of glory in the height of heaven.* By *momentary*, he sheweth the little time we have to suffer: and by *eternall poise of glory*, he expresseth the incomprehensible greatnesse of the reward prepared in heaven for recompence of that suffering. Christ also joyneth both these comforts together, when he saith: *Behold, I come quickly, and my reward is with me.* In that he promisseth *to come quickly*, he signifieth, that our tribulation shall not endure long; and by that *he bringeth his reward with him*, he assureth us, that he will not come empty-handed, but ready furnished, to recompence our labour throughly. And what greater means of encouragement (dear Brother) could he use then this? If a man did bear a very heavy burden, yet if he were sure to be well paid for his labour, and that he had but a little way to bear the same, he would strain himself greatly to go through to his wayes end, rather then for sparing so short a labour, to lose so large and so present a reward. This is our Lords most mercifull dealing with us, to comfort us in our affliction, and to animate us to hold out manfully for a time, though for the present

sent, the poise seem heavy on our shoulders. The coming of our Lord is even at hand, and the Judge is even before the gates, who shall refresh us, and wipe away all our tears, and place us in his kingdome to reap joy without fainting. And then shall we prove the saying of holy S. Paul to be true: *That the sufferings of this world are not worthy of that glory which shall be revealed in us.* And this may be iussufficient for the reasons left us of comfort in tribulation and affliction.

Jam. 5.  
Mat. 11.  
Apoc. 7.  
Gal. 6.

Rom. 8.

§ 4. *How we must behave our selves in time of Tribulation.*

35. **A**ND thus now having declared the first three Points before set down; there remaineth onely to say a word or two of the fourth: which is, what we have to do for our parts in time of persecution and affliction, to reap solid fruit thereby. And this might be dispatched in one word, saying onely that we have to conform our selves to the holy will and pious meaning of Almighty God, uttered before in the causes of tribulation, for which he layeth them upon us. But yet for more easie and better remembrance of the same, I will briefly run over the principall advertisements, which spirituall men do give, and which are to be born in memory about this matter.

36. And first of all, it cannot be denied, but that we should endeavour to aspire unto that high perfection, whereof our Saviour speaketh, and whereunto he exhorteth us, when he saith: *Gaudete & exultate*, rejoyce and triumph in your adversities: But yet, if our corrupt and lumpish nature will not permit us to arrive unto this so worthy a perfection, we ought at leastwise to perform that which the Apostle so expressly commandeth, when he saith: *Omne gaudium existimate*,  
cum

I.  
To rejoyce.  
Luke 6.

Jam. 1.

Heb. 10.

*cum in varias tentationes incideritis* : Esteem it a matter worthy all joy, when ye fall into divers temptations; that is, if we cannot rejoyce at it indeed, yet ought we to think it a matter in it self worthy of rejoycing; reprehending our selves, for that we cannot reach unto it. And if we cannot mount thus high neither (as indeed we ought to do:) yet in any case to remember what an other Apostle saith; *Patientia vobis necessaria est, ut reportetis promissionem* : You must of necessity have patience, if you will receive Gods promise of everlasting life made unto you.

2.

To come to  
God by fervent prayer.  
Mat 8.  
Psal. 43.

Marc. 4.

Esay. 53.

37. Secondly, we ought to do as the Apostles did, when they were in the most terrible tempest of the sea (Christ being with them, but yet asleep:) that is, we must go and awake him; we must cry unto him with the Prophet: *Exurge, quare dormis, Domine*? O Lord arise, why dost thou sleep in our misery? This awakening of Christ doth please him wonderfully, as before hath been shewed; but especially, if it be done with that assured confidence of true affectioned children, wherewith S. Mark describeth the Apostles to have awakened Christ. For their words are these: *Master, doth it not appertain unto thee, that we perish here*? As who would say, are not we thy Disciples and servants? art not thou our Lord and Master? Is not the cause thine? Is not all our trust and hope in thee? how chanceth it then, that thou sleepest and suffereest us to be thus tossed and tumbled, as if we appertained nothing unto thee? With this zeal and affection prayed holy Esay, when he said: *Attend (O Lord) from heaven; look hither from the holy habitation of thy glory: where is thy zeal? where is thy fortitude? where is the multitude of thy mercifull bowels? Have they shut themselves up now towards us? thou art our father; Abraham hath not known*

*known us, and Israel hath been ignorant of us; thou art our Father (O Lord) turn thy self about for thy servants sake, for the love of the tribe of thine inheritance.* Thus (I say) we must call upon God; thus we must awake him, when he seemeth to sleep in our miseries; with earnest, with devout, with continuall prayer, alwayes having in our mind that most comfortable parable of Christ, wherein he saith: *That if we should come to our neighbours dore, and knock at mid-night to borrow some bread, when he were in bed with his children, and most loath to rise: yet if we persevere in asking and beating at the door still, though he were not our friend; yet would he rise at length, and give us our demand, thereby at least to be rid of our crying.* And how much more will God do this (saith Christ) who both loveth us, and tendereth our case most mercifully! Luke 11.

38. But yet here is one thing to be noted in this matter: *and that is, that Christ suffered the ship almost to be covered with waves (as the Evangelist saith) before he would awake; thereby to signifie, that the measure of temptations is to be left onely unto himself. It is sufficient for us to rest upon the Apostles words: He is faithfull, and therefore he will not suffer us to be tempted above our strength.* We may not examine, or mistrust his doings; we may not enquire why he doth this; or why suffereth he that; or how long will he permit these evils to reign. An important note. Mar. 8.

God is a great God in all his doings; and when he sendeth tribulation, he sendeth a great deal together, to the end he may shew his great power in delivering us, and recompence it, after, with great measure of comfort. His temptations oftentimes do go very deep; thereby to try the very hearts and reins of men. He went farre with *Elias*, when he caused him to fly into a mountain, and there most desirous of death, to say; *They have killed all thy Prophets (O Lord) and* God permiteth temptations to grow great before he remedy them. 3 Reg. 12.

*I am*



Psal. 30.

2 Cor. 1.

Mat. 27.  
Psal. 21.3.  
Magnani-  
mity with  
a strong  
faith.Mat 8.  
Luke 8.

Mat. 14.

Psal. 17.

*I am left alone, and now they seek to kill me also.* He went farre with *David*, when he made him cry out : *Why dost thou forget my poverty and tribulation?* And in another place again : *I said with my self in the excesse of my mind ; I am cast out from the face of thy eyes, O Lord.* God went farre with the Apostles, when he enforced one of them to write : *We will not have you ignorant (brethren) of our tribulation in Asia, wherein we were oppressed above strength ; in so much as it loathed us to live any longer.* But yet above all others, he went furthest with his own dear Sonne, when he constrained him to utter those pitifull and most lamentable words upon the Crosse ; *My God, my God, why hast thou forsaken me?* Who can now complain of any proof or temptation whatsoever laid upon him, seeing God would go so farre with his own dear and onely Sonne ?

39. Hereof then ensueth the third thing necessary unto us in tribulation : which is magnanimity grounded upon a strong and invincible faith of Gods assistance, and of our finall deliverance, how long soever he delay the matter, and how terrible soever the storm doth seem for the time. This God requireth at our hands, as may be seen by the example of his Disciples, who cryed not, *We perish*, before the waves had covered the ship, as *S. Matthew* writeth : and yet Christ said unto them, *Ubi est fides vestra*, where is your faith? *S. Peter* also was not afraid untill he was almost under water, as the same Evangelist recordeth ; and yet Christ reprehended him, saying ; *Thou man of little faith, why didst thou doubt?* What then must we do in this case, dear Brother ? Surely, we must put on that magnanimous faith of valiant King *David*, who, upon the most assured trust he had of Gods assistance, said : *In Deo meo transgrediar murum*, In the help of my God I will go over a wall. Of which invincible faith,

S. Paul

S. Paul was also, when he said : *Omnia possum in eo* Phil. 4.  
*qui me confortat* ; I can do all things in him that comforteth and strengtheneth me. Nothing is impossible, nothing is too hard for me, by his assistance. We must be (as the Scripture saith) *Quasi leo confidens absque terrore* : Like a bold and confident lion, which is without terreur ; that is, we must not be astonished at any tempest, at any tribulation, at any adversity ; we must say with the Prophet David, experienced in these matters : *I will not fear many thousands of people that should environ or besiege me together. If I should walk amidst the shadow of death, I will not fear. If whole armies should stand against me, yet my heart should not tremble. My hope is in God, and therefore I will not fear what man can do unto me. God is my aider, and I will not fear what flesh can do unto me. God is my helper and protectour, and therefore I will despise and contemne mine enemies.* And another Prophet in like sense : *Behold, God is my Saviour, and therefore will I deal confidently, and will not fear.* These were the speeches of holy Prophets, of holy Saints, of men that knew well what they said, and had often tasted of affliction themselves ; and therefore could say of their own experience, how infallible Gods assistance is therein.

Pro. 28.

 Psal. 3.  
 Psal. 21.  
 Psal. 26.  
 Psal. 55.  
 Psal. 117.

Esa. 12.

 4.  
 Christian  
 fortitude.  
 Eccle. 10.  
 Eccle. 4.

Luke 12.

40. To this supreme courage, magnanimity, and Christian fortitude, the Scripture exhorteth us, when it saith : *If the spirit of one that is in authority do rise against thee ; see thou yield not from thy place unto him.* And again, another Scripture saith : *Strive for justice, even to the losse of thy life ; and stand for equity unto death it self, and God shall overthrow thine enemies for thee.* And Christ himself yet more effectually recommendeth this matter in these words : *I say unto you my friends, be not afraid of them which kill the body, and afterward have nothing else to do*  
*against*

1 Pet. 3.

against you. And S. Peter addeth further : *Neque conturbemini* : That is, do not onely not fear them, but (which is lesse) do not so much as be troubled for all that flesh and blood can do against you, when you stand in a good cause.

Christs  
exhortation  
to magnani-  
mity.  
Apoc. 2.

41. Christ goeth further in the *Apocalyps*, and useth marvellous speeches to entice us to this fortitude. For these are his words : *He that hath an ear to hear, let him hear what the Spirit saith unto the Churches. To him that shall conquer, I will give to eat of the tree of life, which is in the paradise of my God. This saith the First and the Last, he that was dead, and now is alive : I know thy tribulation, and thy poverty ; but thou art rich indeed, and art blasphemed by those that say they are true Israelites, and are not, but are rather the synagogue of Sathan. Fear nothing of that which you are to suffer ; behold, the devil will cause some of you to be thrust into prison, to the end, you may be tempted, and you shall have tribulation for ten \* dayes. But be faithfull unto death, and I will give thee a crown of life. He that hath an ear to hear, let him hear what the Spirit saith unto the Churches. He that shall overcome, shall not be hurt by the second death. And he that shall overcome, and shall keep my works unto the end, I will give unto him authority over nations, even as I have received it from my Father ; and I will give him, besides, the morning-starre. He that shall overcome, shall be apparelled in white garments, and I will not blot his name out of the book of Life ; but will confesse his name before my Father, and before his Angels. Behold, I come quickly ; hold fast that thou hast, lest another man receive thy crown. He that shall conquer, I will make him a pillar in the temple of my God, and he shall never go forth more ; and I will write upon him the names of my God, and the name of the city of my God, which is, new Jerusalem.*

He

\* Those ten  
dayes some  
think to  
have been  
the ten ge-  
nerall per-  
secutions  
within the  
first 300.  
years after  
Christ.  
Chap. 3.

He that shall conquer, I will give unto him, to sit with me in my throne, even as I have conquered, and do sit with my Father in his throne.

42. Hitherto are the words of Christ to S. John. And in the end of the same Book, after he had described the joyes and glory of heaven at large, he concludeth thus: *And he that sate on the throne said to me, Write these words, for that they are most faithfull and true: Qui vicerit, possidebit hac, & ero illi Deus, & ille erit mihi filius: timidis autem & ineredulis, &c. pars illorum erit in stagno ardenti igne & sulphure, quod est mors secunda.* He that shall conquer, shall possess all the joyes that I have here spoken of, and I will be his God, and he shall be my son: But they which shall be fearfull of fight, or incredulous of these things that I have said, &c. their portion shall be in the lake burning with fire and brimstone, which is the second death.

161.  
Capit.

A terrible  
threat to  
them that  
fear perse-  
cutions

43. Here now we see both allurements and threats; both good and evil, life and death; the joyes of heaven, and the burning lake of hell proposed unto us. We may stretch out our hands unto which we will. If we fight and conquer (as by Gods grace we may) then are we to enjoy the promises laid down before. If we shew our selves either unbelieving in these promises, or fearfull to take the fight in hand, being offered unto us; then fall we into the danger of the contrary threats: even as S. John affirmeth in another place, that certain noble men did, among the Jews, who believed in Christ, but yet durst not confesse him, for fear of persecution.

Eccl. 15.

John 12.

44. Here then must ensue another virtue in us, most necessary to all tribulation and affliction; and that is, a strong and firm resolution to stand, and go through what opposition or contradiction soever we find in the world; either of fawning flattery or

5.  
A firm  
resolution.  
Eccl. 9.



1 Cor. 16.  
Ecc. 11.  
2 Par. 15.

of persecuting cruelty. This the Scripture teacheth, crying unto us : *Esto firmus in via Domini* : Be firm and immovable in the way of our Lord. And again : *Stare in fide, viriliter agite* : Stand to your faith, and play the men. And yet further : *Confide in Deo, & mane in loco tuo* : Trust in God, and abide firm in thy place. And finally ; *Confortamini, & non dissolvantur manus vestrae* : Take courage unto you , and let not your hands be dissolved from the work you have begun.

The constancy and firm resolution of Saints.  
Dan. 3.

45. This resolution had the three Children, *Sidrach, Misach, and Abednago*, when having heard the flattering speech and infinite threats of cruell *Nebuchadonosor*, they answered with a quiet spirit : *O King we may not answer you to this long speech of yours. For behold, our God is able (if he will) to deliver us from this furnace of fire which you threaten, and from all that you can do otherwise against us. But yet if it should not please him so to do ; you must know (Sir King) that we do not worship your gods, nor yet adore your golden Idol which you have set up.*

Acts 4.

Acts 21.

46. This resolution had *S. Peter* and *S. John* who being so often brought before the Councel , and both commanded, threatened , and beaten, to the end, they should talk no more of Christ , they answered still : *Obedire oportet Deo magis quam hominibus* : we must obey God, rather then men. The same had *S. Paul* also, when being requested with tears of the Christians in *Cesarea*, that he would forbear to go to *Jerusalem*, for that the holy Ghost had revealed the troubles which expected him there ; he answered : *What mean you to weep thus, and to afflict my heart ? I am not only ready to be in bonds for Christs name in Jerusalem ; but also to suffer death for the same.* And in the Epistle to the Romans , he yet further expresth this resolution of his, when he saith : *What then shall we say to these things ?*

Rom. 8.

things? If God be with us, who will be against us? <sup>3. Pauls resolution.</sup> Who shall separate us from the love of Christ? shall tribulation? shall distresse? shall hunger? shall nakednesse? shall peril? shall persecution? shall the sword? I am certain, that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor strength, nor height, nor depth, nor any creature else shall be able to separate us from the love of God, which is in Jesus Christ our Lord,

47. Finally, this was the resolution of all the holy Martyrs and Confessours, and other servants of God: <sup>Of Martyrs and Confessors.</sup> whereby they have withstood the temptations of the devil, the allurements of flesh and bloud, and all the persecutions of Tyrants, exacting things unlawfull at their hands. I will alledge one example more out of holy Scripture, and that before the coming of Christ, but yet nigh unto the same; and therefore no marvel (as the holy Fathers do note) though it took some heat of Christian fervour and constancy towards Martyrdome. The example is wonderfull, for that in mans sight, it was but for a small matter required at their hands, by the Tyrants commandment; that is, onely to eat a piece of swines-flesh. For thus it is recorded in the Apocrypha.

48. It hapned, seven brethren to be apprehended <sup>2 Mac. 7. A marvelous constancy of the seven Machabees and their mother.</sup> together in those dayes, and to be brought (with their mother) to the tyrannous King *Antiochus*, and there to be compelled with torments of whips, and other instruments, to the eating of swines-flesh against the Law. At what time one of them (which was the eldest) said: "What dost thou seek? "or what wilt thou learn out of us, O King? we "are ready here rather to die, then to break the ancient laws of our God. Whereat the King greatly offended, commanded the frying-pans and

“pots of brasse to be made burning-hot ; which be-  
 “ing ready, he caused this first mans tongue to be  
 “cut off, together with the tops of his fingers and  
 “toes, as also with the skin of his head, the mo-  
 “ther and other brethren looking on ; and after this,  
 “he caused him to be fried untill he was dead. Which  
 “being done, the second brother was brought to tor-  
 “ment, and after his hair pluckt off from his head, to-  
 “gether with the skin, they asked him whether he  
 “would yet eat swines-flesh, or no, before he was  
 “put to the rest of his torments ? whereto he answered,  
 “No : and thereupon was (after many torments) slain  
 “with the other. Who being dead, the third was ta-  
 “ken in hand, and being willed to put forth his tongue,  
 “he held it forth quickly, together with both his  
 “hands, to be cut off, saying confidently : *I received*  
 “*both tongue and hands from heaven, and now I de-*  
 “*spise them both for the Law of God, for that I hope to*  
 “*receive them all of him again.*

A worthy  
 saying.

49. And after they had in this sort tormented  
 “and put to death six of their brethren, every one  
 “most constantly protesting his faith, and the joy  
 “he had to die for Gods cause ; there remained onely  
 “the youngest, whom *Antiochus* (being ashamed  
 “that he could pervert never a one of the former) en-  
 “deavoured, by all means possible to draw from his  
 “purpose, by promising and swearing, that he should  
 “be a rich and happy man, and one of his chief friends,  
 “if he would yield. But when the youth was nothing  
 “moved therewith, *Antiochus* called to him the  
 “mother, and exhorted her to save her sonnes life,  
 “by perswading him to yield ; which she feigning to  
 “do, thereby to have liberty to speak to her sonne ;  
 “she made a most vehement exhortation to him  
 “in the Hebrew tongue, to stand to it, and to  
 “die for his conscience ; which speech being ended,  
 the

A noble ex-  
 ample of a  
 mother.

“the youth cryed out with a loud voice, and uttered  
 “this noble sentence worthy to be remembred: *Quem*  
 “*sustinetis? non obtempero praecepto Regis, sed pra-*  
 “*cepto Legis*: Whom do you stay for? I do not  
 “obey the commandment of the King, but the com-  
 “mandment of the Law of God. Whereupon both he  
 “and his mother were presently (after many, and sum-  
 “dry torments) put to death.

50. This then is the constant and immovable re-  
 solution which a Christian man should have in all  
 adversity of this life. Whereof Saint *Ambrose* saith  
 thus: *Gratia preparandus est animus exercenda mens,*  
*& stabilienda ad constantiam; ut nullis parturbari*  
*animus possit terroribus, nullis frangi molestiis nul-*  
*lis suppliciis cedere.* Our mind is to be prepared  
 with grace, to be exercised, and to be so established in  
 constancy, as it may not be troubled with any terrours,  
 broken with any adversities, yield to any punishments  
 or torments whatsoever.

51. If you ask me here how a man may come to  
 this former resolution: I answer, that Saint *Ambrose*  
 in the same place putteth two wayes, how to attaine the  
 same. The one is, to remember the endlesse and in-  
 tolerable pains of hell, if we have it not, or do yield  
 against our own conscience for fear. The other is,  
 to think of the unspeakable glory of heaven, if we  
 persevere constant. Whereto I will add the third  
 which with a noble heart, may perhaps prevail as  
 much as either of them both: and that is, to con-  
 sider what others have suffered before us, especia-  
 lly Christ himself, and that onely of meer love  
 and affection towards us. We see that in this world  
 loving subjects do glory of nothing more, then of their  
 dangers or hurts taken in battell for their Prince,  
 though he never took blow for them again. What  
 then would they do, if their Prince had been af-

6.

How a man  
 may come  
 to an invin-  
 cible reso-  
 lution.



flisted voluntarily for them, as Christ hath been for us ? But if this great example of Christ seem unto thee over hard or high to imitate ; look upon some of thy brethren before thee, made of flesh and blood as thou art ; see what they have suffered before they could enter into heaven ; and think not thy self hardly dealt withall , if thou be called to suffer a little also.

2 Cor. 4.  
The sufferings of the Apostles.

52. S. Paul writeth of all the Apostles together. *Even unto this hour (saith he) we suffer hunger and thirst, and lack of apparel: we are beaten with mens fists: we are made vagabonds, not having where to stay: we labour and work with our own hands: we are cursed, and we do blesse: we are persecuted, and we take it patiently: we are blasphemed, and we pray for them that blaspheme us: we are made, as it were, the very out-casts and purgings of this world, even unto this day: That is, though we be Apostles, though we have wrought so many miracles, and converted so many millions of people: yet even unto this day are we thus used.* And a little after, describing yet further their lives, he saith: *We shew our selves as the*

2 Cor. 6.

*Ministers of God, in much patience, in tribulations, in necessities, in distresses, in beatings, in imprisonments, in seditions, in labours, in watchings, in fastings, in chastity, in longanimity, in sweetnesse of behaviour.* And of himself in particular he saith: *In laboribus plurimis &c. I am the Minister of God in*

1 Cor. 11.  
The particular sufferings of Saint Paul.

*many labours, in imprisonments more then the rest, in beatings above measure. and oftentimes in death it self. Five times have I been beaten of the Jews, and at every time I had forty lashes, lacking one; three times have I been whipt with rods; once I was stoned; three times have I suffered shipwrack: A day and a night was I in the bottome of the sea; oftentimes in journees; in dangers of floods, in dangers of thieves, in dangers of Jews, in dangers of Gentiles, in dangers of the City,*

*in dangers of wildernesse, in dangers of sea, in dangers of false brethren, in labour and travell, in much watching, in hunger and thirst, in much fasting in cold and nakednesse: and besides all these externall things, the matters that daily do depend upon me, for my universall and solicitous care over all Churches.*

53. By this we may see now, whether Christs holy Apostles taught us more by words, then they shewed by their own examples, about the necessity of suffering in this life. Christ might have provided for them if he would, at least-wise, things necessary to their bodies, and not to have permitted them to have come into these great extremities of lacking clothes to their backs, meat to their mouthes, and houses to put their heads in. He that gave them authority to do so many other miracles, might have suffered them also to have procured sufficient maintenance for their bodies, which should be the first miracle that worldly men would work, if they had leave and authority. Christ might have said to S. Peter when he sent him to take his Tribute from out of the fishes mouth; take so much more, as will suffice for your necessary expences, when you travell over forreign countries; or at least-wise, so much as would serve for the maintenance of his dear mother the blessed Virgin, committed to the keeping of Saint John, as poore as her self. But none of this would he do, nor yet diminish the great afflictions which I have shewed before, though he loved them as dearly, as he loved his own soul. All which was done (as S. Peter interpreteth) to give us example, what to follow, what to look for, what to desire, what to comfort our selves in, amidst the greatest of all our tribulations.

How Christ suffered the Apostles to want.

Mat. 17.

1 Per. 2.

54. S. Paul useth this, as a principall consideration, when he writeth thus to the Hebrews, upon the recitall of the sufferings of other Saints before them.

Heb. 12.  
A notable exhortation of S. Paul,

“ Wherefore we also brethren (saith he) having so  
 “ great a multitude of witnesses, that we have suffered  
 “ before us, let us lay off all burden of sin hanging upon  
 “ us; and let us run by patience unto the battell offered  
 “ us, fixing our eyes upon the Authour of our faith,  
 “ and fulfiller of the same. *Jesus*; who putting the joyes  
 “ of heaven before his eyes, sustained patiently the crosse,  
 “ contemning the shame and confusion thereof, and  
 “ therefore now sitteth at the right hand of the seat of  
 “ God. Think upon him (I say) which sustained such a  
 “ contradiction against himself, at the hands of sinners;  
 “ and be not weary, neither faint yee in courage. For  
 “ you have not yet resisted against sin unto blood: and  
 “ you have forgotten (perhaps) that comfortable say-  
 “ ing, which speaketh unto you, as unto children: *My*  
 “ *son, do not contemn the discipline of our Lord, and be*  
 “ *not weary when thou art chastised of him.* For whom  
 “ God loveth, he chastiseth, and he whippeth every son  
 “ whom he receiveth. Persevere therefore in the corre-  
 “ ction laid upon you. God offereth himself to you as  
 “ to his children. For what child is there whom the fa-  
 “ ther correcteth not? If you be out of correction, where-  
 “ of all his children are made partakers; then are you  
 “ bastards, and not children. All Correction, for the pre-  
 “ sent time when it is suffered, seemeth unpleasant and  
 “ sorrowfull; but yet after, it bringeth forth most quiet  
 “ fruit of justice, unto them that are exercised by it.  
 “ Wherefore, strengthen up your weary hands, and loo-  
 “ sed knees; and make way to your feet, &c. That is,  
 “ take courage unto you, and go forward valiantly under  
 “ the Crosse laid upon you. This was the exhortation of  
 “ this holy Captain unto his Countrey-men (souldiers of  
 “ *Jesus Christ*) the Jews.

Prov. 3.  
 Job 5.  
 Apoc. 3.

Jac. 5.  
 The exhor-  
 tation of  
 S. James.

55. Saint *James* the brother of our Lord useth an-  
 other exhortation in his Catholick epistle to all Catho-  
 licks, not much different from this. *Be you therefore pa-*  
*tient*

tient my brethren (saith he) untill the coming of our Lord. Behold, the husbandman expecteth for a time, the fruit of the earth, so precious unto him: bearing patiently untill he may receive the same in his season; be you therefore patient, and comfort your hearts for that the coming of our Lord will shortly draw near. Be not sad, and complain not one of another. Behold, the Judge is even at the gate. Take the Prophets for an example of labour and patience, who spake unto us in the name of God: Behold, we account them blessed which have suffered. You have heard of the sufferance of Job, and you have seen (I say) that our Lord is mercifull and full of compassion. So he.

56. I might here alledge many things more out of holy Scriptures to this purpose, for that they are most copious herein: and in very deed, if all that is contained therein, should be put together, and laid before us, it would in effect (especially in the new Testament) yield us nothing else almost, but touching the Crosse, and patient bearing of tribulation in this life. But I must end, for that this Chapter groweth too long, as the other did before. And therefore I will onely, for my conclusion, set down the confession and most excellent exhortation of old *Mattathias*, in the time of the cruell persecution of *Antiochus* against the Jews. The story is thus reported in the Scripture.

The conclusion.

57. At that time the officers of *Antiochus* said unto "*Mattathias*: Thou art a Prince, and of greatest estate in this City, adorned with children and brethren; come thou therefore first, and do the Kings commandment as other men have done in Juda and Jerusalem, and thou and thy children shall be the Kings friends, and enriched with gold and silver, and many gifts from him. Whereto *Mattathias* answered with a loud voice: If all nations should obey *Antiochus*, to depart from the obedience of the laws of their ancestors; yet I, and

The confession and exhortation of *Mattathias*

1 Mic. 2.

my



Note.

Gen. 12.  
Gen. 41.Num. 25.  
Jol. 12.  
Jud. 14.  
2 Reg. 3.  
4 Reg. 1.Dan. 3.  
Dan. 9.A worthy  
saying.

"my children and brethren will follow the laws of our  
 "Fathers; let God be mercifull unto us at his pleasure,  
 &c. And the dayes came of *Mattathias* his death,  
 "and then he said unto his children. Now is the time  
 "that pride is in her strength. Now is the time of  
 "chastisement towards us: the time of everſion and in-  
 "dignation is come. Now therefore (O Children) be  
 "you zealous in the law of God: yield up your lives  
 "for the Testament of your Fathers: Remember the  
 "works of your anceſtours, what they have done in their  
 "generations, and ſo ſhall you receive great glory, and  
 "eternall name. Was not *Abraham* found faithfull in  
 "time of temptation, and it was reputed unto him for  
 "juſtice? *Joſeph* in the time of his diſtreſſe, kept Gods  
 "commandments, and was made Lord over all Egypt.  
 "Phinees our Father, for his zeal towards the law of  
 "God, received the teſtament of an everlaſting Priest-  
 "hood. *Joſua* for that he fulfilled Gods word, was made  
 "a Captain over all Iſrael. *Caleb* for that he teſtified in  
 "the Church, received an inheritance. *David* for his  
 "mercy, obtained the ſeat of an eternall Kingdom. *Elias*  
 "for that he was in zeal of the law, was taken up to  
 "heaven. *Ananias*, *Azarias* and *Miſael* through their  
 "belief, were delivered from the flame of the fire. *Daniel*  
 "for his ſimplicity, was delivered from the mouth of li-  
 "ons. And ſo do you run over, by cogitation, all genera-  
 "tions, and you ſhall ſee that all thoſe that hope in God  
 "ſhall not be vanquiſhed. And do you not fear the words  
 "of a ſinfull man; for his glory is nothing elſe but dung  
 "and worms: To day he is great and exalted, and to mor-  
 "row he ſhall not be found; for he ſhall return unto his  
 "earth again, and all his fond cogitations ſhall periſh.  
 "Wherefore take courage unto you (my children) and play  
 "the men in the law of God, for therein ſhall be your ho-  
 "nour & glory. Hitherto are the words of Scripture, which  
 I ſhall ſuffice for the end of this Chap. and the rather for  
 that

that there cometh another Chapter \* after, which layeth before us many more examples of true Resolution, in \* *Infra c. 5.* divers of Gods servants, for our instruction, and encouragement herein.

## THE FOURTH AND GREATEST

Impediment of all other, that hindereth

Resolution : to wit,

*The love and respect, which men bear to the pleasures, commodities, and vanities of this world.*

### CHAP. IV.

**A**S the former impediments which now by Gods grace we have removed, be in very deed great stayes to many men, from the Resolution we talk of : so this that presently we take in hand, is not onely of it self a strong impediment and lett ; but also a generall cause and (as it were) a common ground to all other impediments that be, or may be. For, if a man could touch the hidden pulse of all such as refuse, or neglect, or do defer to make this Resolution : he should find the true cause and origen thereof, to be the love and respect which they bear unto this world, whatsoever other excuses they pretend besides. The noble-men of Jewry pretended fear to be the cause, why they could not resolve to confesse Christ openly : but Saint *John* that felt their pulses, and knew their disease, uttereth the true cause to have been, *for that they loved the glory of men more then the glory of God.* Demas that forsook S. *Paul* in his bands, even a little before his death, pretended

The world,  
the ground  
of all other  
impedi-  
ments.

Joan. 12.

and

1 Tim. 4.

another cause of his departure to *Theſſalonica* : but Saint *Paul* ſaith it was : *Quia diligebat hoc ſeculum* : For that he loved this world. So that this world is a generall and univerſall impediment, and more largely diſperſed in mens hearts, then outwardly appeareth : for that it bringeth forth divers other excuſes thereby to cover it ſelf in the people, where it abideth.

Mat. 13.

Marc. 4.

Luc. 8.

2. This may be confirmed by that moſt excellent *Parable* of our Saviour Chriſt, recorded by three Evangeliſts, concerning the three ſorts of men which are to be damned, and the three cauſes of their damnation ; whereof the third and laſt, and moſt generall (including as it were both the two former) is the love of this world. For the firſt ſort of men there mentioned, are compared to a *High-way*, wherein all ſeed of life that is ſown, either withereth preſently, or elſe is eaten up by the birds of the air ; which is (as Chriſt expoundeth it) by the devils, in ſuch careleſſe men, as contemne whatſoever is ſaid unto them : ſuch are infidels, hereticks and other like obſtinate and contemptuous people. The ſecond ſort of reprobate people are compared to rocky grounds, in which, for lack of deep root, the ſeed that falleth continueth not : And by this are ſignified, light and inconstant perſons, that now are fervent, and by and by key-cold again ; and ſo in time of temptation, they are gone, ſaith Chriſt.

3. The third ſort are compared to a field, wherein the ſeed of life groweth up, but yet there are ſo many thorns about the ſame (which Chriſt our Saviour expoundeth to be the cares, troubles, miſeries, and deceivable vanities of this life) *as the good corn is choked up, and ſo bringeth forth no fruit at all*. By which laſt words he ſignifieth, that whereſoever his doctrine is taught and groweth up, and yet bringeth not forth due fruit : That is to ſay, whereſoever his faith is planted, received and profeſſed (as among

1.  
The Expoſition of the Parable of the ſeed, and of four ſorts of people ſignified therein.

among Christians it is) and yet bringeth not forth virtuous life, holy conversation, good works, and due service of God, correspondent to this seed: there the principall cause is, for that it is choked with the love and care of this present world.

3. This is a Parable of marvellous great importance, as may appear, both for that Christ after the recitall thereof, cried with a loud voice: *He that hath ears to hear, let him hear*: as also, for that he expounded it himself in secret onely to his Disciples: and principally, for that before the exposition thereof, he used such a solemne Preface, saying: *To you it is given to know the mysteries of the kingdome of heaven, but to others, not; for that they seeing, do not see, and hearing, do not hear, nor understand.* Whereby our Saviour signifieth, that the understanding of this Parable above others, is of singular importance, for conceiving the true mysteries of the kingdome of heaven; and that many are blind which seem to see, and many deaf and ignorant, that seem to hear and know; for that they understand not well the mysteries of this Parable. For which cause also his divine wisdom maketh this conclusion, before he begin to expound the Parable: *Happy are your eyes that see, and blessed are your ears that hear.* After which words, he beginneth his exposition, with this admonition: *Vos ergo audite Parabolum.* Do you therefore hear and understand this Parable, that are made worthy thereof.

4. And for that this Parable doth contain and touch so much indeed, as may, or is needfull to be said, for removing of this great and dangerous impediment of worldly love against the service of God: I mean to stay my self onely upon the explication thereof in this place, and will declare the force and truth of certain words here uttered by Christ, concerning the world and worldly vanities, and how warily they

The importance of this parable, and circumstances thereof. Mat. 13.

Six principal points of this Chapter.



- they are to be used by us. And for some order and method, I will draw all to these six principall points or heads that do ensue. First, how, and in what sense, all this whole world and commodities thereof are meer vanities in themselves, and of no value, as Christ here signifieth; and consequently, ought not be an impediment to let us from so great a matter, as the kingdome of heaven, and serving of God, is. Secondly, how they are not onely vanities and trifles, but also *Deceptions*, as the words of Christ are, that is to say, deceits and fallacies, not performing to us in deed those little trifles which they do promise, and we so highly esteem. Thirdly, how they are *spina*; that is to say, *pricking-thorns*, as our Saviour affirmeth; albeit, they seem to worldly men to be most sweet and pleasant for a time, and to be flowers rather then thorns. Fourthly, how they are *Acrumna*; that is to say, miseries and afflictions, according to our Saviours meaning and speech. Fifthly, *Quomodo suffocant*, how they do strangle or choke their possessours, in the sense which our Saviour, the Son of God, in this parable, avoucheth. Sixthly, how we may use them, notwithstanding, without these dangers and evils, to our great comfort, gain, and preferment, if we will, and do take the right way therein.

§ 1. *How all the world is vanity.*

1. 5. **A**Nd now for the First, albeit, I might stand upon many reasons and demonstrations; yet do I not see how briefly and pithily it may be better declared, that all the pleasures and goodly shews of this world are meer vanities, as Christ here signifieth; then to alledge the testimony and proof of some, which have tasted and proved them all: that is to say, of such an one, as speaketh not onely by speculation,

tion, but also of his own experience and practice.

And this is the wise and mighty King *Solomon*, of

whom the Scripture reporteth wonderfull matters,

touching his peace, prosperity, riches, and glory in this

world: As for example, "That all the Kings of the

"earth desired to see his face, for his wisdom and re-

"nowned felicity: That all the Princes living besides,

"were not like him in wealth: That he had six hun-

"dred sixty and six talents of gold (which is an infi-

"nite summe) brought him in yearly, besides all other

"that he had from the Kings of Arabia, and other

"Princes: That silver was as plentiful with him as

"heaps of stones, and not esteemed, for the great

"store and abundance he had thereof: That his plate

"and jewels had no end: That his seat of Majesty,

"with stools, lions, to bear it up, and other furniture,

"were of gold, passing all other kingly seats in the

"world: That his precious apparel and armour was

"infinite: That he had all the Kings, from the river of

"the Philistims, unto Egypt, as his servants: That he

"had fourty thousand horses in his stables to ride, and

"twelve thousand chariots, with horses and other fur-

"niture ready to them for his use: That he had two

"hundred spears of gold born before him, and six

"hundred crowns of gold bestowed upon every spear;

"as also three hundred bucklers, and three hundred

"crowns of gold, bestowed in the gilding of every

"buckler: That he spent every day in his house, a

"thousand \* nine hundred thirty and seven quarters of

"meal and flour; thirty oxen, with an hundred we-

"thers, beside all other flesh: that he had seven hun-

"dred wives, as Queens, and three hundred other, as

"concubines. All this, and much more doth holy

Scripture report of *Solomons* worldly wealth, wisdom,

riches, prosperity: which he having tasted, and used

to his fill; pronounced yet at last this sentence of it all:

*Vanitas*

2 Par. 9.  
The world-  
ly prosperi-  
ty of King  
Solomon.

\* 30. cori  
similæ, &  
60. cori fa-  
ring: & eve-  
ry corus is  
21. quarters  
and odde.

3 Reg. 4.  
3 Reg. 11.

Ecclef. 1. *Vanitas vanitatum, & omnia vanitas*: Vanity of vanities, and all is vanity. By *vanity of vanities*, meaning (as S. *Hierome* interpreteth) the greatnesse of this vanity, above all other vanities that may be devised.

Solomons  
saying of  
himself.  
Ecclef. 1.

6. Neither onely doth King *Solomon* affirm this thing in word, but doth prove it also by examples of himself. "I have been King of Israel in Jerusalem" (saith he) and I purposed with my self, to seek out "by wisdom all things. And I have seen, that all" "under the sunne, are meer vanities and affliction of" "spirit. I said in my heart, I will go and abound in" "all delights, and in every pleasure that may be had:" "and I saw that this was also vanity. I took great" "works in hand, builded houses to my self, planted" "vineyards, made orchards and gardens, and beset" "them with all kind of trees: I made my fish-ponds" "to water my trees: I possessed servants and hand-" "maids, and had a great family, great herds of cattel," "above any that ever were before me in Jerusalem." "I gathered together gold and silver, the riches of" "Kings and Provinces. I appointed to my self musici-" "ans and singers, both men and women, which are" "the delights of the children of men: fine cups also" "to drink wine, and whatsoever my eyes did desire, I" "denied it not unto them; neither did I let my heart" "from using any pleasure, to delight it self in these" "things which I had prepared. And when I turned" "my self to all that my hands had made, and to all" "the labours, wherein I had taken such pains" "and sweat; *I saw them all, vanity and afflicti-*" "on of mind.

Cap. 2. Ibid

7. This is the testimony of *Solomon*, upon his own proof, in these affairs: And if he had spoken it upon his wisdom onely (being such as it was) we ought to believe him; but much more, seeing he affirmeth it of his

his own experience. But yet, if any man be not moved with this : let us bring yet another witness out of the New Testament, and such a one, *was* privy to the opinion of our Saviour Christ herein : and this is, the holy Evangelist and Apostle S. *John*, who maketh an earnest exhortation to all wise men, never to entangle themselves with the love of worldly affairs, using this reason for the same : *Mundus transiit, & concupiscentia ejus* : The world is transitory, and all that is to be desired therein : that is to say, it is vain, fleeting, uncertain, and not permanent. And then coming to shew the substance of this transitory vanity, he reduceth them all to three generall heads or branches, saying : *Whatsoever is in this world, is either concupiscentia of the flesh, or concupiscentia of the eyes, or pride of life*. By the first, he comprehendeth all sensuall pleasures used in the cherishing and pampering the flesh : by the second, all beauty and bravery of riches : by the third, he signifieth the vanity of ambition in worldly honour and estimation.

The testimony of S. John. 2.

1 John 2.

The generall branches of worldly vanities.

8. These then are three generall and most principall vanities of this life, wherein worldly men do weary out their brains : to wit, *Ambition, Covetousnesse, and carnall pleasures*. Whereunto all other lesser vanities are addressed, as to their Superiours. And therefore it shall not be amisse to consider of these three in this place, together with their dependents ; for that every one of these three have divers branches depending of them ; especially the first, which here I will handle, called by S. *John, Ambition and pride of life*, whereunto belong these six members that ensue.

Three principall vanities

9. First, vain-glory, which is a certain disordinate desire to be well thought of, well spoken of, praised and glorified of men. And this is as great a vanity (though it be common to many) as if a man should runne up and down the streets after a feather

I. Vain-glory.

P P

flying



flying in the air, tossed hither and thither with the blasts of infinite mens mouths. For as this man might weary out himself ere he got the thing which he followed, and yet when he had it, he had gotten but a feather: so a vain glorious man may labour a good while, before he attain to the praise, which he desireth. And when he hath it, it is not worth three chips, being but the breath of a few mens mouths, that doth alter upon every light occasion, and now maketh him great, now little, now good, now bad, now nothing at all. Christ himself may be an example of this, who was tossed to and fro in the speech of men. Some said he was a Samaritan, and had a devil: others said, he could not be a Prophet, or of God, for that he kept not the Sabbath day: others asked, if he were not of God, how he could do so many miracles? So that there was a schisme or division among them about this matter, as *S. John* affirmeth. Finally, upon Palm-sunday they received him into Jerusalem with triumph of *Hosanna*, casting their apparel under his feet: But the Thursday and Friday next ensuing, they cryed *Crucifige* against him; and preferred the life of *Barabbas*, a wicked murderer, before his.

Mat. 27.  
John 8.

John 9.  
Mat. 21.  
Mar. 11.  
Mat. 27.  
Luke 23.

The misery  
of depend-  
ing on other  
mens  
mouths.

1 Cor. 4.

10. Now my friend, if they dealt thus with the Saviour of the world, which was a better man then ever thou wilt be; and did more glorious miracles then ever thou wilt do, that in reason might have purchased him name and honour among the people: why dost thou so labour and beat thy self about this vanity of vain-glory? Why dost thou cast thy travels into the wind of mens mouths? Why dost thou put thy riches in the lips of mutable men, where every flatterer may rob thee of them? Hast thou no better a chest to lock them up in? *S. Paul* was of another mind, when he said: *I esteem little to be judged of you, or of the day of man.* And he had reason. For what careth he that runneth

runneth at the tilt, if the ignorant people that stand by do give sentence against him, so the Judges give it with him? If the blind man in the way to Jericho, Luke 18. had depended of the liking and approbation of the goers by, he had never received the benefit of his sight: for that, they dissuaded him from running and crying so vehemently after Christ. It is a miserable thing for a man to be a wind-mill, which grindeth not, nor maketh meal, but according as the blast endureth. If the gale be strong, he scourgeth about lustily, but if the wind be slack, he relenteth presently: so if you praise the vain-glorious man, he will run: but if he feel not the gale blow, he is out of heart. He is like the Babylonians, who with a little sweet musick, Dan. 3. were made to adore any thing whatsoever.

**11.** The Scripture saith most truly: *As silver is* Pro. 25. *tried in the fire by blowing it, so is a man tried in the mouth of him that praiseth.* For as silver, if it be good, A fit similitude. taketh no hurt thereby, but if it be evil, it goeth all into fume: so doth a vain man, by praise and commendation. How many have we seen puffed up with mens praises, and almost put besides themselves for joy thereof: and yet afterward brought down with a contrary wind, and driven full near to desperation by contempt? How many do we see daily (as the Prophet Psal. 75. did in his dayes) commended in their sinnes, and blessed in their wickednesse? How many palpable and intolerable flatteries do we hear, both used, and accepted daily, and no man cryeth with good King David: *Away with this oil, and ointment of sinners, let it* Psal. 140. *not come upon my head?* Psal. 39. Is not all this vanity? Is it not madnesse, as the Scripture calleth it? The glorious Angels in heaven seek no honour unto themselves, but all unto God: and thou poor worm of the earth desirest to be glorified? The four and twenty elders in the Apocalypst took off their crowns, and cast them A.

Psal. 14.

Eccl. 33.

the feet of the Lamb : and thou wouldest pluck fourty from the Lamb to thy self, if thou couldest. O fond creature ! how truly saith the Prophet : *Homo vanitati similis factus est* : A man is made like unto vanity, that is, like unto his own vanity, as light as the very vanities themselves, which he followeth. And yet the Wise-man more expressly : *In vanitate sua appenditur*, the sinner is weighed in his vanity : that is, by the vanity which he followeth, is seen how light and vain a sinfull man is. And is there any man who will leave to resolve to serve God, and seek his own salvation, for fear what the world will say or think of him ? What importeth it thee (dear Brother) in the next life, what they all say of the here ? Think then upon this, and esteem it as a vanity indeed.

2.  
Worldly  
honour and  
promotion.

John 11.  
John 19.

Acts 16.

1 Cor. 14.

1 Cor. 4.

12. The second vanity that belongeth to Ambition, is desire of worldly honour, dignity and promotion. And this is a great matter in the sight of a worldly man ; this is a jewel of rare price, and worthy to be bought with any labour, travel, or peril whatsoever. The love of this, letted the great men that were Christians in Jewry, from confessing Christ openly. The love of this, letted *Pilate* from delivering *Jesus*, according as in conscience he saw he was bound. The love of this, letted *Agryppa* and *Festus*, from making themselves Christians, albeit, they esteemed *S. Pauls* Doctrine to be true. The love of this, letteth infinite men daily from embracing the means of their salvation. But (alas) these men do not see the vanity hereof. *S. Paul* saith not without just cause : *Nolite esse pueri sensibus* ; be you not children in understanding. It is the fashion of children to esteem more of a painted table, then of a rich jewel. And such is the painted dignity of this world, gotten with much labour, maintained with great care and sollicitude, and lost with intolerable grief and sorrow. For better concei-

conceiving whereof, ponder a little with thy self (gentle Reader) any state of dignity that thou wouldst desire, and think how many have had that, or the like before thee. Remember how many have mounted up, and how they have descended down again: and imagine with thy self, which was greater, either the joy in getting, or the sorrow in losing it. Where are now all those Emperours, those Kings, those Princes and Prelates, which rejoyced so much once at their own advancement? Where are they now, I say? who talketh, or thinketh of them? Are they not forgotten, and cast into their graves long ago? And do not men boldly walk over their heads now, whose faces might not be looked on, without fear in their life? What then have their dignities done them good?

13. It is a wonderfull thing to consider the vanity of this worldly honour. It is like a mans own shadow, which the more a man runneth after, the more it flyeth: and when he flyeth from it, it followeth him again: and the onely way to catch it, is to fall down to the ground upon it. So we see that those men which desired honour in this world, are now forgotten; and those which most fled from it, and cast themselves lowest of all men, by humility, are now most of all honoured: honoured (I say) most, even by the world it self, whose enemies they were whilest they lived. For who is honoured more now, who is more commended and remembred then *S. Paul*, and his like; which so much despised worldly honour in this life, as he made lesse account thereof then of common dung? Most vain then is the pursuit of worldly honour, which neither contenteth the mind, nor easeth the pained body, nor continueth with the possessor, nor leaveth behind it any benefit or contentation, and consequently ought not to pre-

The vanity  
of worldly  
honour.

Phil. 3.



vaile with any man ; against this great Resolution, of which here we treat.

3.  
The vanity  
of worldly  
Nobility.

Job 17.

see 9.

14. The third vanity that belongeth to ambition or pride of life, is nobility of flesh and blood ; a great pearl in the eye of the world, and indeed to be esteemed, when it is joyned with virtue, and accompanied with the fear of God ; but otherwise both in it self, and in the sight of Almighty God, a meer trifle and vanity. Which holy *Job* well understood ( albeit he were of noble parentage ) when he wrote these words: *I said unto rottennesse, thou art my father ; and unto worms, you are my mother and sisters.* He that will behold the gentry of his ancestours, let him look into their graves, and see whether *Job* saith truly or no. True nobility was never begun but by virtue; and therefore, as it is a testimony of valour and virtue in the predecessours ; so ought it to be a spur to the same, in the successours. And he which holdeth the name thereof by descent onely without substance of virtue, is a meer alien, in respect of his ancestours ; from whom he degenerateth, and hath nothing of theirs, but the bare outward shew onely. Of which sort of men, God saith by one Prophet : *They are made abominable, even as the things which they love, &c. Gloria eorum à partu, ab utero, & à conceptu : Their glory is from their birth, from the bell, and from their conception onely.* That is to say, they vaunt and glory of their ancestours, progenitours, and noble birth, whereas, having no virtue in them correspondent to their birth, but following their sensuall appetites, and setting their affections on wicked and abominable delights ; they are made in like manner abominable, and contemptible both to God and man. And in this sense it is a fond vanity to beg credit of dead men, whereas we deserve none our selves ; to seek up old titles of honour from our ancestours, we being utterly incapable;

capable thereof, by our own base manners and behaviour. Christ clearly confounded this vanity, when being descended himself of the greatest nobility and race of Kings that ever was in the world; and besides that, being also the Son of God (a much higher title:) yet called he himself ordinarily by the name of *The Sonne of man*; That is to say, the sonne of the poor Virgin *Mary* (for otherwise he was no Son of man:) And further then this also, called himself a Shepherd which in the world is a name of contempt. And when long before his incarnation he was to make a king first in Israel, he did not seek out the antientest blood, but took *Saul*, of the basest tribe of Jews (to wit, of *Benjamin*) and after him *David*, the poorest shepherd of all his brethren. And when he came into the world, he sought not out the noblest men to make Princes of the earth: that is, to make Apostles, but took of the poorest, and simplest, thereby to confound (as one of them saith) the foolish vanity of this world, in making so great account of the preheminance of a little flesh and blood in this life, where merit of virtue is not found; though yet on the other side, where worldly nobility and gentry is furnished with spirit and virtue, it is (no doubt) an excellent ornament, and may do singular much good in Gods service, and is highly respected by him, as by many examples may be proved: but in no wise is it a sufficient motive to lett any man from the Resolution of Gods service, for that he is noble: for that in this respect, it is a meer trifle indeed.

15. The fourth vanity that belongeth to ambition or pride of life, is worldly wisdom; whereof the Apostle saith: *The wisdom of this world is folly with God*. If it be folly, then it is great vanity (no doubt) to delight and boast so much in it, as men do, especially against the wisdom of God and his Saints.

Mar. 8. 20.  
24. 26.

Joh. 10.

1 Re. 9.  
1 Re. 16.Mar. 4.  
Psal. 44.  
1 Cor. 1.4.  
The vanity  
of worldly  
wisdom.  
1 Cor. 1.  
1 Reg. 9.

1 Cor. 3.

2 Cor. 3.

Sap. 5.

The vanity  
of beauty.  
Prov. 31.  
Psal 118.  
Psal. 4.

It is a strange and wonderfull thing to behold, how contrary the Judgements of God are to the judgements of worldly men. Who would not think, but that the wise-men of this world, were the fittest to be chosen to do Christ service in his Church? Yet Saint Paul saith: *Non multi sapientes, secundum carnem*: God hath not chosen many wise-men, according to the flesh. Who would not think but that a worldly wise-man might easily also make a wise Christian? yet S. Paul saith, no; except first he become a foole: *Stultus fiat, ut sit sapiens*: If any man seeme wise amongst you, let him become a foole, to the end he may be made wise. Vain then, and of no account is the wisdom of this world, except it be subject to the wisdom of God. And whosoever in this worldly wisdom, and for worldly respects never so important in his own sight, and according to the world, shall condemn them that contemne the world, and do resolve themselves to Gods service; his wisdom is folly in this behalf, and his prudence meer vanity: and so will he confesse it one day, when he shall come to cry with those of his condition in the next life: *Nos insensati vitam illorum aestimabamus insaniam*. We senselesse and foolish worldly wise-men did think the life of Saints to be meer madnesse; but now we come to see, that they were wise indeed, and we onely, fools. And this is to be understood, when humane worldly wisdom contradicteth spirituall wisdom, and not otherwise.

5. **L** 16. The fifth vanity belonging to pride of life, is corporall beauty; whereof the Wise-man saith: *Vain is beauty, and deceivable is the grace of a fair countenance*. Whereof also King David understood properly, when he said: *Turn away my eyes (O Lord) that they behold not vanity*. This is a singular great vanity, dangerous and deceitfull. Beauty is compared by holy men, to a painted Snake, wich is fair without, and full

full of deadly poison within. If a man did consider what infinite ruines and destructions have come by over-light liking thereof; he would beware of it. And if he remembred what foul drosse lieth under a fair skinne; he would little be in love therewith, saith one holy Father. God hath imparted certain sparkles of beauty unto his creatures on earth, thereby to draw us to the consideration and love of his own beauty, whereof the other is but a shadow; Even as a man finding a little issue of water, may seek out the fountain thereby; or happening upon a small vein of gold, may thereby come to the head-Mine it self. But we, like babes, delight our selves onely with the fair cover of the Book, and never do consider what is written therein. In all fair creatures that man doth behold, he ought to reade this lesson, saith one Father; that if God could make a piece of earth so fair and lovely, by imparting unto it some little spark of his beauty: how infinite fair is he himself, and how worthy of all love and admiration! And how happy shall we be, when we shall come to enjoy his beautifull presence, whereof now all creatures do take their beauty!

A lesson to be read in the beauty of all creatures.

17. If we would exercise our selves in this manner of cogitations, we might easily keep our hearts pure, chaste, and unspotted before God, in beholding the beauty of his creatures upon earth. But for that we use not this passage from the creature to the Creatour; but do rest onely in the externall appearance of a deceitfull face, letting go the bridle to our foul cogitations, and setting wilfully on fire our own concupiscences: hence it is, that infinite people do perish daily, by occasion of this fond vanity of an alluring vilage. I call it fond, for that every childe may descry the deceit and vanity thereof. For, take the fairest face in the world, where-



How quickly  
ly beauty is  
destroyed.

wherewith infinite foolish men fall in love upon the sight thereof, and raise it over but with a little scratch, and all the matter of love is gone: let there come but an ague for some four or five dayes, and all this goodly beauty is destroyed: let the soul depart but one half hour from the body, and this loving face is ugly to look on: let it ly but two dayes in the grave, or above ground dead, and those who were so earnestly in love with it before, will scarce abide to behold, or come near it. And if none of these things happen unto it: yet quickly cometh on old age, which riveleth the skin, draweth in the eyes, setteth out the teeth, and so disfigureth the whole visage, as it becometh more contemptible and horrible now, then ever it was beautifull and alluring before. And what then can be more vanity then this? What more madnesse then either to take a pride thereof, if we have it our selves, or to endanger our souls for the same, if we behold it in others? How miserable are those people, who bestow so much labour in procuring or preserving this corporall beauty, as though all their happinesse consisted therein: yea, many do make it the chief obstacle of their resolution to serve God, and the principall occasion of their downfall and damnation.

6.  
The vanity  
of apparell.  
Eccl. 11.

Gen. 3.

18. The sixth vanity belonging to pride of life, is the glory of fine apparell; against which the Scripture saith: *In vestitu ne gloriaris unquam*: See thou never take glory in apparell. Of all vanities, this is the greatest, which yet we see so common among men and women of this world, as nothing more; but consider the vanity. If *Adam* had never fallen, we had never used apparell. For that apparell was devised to cover our shame of nakednesse, and other infirmities contracted by that fall. Wherefore, we that take pride and glory in apparell, do as much as if a beggar should glory and take pride of the old clouts that do cover his fores.

fores. S. Paul said unto a Bishop; *If we have wherewithall to cover ourselves, let us be content.* And Christ Tim. 6. touched deeply the danger of nice apparel, when he commended so much S. John Baptist for his course and austere attire, adding for the contradictory: *Qui mollibus vestiuntur in domibus Regum sunt;* They which are Mat. 3. 11. Luk. 7. not like John, but go clothed in soft and delicate apparel, are in Kings Courts: i.e. in Kings Courts of this world, but not in the Kings Court of Heaven. For which cause in the description of the rich man damned, this is not omitted by our Saviour: *That he was apparelled in purple and silk;* as though this also had been some help to him towards his damnation: as on the contrary, the Scripture setting down the singular sanctity of Elias the Prophet, nameth also his poor apparel: *That his reins were covered with hair-cloth, &c.* It is 4 Reg. 1. a wonderfull thing to consider the different proceeding of God, and of the world in this affair. God himself was the first Taylor that ever made apparel in this world, and he made it for the most noble of all our ancestours, in Paradise: and yet he made it but of beasts-skinnes. And Saint Paul testifieth of the noblest Saints of the old Testament, that they were covered onely with goats-skinnes, and with the haire of Camels. What vanity is it then for us, to be so curious in apparel, and to take such pride therein, as we do? We rob and spoil all sort of creatures upon earth, to cover our backs, and adorn our bodies. From one, we take his wooll; from another his skinne; from another his hair and furre: and from some other their very excrements, as the silk, which is nothing else but The extreme vanity and poverty of man. the excrements of worms. Nor yet content with this, we come to fishes, and do beg of them certain pearls to hang about us. We go down into the ground for gold and silver; and turn up the sands of the sea, for precious stones; and having borrowed all this of other

ther creatures farre more base then our selves : we jet up and down, provoking men to look upon us, as if all this now were our own. When the stone shineth upon our finger, we will seem ( forthooth ) thereby to shine. When silver, gold and silks do glister on our backs, we look bigge, as if all that beauty came from us. When Cats-dung doth sinell in our garments, we would have men think, that we lead forth sweet odour from our selves. And thus ( as the Prophet saith ) we passe over our dayes in vanity, and do not perceive our own extreame folly. And yet is this folly so strong and potent with many, as not to want this vanity of gay apparel, is a sufficient motive to stay them from the resolution we propose of Gods service, and their own everlasting good.

Psa 77.

The second  
head of  
worldly vanities.  
Concupiscence of  
the eyes.

1 Tim. 6.

Prov. 11.

Sai 55.

Psal 75.

19. And thus much now may suffice, for declaration of the first generall head of worldly vanities, termed by Saint John, *Pride of life*. There followeth the second, which he calleth *Concupiscence of the eyes*; whereunto the antient Fathers have referred all vanities of riches, and wealth of this world. Of this S. Paul writeth to Timothy : *Give commandment to rich men of this world, not to be high minded, nor to put confidence in the uncertainty of their riches*. The reason of which speech is uttered by the Scripture in another place, when it saith : *Riches shall not profit a man in the day of revenge* : that is, at the day of death and judgement. Which thing the rich men of this world do confesse themselves, though too late, now being in torments : *Divitiarum jactantia quid nobis contulit?* What hath the bravery of our riches profited us? All which doth evidently declare the great vanity of worldly riches which can do the possessour no good at all, when he hath most need of their help. *Rich men have slept their sleep,* saith

saith the Prophet) *and have found nothing in their hands*: that is, rich men have passed over this life, as men passe over a sleep, imagining themselves to have golden mountains and treasures wherewith to help themselves in all needs that shall occur; and when they awake (at the day of their death) they find themselves to have nothing in their hands that can do them good. In respect whereof, the Prophet *Baruch* asketh this question: *Where are they now, which heaped together gold and silver, and which made no end of their scraping together?* And he answereth himself immediately; *Exterminati sunt, & ad inferos descenderunt*; They are now rooted out, and are gone down unto hell. To like effect saith *S. James*: *Now ye rich men do ye weep, and wail, and bawl in your miseries that come upon you; your riches are rotten, and your gold and silver is rusty; and the rust thereof shall be in testimony against you: it shall feed upon your own flesh, as if it were fire; you have hoorded up wrath to your own selves in the last day.*

20. All this, and much more, is spoken by the holy Ghost, to signifie, the dangerous vanity of worldly wealth, and the folly of those men, who labour so much to procure the same unjustly, or having them, do use the same to vanity, and not to the profit of their own souls. And surely, if so many skilfull Physicians, as I have here alledged holy Scriptures, should agree together, that such or such meats were unwholsome and perilous: I think few men would give the adventure to eat thereof, though otherwise in sight, smell, and taste, they appeared sweet and pleasant. How then cometh it to passe that so many earnest admonitions of God himself, cannot stay us from the disordinate love of this dangerous vanity? *No-* *lite cor apponere*, saith God by the Prophet: that is, Set not

Bar. 3.

Jam. 5.

A comparison.

Psal. 61.



Ecc. 31.

Zach. 1.

Mat. 19.

Luke 6.

1 Tim. 6.

The pre-  
sence of  
wife and  
children  
refuted.

not your hearts upon the love of riches. *Qui diligit aurum, non justificabitur*, saith the Wise-man: He that loveth gold shall never be justified. *I am angry greatly upon rich nations*, saith God by Zachary. Christ saith: *Amen dico vobis, quia dives difficile intrabit in regnum cœlorum*: Truly, I say unto you, that a rich man shall hardly get into the kingdome of heaven. And again: *Wo be to you rich men, for that you have received your consolation in this life*. Finally, S. Paul saith generally of all, and to all: *They which will be rich, do fall into temptations, and into the snares of Sathan, and into many unprofitable and hurtfull desires, which do drown them in everlasting destruction and perdition*.

21. Can any thing be spoken more effectually, to dissuade from the love of riches? Must not here now all covetous men of the world condemn themselves in their own consciences? Let them excuse themselves as much as they will, by the pretence of wife, and children, and kinsfolk, as they are wont, saying: they mean nothing else, but to provide for their sufficiency. But doth Christ our Saviour admit this excuse? He asked the rich man that had filled his barns, who should have those riches? for so much, as that very night they were to take his soul from him: And he might have answered, his wife, children, and kindred; but he durst not, for that the interrogation began with *Stulte*, Thou fool: and indeed, it is greatly folly, if we consider it well. For tell me (dear Christian Brother) what comfort may it be to an afflicted father in hell, to remember that by his means, his wife and children do live wealthily in earth, and that by his eternall wo, they enjoy some few years pleasures? No, no, this is vanity, and a meer deceipt of our spirituall enemy. For within one moment, after we are dead, we shall care no more for wife, children,

dren, father, mother, or brother, in this matter; then we shall for a meer stranger; and one penny given in alms whiles we lived, for Gods sake, shall comfort us more at that day, then thousands of pounds bestowed upon our kindred, for the naturall love we bear unto our own flesh and bloud. The which one point would Christ all worldly men could consider, and then (no doubt) they would never take such care for kindred, as they do, and be so sparing in doing good to themselves, especially upon their death-beds, whence presently they are to depart to that place, where flesh and bloud holdeth no more privilege, nor riches have any power to deliver; but onely such as were well bestowed in the service of God, or given to the poor for his names sake. In which respect onely a rich man is happy, if he know to use his happinesse whilst he hath time, which few do. And this shall be sufficient for this point of riches.

22. The third branch of worldly vanities is called by S. John, *Concupiscence of the flesh*; which containeth all pleasures and carnall recreations of this life; as, are banquetting, laughing, playing, and such other delights, wherewith our flesh is much comforted in this world. And, albeit, in this kind, there is a certain measure to be allowed unto the goldly, for the convenient maintenance of their health (as also in riches it is not to be reprehended:) yet, that all these worldly solaces are not onely vain, but also dangerous in that excessive and abundance, as worldly wealthy men seek and use them, appeareth plainly by these words of Christ: *We be unto you who do now laugh, for you shall weep. We be unto you that now live in fill and satiety, for the time shall come when you shall suffer hunger.* And again in S. Johns Gospel, speaking to his Apostles, and by them to all other, he saith: *You shall weep and mourn, but the world* The third head, of worldly vanities. Luke 6: John 16:  
shall

*shall rejoyce* : Making it a signe distinctive between the good and the bad, that the one shall mourne in this life, and the other rejoyce and make themselves merry.

Job 21.

23. The very same doth *Job* confirm both of the one and the other sort : for of worldlings he saith ; *That they solace themselves with all kind of musick, and do passe over their dayes in pleasure; and in a very moment do go down into hell.* But of the godly he saith in his own person : *That they sigh before they eat their bread.* And in another place : *That they fear all their works knowing that God spareth not him which offendeth.*

Job 5.

Job 9.

Eccl. 9.

Tob. 5.

The reason whereof the Wise-man yet further expresseth, saying : *That the works of good men are in the hands of God, and no man knoweth whether he be worthy of love or hatred at Gods hands : but all is kept uncertain for the time to come.* And old *Tobias* insinuateth yet another cause, when he saith : *What joy can I have or receive, seeing I sit here in darknesse?* speaking literally of his corporall blindnesse ; but yet leaving it also to be understood of spirituall and internall darknesse.

Why good  
men are sad  
in this life.

1 Cor. 3.

2 Cor. 7.

Phil. 2.

Job 2.

John 16.

24. These are then the causes (besides externall affliction which God often sendeth) why the godly do live more grave, sad, and fearfull in this life, then wicked men do, according to the counsell of *S. Paul* ; and why also they sigh often and weep, as *Job* and *Christ* do affirm : to wit, for that they remember oftentimes the severe Justice of Almighty God ; their own frailty in sinning ; the secret judgement of his predestination uncertain to us ; the vale of misery and desolation wherein they live here ; which made even the very Apostles themselves to groan, as *S. Paul* affirmeth, albeit, they had much lesse cause then we have. In respect whereof we are willed to passe over this life in carefulnesse, watchfulnesse, fear, and trembling

Rom 8.

Ephes. 4.

Mat 24.

2 Cor. 5 &amp; 7

trembling. In regard whereof also, the Wise-man  
saith : *It is better to go to the house of sorrow, then to* Eccl. 7.  
*the house of feasting.* And again : *Where sadnesse*  
*is, there is the heart of wise men : but where mirth is,*  
*there is the heart of fools.* Finally, in consideration  
of these things, the Scripture saith : *Beatus homo qui* Pro. 28.  
*semper est pavidus* : Happy is the man which alwaies is  
fearfull. Which is nothing else, but that which the holy  
Ghost commandeth every man by *Micah* the Prophet :  
*Solicitemus ambulare cum Deo* : To walk carefully and Micah 6.  
diligently with God, thinking upon his command-  
ments ; how we keep and observe the same ; how we  
resist and mortifie our members upon earth ; how we  
bestow our time, talents, and riches lent unto us ;  
how we labour in good works for the gaining of hea-  
ven ; what account we could yield, if presently we were  
to die, &c. Which cogitations, if they might have  
place with us, would cut off a great many of those  
worldly pastimes, wherewith the carelesse sort of sin-  
ners are overwhelmed ; I mean, of those good-fellow-  
ships, in eating, drinking, laughing, singing, disputing,  
and other such vanities that distract us most. Hereof  
Christ gave us a most notable advertisement, in that he  
wept oftentimes ; as for example, at his nativity, at  
the resuscitation of *Lazarus*, upon Jerusalem, and John 10.  
upon the Crosse. But he is never read to have laughed  
in all his life. Hereof also is each mans own nativity Luke 19.  
and death a signification and figure : which two extre-  
mities (I mean our beginning and ending) being refer-  
red by God in his own hands to dispose ; are appoin-  
ted unto us in sorrow, grief, and weeping, as we see  
and feel. But the middle part thereof (which is our  
life) being left by God in our own hands, we passe it  
over with vain delights, never thinking whence we  
came, nor whither we go.

25. A wise traveller passing by his Inne, *Albert*, he A similitude

Q q

see



see pleasant meats set before him to banquet at his pleasure ; yet he forbeareth and restraineth his appetite upon consideration of the price , and of the journey he hath to make ; and taketh nothing , but so much as he knoweth well how to discharge the next morning at his departure. But a fool layeth hands on every delicate bit that is presented to his sight , and playeth the Prince for a night or two : But the next morning when it cometh to the reckoning , he wisheth that he had lived onely with bread and drink , rather then to be so troubled, as he is, for the payment. The custome of Gods Church is to fast the Even of every Feast, and then to make merry the next day following, which is the Festivall it self. And this representeth the abstinent life of good men in this world, thereby to be merry in the world to come. But the fashion of the world is contrary; that is, to eat and drink merrily first at the tavern, and after to let the hoast bring in his reckoning. They eat, drink, and laugh, and the hoast, he scoreth up all in the mean space : and when the time cometh that they must pay, many a heart is sad, that was pleasant before.

Pro. 14.

26. This very self same thing holy Scripture affirmeth also of the pleasures of this world : *Risus dolare miscebitur & extrema gaudii luctus occupat*: Laughter shall be mingled with sorrow, and mourning shall ensue at the hinder end of mirth. The devil, that playeth the hoast in this world , and will serve you at an inch with what delight or pleasure you desire, writeth up all in his book ; and at the day of your departure (which is, at your death) he will bring in the whole reckoning and charge you with it all, and then shall follow that which God promiseth to worldlings, by the Prophet *Amos* : *Your mirth shall be turned into mourning and lamentation*. Yea, and more then this , if you be not able to discharge the reckoning, you may chance to hear that

Amos 1.  
Tob. 2.

that other dreadfull sentence of Christ in the Apoc-  
 yls : *Quantum in deliciis fuit, tantum date illi tor-* Apoc. 18.  
*mentum* : Look how much he hath taken of his de-  
 lights, so much torment do you lay upon him.

27. Wherefore, to conclude this Point, and there-  
 withall this first Part of the Parable, touching vani-  
 ties; truly may we say with the Prophet *David*, of a  
 worldly minded man : *Universa vanitas omnis homo*  
*vivens* : The life of such men containeth all kind of  
 vanity. That is to say, both vanity in ambition, va-  
 nity in riches, vanity in pleasures, vanity in all things  
 which they most esteeme. And therefore I may well  
 end with the words of Almighty God by the Prophet  
*Esay* : *Vae vobis, qui trahitis iniquitatem in funiculis* Esa 56.  
*vanitatis* : Wo be unto you, which do draw wicked-  
 nesse in the ropes of vanity. These ropes are those va-  
 nities of vain-glory, promotion, dignity, nobility,  
 beauty, riches, delights, and other such like before  
 touched, which alwayes draw with them some iniquity  
 and sin. For which cause, holy *David* saith unto his  
 Lord : *Thou hatest (O Lord) observers of superfluous*  
*vanities*. And the Scripture reporting the cause why  
 God destroyed utterly the family and image of *Baasa*,  
 King of Israel, saith it was : *For that they had provoked* 1 Reg. 17.  
*God in their vanities*. And lastly, for this cause, the  
 holy Ghost pronounceth generally of all men : *Beatus* Psal. 39.  
*vir qui non respexit in vanitates, & insanias falsas* :  
 Blessed is that man which hath not respected vanities,  
 and the false madnesse of this world.

§ 2. How worldly vanities are also deceits.

28. **N**OW come we to the second part proposed in  
 this Chapter (which was also the second point  
 contained in Christs parable) to shew how the world,  
 with the pleasing commodities thereof, are not onely

Gen. 19.  
False pro-  
mises of  
the world.

vanities for the most part, but also deceits : for that indeed they perform not unto their followers, those small trifles which they do promise. Wherein the world may be compared to that wretched and ungratefull deceiver *Laban*, who made poor *Jacob* to serve him seven years for fair *Rachel*, and in the end deceived him with foul *Leah*. What false promises doth the world make unto us daily ? To one it promiseth long life and health, and cutteth him off in the midst of his dayes. To another, it promiseth great wealth and promotion, and after long service, performeth no part thereof. To another, it promiseth great honour by large expences, but underhand, it calleth him into contempt and beggary. To another, it assureth great advancement by marriage ; but yet never giveth him ability to come to his desire. Go you over the whole world, behold Countreys, view Provinces, look into Cities, hearken at the doors and windows of private houses, of Princes Palaces, of secret chambers, and you shall see and hear nothing else, but lamentable complaints : one, for that he hath lost ; another, for that he hath not won ; a third, for that he is not satisfied ; ten thousand, for that they are deceived.

The false  
promise of  
renown.

29. Can there be a greater deceit (for examples sake) then to promise renown and memory, as the world doth to her followers, and yet to forget them as soon as they are dead ? Who doth remember now one of fourty thousand jolly fellows in this world, that thought themselves great people whiles they were here ; Captains, Souldiers, Councillours, Dukes, Earls, Princes, Prelates, Emperours, Kings, Queens, Lords and Ladies ? Who remembreth them now, I say ? Who once thinketh or speaketh of them ? Hath not their memory perished with their sound, as the Prophet fore-told ? Did not *Job* promise truly : *That*  
*their*

their remembrance should be as ashes troden under foot? And David: That they should be as dust blown abroad with the wind? One of the first holy Eremites named Paul, did hide himself (as Saint Hierome in his life reporteth) fourscore and ten years in a wilderness, without knowing or speaking with any man, or once shewing or revealing himself to the world. And yet now, the world both remembreth and honour-eth his memory. But many a King and Emperour have striven and laboured all their life to be known in the world, and yet are now forgotten. So that the world is like in this point (as one saith) unto a covetous and forgetfull host; who, if he see his old ghest come by his inne in beggarly estate, all his money being spent, he maketh semblance not to know him. And if the ghest marvell thereat, and say, that he hath come often that way, and spent much money in the house, the other answereth; It may be so, my friend, for there passe this way many, and we use not to keep account of all. But what is the way (saith one) to make this hoste remember you? It is to use him evil as you passe by (as Saint Paul, and his like did with the world) and he will remember you as long as he liveth, and many times will talk of you, when you are far off from him.

Psal. 9.  
Job 1.  
Psal. 1.

A compa-  
rison.

30. Infinite are the deceits, and dissimulations of the world: It seemeth goodly, fair, and gorgeous in outward shew; but when it cometh to handling, it is nothing but a feather; when it cometh to sight, it is nothing but a shadow; when it cometh to weight, it is nothing but smoke; when it cometh to opening, it is nothing but an image of plaister-work, full of old raggs and patches within. O miserable and most deceitfull world (saith Saint Augustine) whose grief is true, and delight false; whose sorrows are certain, and pleasures uncertain; whose pains are permanent, and Repose transitory; whose toils are intolerable, and

What the  
deceits of  
the world  
are.

Aug. 13. me-  
dit.



rewards most contemptible ; whose promises are princely, and payments beggarly ; whose miseries are void of all consolation, and whose happinesse is mingled with all kind of misery.

A simili-  
tude.

31. To know the miseries of the world, you must go a little out from it, saith one. For, as they which walk in a mist, do not see it so well, as they which stand upon a hill from it : so fareth it in discerning the world ; whose property is, to blind them that come to it, to the end they may not see their own estate : even as a Raven first of all striketh out the poore Sheeps eyes, to the end, she may not see the way, to escape from his tyranny.

The pra-  
ise of the  
world.

32. So then after the world hath once bereft the worldling of his spirituall sight, in such sort, as he can judge no longer between good and evil, vanity and verity : then it rocketh him also a sleep, at his ease and pleasure. It bindeth him sweetly, it deceiveth him pleasantly, it tormenteth him in great peace and rest ; it hath ready presently a proud spirit, which shall place him on the pinnacle of greedy ambition, and there-hence shew him all the dignities and preferments of the world ; it hath twenty false merchants, which in the dark, shall shew unto him the first and former ends of fair and precious clothes ; but in no case may he look into the whole pieces, nor carry them to the light, thereby to discern them. It hath four hundred false Prophets to flatter him, as *Ahab* had, which must keep him from the hearing of *Micheas* counsell ; that is, from the remorse of his own conscience, which telleth him the truth. It hath a thousand cunning fishers, to lay before him pleasant baits, but all furnished with most sharp and dangerous hooks within. It hath infinite strumpets of Babylon, to offer him drink in golden-cupps, but all mingled with most deadly poyson. It hath in every doore an alluring *Jabel*, to

Apoc. 17.  
Jud. 4.

entice

entice him unto the milk of pleasures and delights ; but all have their hammers and nails in their hands, to murder him in the brain, when he falleth asleep. It hath in every corner a flattering *Joab*, to imbrace with one arm, <sup>2 Reg. 11.</sup> and kill with the other. A false *Judas*, to give a <sup>Mat. 24.</sup> kisse, and therewith to betray him, and deliver him to <sup>Joh. 21.</sup> torments.

33. Finally, it hath all the deceits, all the dissimulations, all the flatteries, all the treasons, that possibly may be devised. It hateth them, that love it : deceiveth them, that trust it : it afflicteth them, that serve it : it reprocheth them, that honour it : it damnableth them, that follow it : and most of all forgetteth them, that labour and travel most of all for it. And to be brief in this matter, Do you what you can for this world, and love it, and adore it as much as you will ; yet in the end, you shall find it a right *Nabal*, who after many benefits received from *David*, yet when *David* came to have need of him, he answered : *Who is David, or who is the son of Ishai, that I should know him?* Upon great cause then said the Prophet *David* : *O you* <sup>Psal. 4.</sup> *children of men, how long will you be so dull-hearted? Why do you love vanity, and seek after a ly?* He calleth the world, not a *lyer*, but a *ly* it self, for the exceeding great fraud and deceit which it useth in all pretences.

§ 3. *How the world is Thorns.*

34. **A**Nd now having declared how the commodities of this world, that let men from Resolution, are both vanities and fallacies : It cometh next to be examined, in what sense our Saviour calleth them, in like manner, *thorns*. Of which *S. Gregory* writeth thus : *Who would ever have believed me* (saith he) *if I had called riches thorns* (as Christ here doth) *seeing thorns do prick, and riches are so pleasant? And yet truly*

Q. 9 4

are

Mat. 13.  
Hom. 15. in  
Evang.

are they called thorns, for that with the pricks of their carefull cogitations, they tear and make bloody the minds of worldly men. By which words this holy Father signifieth, that even as a mans naked body, tossed and tumbled among many thorns, cannot be but much rent and torn, and made bloody with the pricks thereof: so a worldly mans soul beaten with the cares and cogitations of gaining worldly wealth, cannot but be vexed with restlesse pricking of the same, and wounded also with many temptations of sinne, which do occurre. This doth *Solomon* in the places before alledged, signifie, when he doth not onely call the riches and pleasures of this world, *Vanity of Vanities*, that is, the greatest vanity of all other vanities; but also *Affliction of spirit*: giving us thereby to understand, that where these vanities are, and the love of them once entreth; there is no more the peace of God which passeth all understanding; there is no longer rest or quiet of mind: but war of desires, vexation of thoughts, tribulation of fears, pricking of cares, and unquietnesse of soul, which is indeed a most miserable and pitifull affliction of spirit.

Eccl. 1. 2.  
3. 4.

Phil. 4.

A Comparison.

Exod. 8.

35. And the reason hereof is. For that as a clock can never stand still from running, so long as the poyles hang thereat: so a worldly man, having infinite cares, cogitations, and anxieties, hanging upon his mind, as poyles upon the clock, can never have rest or repose day or night, but is enforced to beat his brains when other men sleep, for the compassing of those trifles, wherewith he is encombred. O How many rich men in the world do feel this to be true! How many ambitious men do prove it daily, and yet will not deliver themselves out of so miserable imbroilments! Of all the plagues sent unto Egypt, that of the flies was one of the most troublesome, and fastidious; for they never suffered men to rest,

rest, but the more they were beaten off, the more they came upon them: So of all the miseries and vexations, that God layeth upon worldly men. this is not the least, to be tormented with the cares of that thing, which they esteem their greatest felicity, and cannot beat them off by any means they can devise. They rush upon them in the morning as soon as they awake; they accompany them in the day: they forsake them not at night; they follow them to bed; they lett them from their sleep; they afflict them in their dreams; and finally, they are those importune and unmercifull tyrants, which God threatneth to wicked men, by *Jeremy the Prophet*: *Qui nocte ac die non dabunt requiem*: Which shall give no rest either by day or by night. And the cause hereof, which God alleageth in the same Chapter, is: *Quia abstuli pacem à populo isto, dicit Dominus, misericordiam, & miserationes*: For that I have taken away my peace from this kinde of people, saith God, I have taken away my mercy, and my commiserations. A very heavy sentence to all them, that ly under the yoke and bondage of those miserable afflictive vanities.

The torment of rich men in their riches.

Jer. 16.

36. But yet the Prophet *Esay* hath a much more terrible description of these mens estate: *They put their trust in things of nothing* (saith he) *and do talk vanities: They conceive labour and bring forth iniquitie: They break the eggs of serpents, and weave the webbs of spiders: He that shall eat of their eggs, shall dy; and that which is hatched thence shall be a Cockatrice. Their webbs shall not make cloth to cover them. for that their works are unprofitable: and the work of iniquity is in their hands.* These are the words of the Prophet, declaring unto us by most significant similitudes; how dangerous thorns the riches and pleasures of this world are. And first he saith; *They put their hope in things of nothing, and talk vanities.*

The explication of the words of Esay.

to



to signifie, that he meaneth of the vanities and vain men of this world, who commonly do talk of the things which they love best, and wherein they place their greatest affiance. Secondly, he saith: *They conceive labour, and bring forth iniquity*: alluding herein to the child-birth of women, who first do conceive in their wombs, and then after a great deal of travell, do bring forth their infant: even so worldly men, after a great time of travell and labour in vanities, do bring forth no other fruit, then sinne and iniquity. For that is the effect of those vanities, as he speaketh in the same Chapter, crying out to such kind of men: *Woe be unto you, which do draw iniquity in the ropes of vanity.*

Two significant similitudes.

Luk. 12.

37. But yet to expresse this matter more forcibly, he useth two other similitudes; saying: *They break the eggs of serpents, and do weave the webbs of spiders*: Signifying by the one, the vanity of these worldly cares, and by the other, the danger thereof. The spider we see taketh great pains and labour many dayes together, to weave unto herself a web; and in the end, when all is done, cometh a puff of wind or some other little chance, and breaketh all in pieces. Even as he in the Gospel, which had taken great travell and care in heaping riches together, in plucking down his old barns, and building up of new; and when he was come to say to his soul, *Now be merry*; that night his soul was taken from him, and all his labour lost. Therefore *Esay* saith in this place, that *the webs of these weavers shall not make them cloth to cover themselves withall, for that their works are unprofitable.*

38. The other comparison containeth matter of great danger and fear. For as the bird that sitteth upon the eggs of Serpents, by breaking and hatching them, bringeth forth a perillous brood to her own destruction:

struction: so those that sit (as it were) on brood upon the vanities of the world, and do affect them overmuch, do hatch also at last, their own destruction. The reason whereof is (as *Esay* saith) *For that the work of iniquity is in their hands*: still harping upon this string, that a man cannot love and follow these vanities, or entangle himself with their ropes (as his former phrase is) but that commonly he draweth on much iniquitie therewith. Which for that it killeth the soul that consenteth unto it, therefore *Esay* compareth it unto the *brood of Serpents*, that killeth the bird which bringeth them forth into the world. And finally, *Moses* useth the like similitudes, when he saith of vain and wicked men: *Their vineyard is the vineyard of Sodomites, their grape is the grape of gall, and their clusters of grapes are most bitter; their wine is the gall of dragons, and the poyson of cockatrices incurable.* By which dreadfull and loathsome comparisons, he would give us to understand, that the sweet pleasures of this world, are indeed deceitfull thorns; and will prove in the end most bitter and dangerous, if a man give himself over earnestly unto them, or handle them not with very great moderation and sobriety.

Deut. 32.

§ 4. *The world is misery.*

39. **T**He fourth Point that we have to consider, is, how this word *Aerumna*, that is, misery, and calamity, and affliction of mind, may be verified of the world, and of the felicity thereof. Which thing, albeit it may appear sufficiently, by that which hath been said before: yet will I (for promise sake) discusse it a little further in this place, by some particulars. And among many afflictions which I might here recount, the first, and one of the greatest is, the brevity and uncertainty of all worldly prosperities, when

Brevity, and instability.

a man

a man hath gotten them. O how great a misery is this unto a worldly man, that would have his pleasures constant and perpetuall ! *O death, how bitter is thy remembrance* (saith the Scripture) *unto a man that hath peace in his riches !* We have seen many men advanced in haste, and in haste fallen again, and not endured two moneths in their prosperity. We have heard of divers married in great joy, and not to have lived six dayes in their felicity. We have read of strange matters happened out in these kinds, and we see with our eyes no few examples daily. What a grief was it (think you) to *Alexander* the great, that having subdued in twelve years, the most part of all the world, should be then enforced to die, when he was most desirous to live, and when he was to take most joy and comfort of his victories ? What a sorrow was it to the rich man in the Gospel to hear upon the suddain, *Hac nocte ; Even this night thou must die ?* What a misery will this be to many worldlings when it cometh, who now build palaces, purchase lands, heap riches, procure dignities, make marriages, joyn kindreds, as though there were never any end of all these matters ? What a dolefull day will this be to them ( I say ) when they must be turned off, no other-wise then Princes Mules are wont to be at the end of a journey ; that is, their treasure taken from them, and their gauled-backs onely left unto themselves ? For as we see these mules of Princes go all the day long, loaden with treasures, and covered with faire clothes, but at night shaken off into some sorry stable, much brused and gauled with the carriage of those treasures : so, many rich men that passe through this world, loaden with gold and silver, and do gaue greatly their souls in carriage thereof ; are despoiled of their burden at the day of death, and are turned off with their wounded consciences, to the loathsome stable of hell and damnation.

Ecc. 41.

1 Mac. 7.

Luk. 12.

A Comparison.

40. Another misery joynd to the prosperity of this world, is the grievous counterpoise of discontentments, that every wordly pleasure hath within it. Run over every delight and solace in this life, and see what sauce it hath adjoynd. Ask them that have had most proof thereof, whether they remain contented or no : The possession of riches is accompanied with so many fears and cares, as hath been shewed. The advancement of honours is subject to all miserable servitude that may be devised. The pleasure of the flesh, even when it is lawfull and honest, is accompanied (as *S. Paul* saith) *with tribulation of the flesh* : But if it be with sinne, ten thousand times more is it environed with all kind of miseries.

2.  
Discontentment.

41. Who can reckon up the calamities of our body? So many diseases, so many infirmities, so many mischances, so many dangers? Who can tell the passions of our mind that do afflict us, now with sorrow, now with envy, now with disordinate love, now with hatred, now with desire, now with anger? Who can recount the adversities and misfortunes that come by our goods? Who can number the hurts and discontentations that daily ensue upon us from our neighbours? One calleth us into the Law for our goods; another pursueth us for our life; a third, by slander impugneth our good name. One afflicteth us by hatred, another by envy, another by flattery, another by deceit, another by revenge, another by false witnesses, another by open arms. There are not so many dayes, nor hours in our lives, as there are miseries and contrarieties in the same. And further then this, the evil hath this prerogative above the good, in our life; that one defect onely overwhelmeth and drowneth a great number of pleasures together. As if a man had all the felicities heaped together which this world could yield, and

3.  
Miseries of body.

Of mind.

Of goods.

Of neighbours.

yet



Psal. 5.

yet had but one tooth out of tune ; all the other pleasures would not make him merry. And the like in other cases, whereof take an example in *Haman* chief counsellour of *Affuernus*, who, for that *Mordacai* the Jew, did not rise to him when he went by, nor did honour him, as other men did : he said to his wife and friends, that all his other felicities were nothing, in respect of this one affliction onely.

4.  
Temptations  
and  
dangers.

Athan. in  
vita S. An-  
tonii.

Psal. 10.

42. Besides all these miseries, there is yet another greater in some respect then the former : and that is, the infinite number of temptations, of snares, of enticements in the world, whereby men are drawn to perdition daily. So as no man is in security one day or hour, which is a great misery indeed, to him that considereth well the danger ; as it would be to him that in the night should walk upon a high slippery rock, where every step might be his last ruine. *Athanasius* writeth of *S. Anthony* the Hermite, that God revealed unto him one day the state of the world ; and he saw it all hanged full of nets in every corner, and devils sitting by to watch the same. The Prophet *David*, to signifie the very same thing, that is, the infinite multitude of snares in this life to the worldly man, saith : *God shall rain snares, &c.* That is, God shall permit snares, to be as plentifull for the perdition of evil men, as are the drops of rain which shall fall down from the skies. For that every thing almost is a deadly snare unto a carnall and loose-hearted man. Every enticing sight that he seeth, every lascivious word that he heareth, every pleasing thought that he conceiveth ; his youth, his age, his friends, his enemies, his honour, his disgrace, his riches, his poverty, his company-keeping, his prosperity, his adversity, his meat that he eateth, his apparel that he weareth ; all are snares to draw him to destruction, that is not watchfull, but yieldeth himself over to sensuality.

Facility of  
sinning.

Pro. 14.

Job 15.

The small  
state of the  
world.

43. Of this then, and of the spirituall blindness whereby worldly mens minds are incumbered, doth follow the last and greatest misery of all other which can be in this life: and that is, the facility whereby they run into sinne. For truly saith the Scripture: *Miseros facit populus peccatum.* Sin is the thing that maketh people miserable. And yet, how easily men of the world do commit sinne, and little scruple they make of the matter, *Job* signifieth, when talking of such a man, he saith: *Bibit, quasi aquam, iniquitatem.* He supbeth up sinne, as it were water; that is, with great facility, custome, and ease, adventureth he upon any kind of sin that is offered to him, as a man drinketh water when he is thirsty. He that will not believe the saying of *Job*, let him prove a little by his own experience, whether the matter be so or no. Let him walk out into the streets, behold the doings of men, view their behaviour, consider what is said, and treated in Shops, in Halls, in Consistories, in Judgement-seats, in Palaces, and in common meeting-places abroad: what lying, what slander-ing, what deceiving there is. He shall find, that of all things whereof men do make any account in the world, nothing is so little accounted of, as to commit sinne. He shall see Justice sold, Verity wrested, Shame lost, and Equity disguised. He shall see the innocent condemned, the guilty delivered, the wicked advanced, the virtuous oppressed. He shall see many thieves flourish, many usurers bear great sway, many murderers and extortioners revered and honoured, many fools put in authority; and divers which have nothing in them, but the bare shape and form of men, by reason of money, to be placed in great dignities for the government of others. He shall hear at every mans mouth almost, vanity, pride, detraction, envy, deceit, dissimulation, wantonnesse, dissolution, lying, swearing,

swearing, perjury, and blasphemy. Finally, he shall see the most part of men to govern themselves absolutely, even as beasts do, by the motion of their passions, not by the law of Justice, Reason, Religion, or Virtue, and hereby he may frame his conceit of the world in this behalf.

§ 5. *How the world strangleth.*

44. **O**F this then doth ensue the fifth Point, that Christ toucheth in his foresaid Parable, which I promised here to handle; to wit, that the love of this world (when it is immoderate) choketh up and strangleth those whom it possesseth, from all spirituall air of heavenly life, filling and replenishing them with a grosse earthy spirit, plain contrary to the Spirit of God. The Apostle saith: *Si quis spiritum Christi non habet, hic non est ejus*: If any man have not the spirit of Christ, this fellow belongeth not unto him. Now, how contrary the spirit of Christ, and the spirit of the world is, may appear by the fruits of Christs spirit reckoned up by S. Paul unto the *Galatians*: to wit, *Charity*, which is the root and mother of all good works: *Joy*, in serving God: *Peace*, or tranquillity of mind, in the storms of this world: *Patience*, in adversity: *Longanimity*, in expecting our reward: *Bonity*, or goodnesse, in hurting no man: *Benignity*, in sweet behaviour: *Gentlenesse*, in occasion given of anger: *Faithfulnesse*, in performing our promises: *Modesty*, without arrogancy: *Continency*, from all kind of wickednesse: *Chastity*, in conserving a pure mind in a clean and unspotted body. *Against these men* (saith S. Paul) *there is no law*. And in the very same Chapter he expresseth the spirit of the world by the contrary effects and fruits, saying: *The works of the flesh are manifest, which are, fornication, uncleannesse, wantonnesse, lechery,*
- Rom. 8.
- Gal 5.
- The effects of the spirit of Christ.
- Gal. 5.
- The effects of the spirit of this world.

lechery, idolatry, poysonings, enmities, contentions, emulations, wrath, strife, dissention, sects, envy, murder, drunkenness, gluttony, and the like: of which (saith he) I foretell you, as I have told you before, that these men that do such things, shall never obtain the Kingdome of heaven.

45. Here may every man judge of the spirit of the world, and of the Spirit of Christ; and (applying it to himself) may conjecture, whether he

Two rules  
of S. Paul to  
know our  
spirit.  
Gal. 5.

holdeth of the one, or of the other. Saint Paul giveth two short rules in the very same place for some proof and tryall. The first is, *They which are of Christ, (and have his spirit) have crucified their flesh, with the vices and concupiscences thereof.* Which is as much to say, as they have so mortified their own bodies, as they commit none of the vices and sinnes repeated before, nor do yield to the concupiscences or temptations thereof. The second rule or direction is, *That if we live in spirit, we must walk in spirit.* That is, that our walking and behaviour must be a sign, whether we live, or be dead in spirit. For if our walking be spirituall (such as I have declared before by the true fruits thereof:) then do we live, and have life in spirit. But if our works be carnall (such as Saint Paul now hath described:) then are we carnall, and dead in spirit, nor have we any part in Christ, or portion in his Kingdome, not holding his spirit. And for that all the world is full of those carnall works, and bringeth forth no fruits indeed of Christs spirit, nor permiteth them to grow or prosper in such as follow the world, and his devices: Thence is it, that the Scripture alwayes putteth Christ and the world for opposite enemies, not compatible the one with the other, which is a point of no small consideration. Christs words are plain: *That the world cannot receive the spirit of truth: Ergo, they are opposite.* And again, in

Christ and  
the world,  
enemies.

Joan. 14.  
Joan. 15. 17.



- the same Evangelist, he saith of himself and his ; *That neither he , nor any of his servants are of the world, though they live in the world.* And yet further , in his most devout and heavenly prayer to his Father : *Pa-ter juse, mundus te non cognovit* : Just Father, the world hath not known thee. For which cause S. *John* writeth : *If any man love the world, the love of the Father is not in him.* And yet further, S. *James* : *That whosoever desireth to be a friend of this world, is thereby made an enemy to God.* What will worldly men say to this ? But yet hear further the Apostle S. *Paul*, who affirmeth plainly, and without exception : *That this world is to be damned.* And Christ insinuateth no lesse in Saint *Johns* Gospel ; but most of all, in that dreadfull exception of his , when praying to his Father for those that were to be saved, he excepteth the world by name: *Non pro mundo rogo*, saith he : I do not ask mercy and pardon for the world, but for those which thou hast given me out of the world. Oh worldly wights, what a dreadfull exception is this, made by the Saviour of the world himself : *by the Lamb that taketh away all sins*: By him that asked pardon, even for his tormentours and crucifiers ! What a point of terrour ( I say ) is this , that now he excepteth the world by name from his mercy ! Oh that worldly men would consider but this one point onely, they would not ( I think ) live so void of fear, as they do, and so inamoured with worldly designments.
46. Can any man marvell now, why S. *Paul* cryeth so carefully unto us : *Nolite confirmari huic seculo*: conform not your selves to this world ? And again, that we should renounce utterly *all secular desires* ? Can any man marvell why S. *John*, who was most privy above others, to Christs holy meaning herein, saith to us in such earnest sort, *Nolite diligere mundum, neque ea qua in mundo sunt* : Do not love the world, nor any thing
- Joh. 16.  
Joh. 3.  
Jac. 4.  
1 Cor. 11.  
Joan. 12.  
Joan. 17.  
Joan 1.  
Luc. 23.  
Rom. 12.  
Tit. 2.  
1 Joan. 2.

thing that is in the world? If we may neither love it, nor so much as conform our selves unto it, under so great pains as are before rehearsed (of the enmity of God, and of our eternall damnation:) what shall become of those men, that do not onely conform themselves unto it, and to the vanities thereof, but also do follow it, rest in it, and do bestow all their labours, and travels upon it!

47. If you ask me the cause why Christ so hateth and abhorreth this world, S. *John* telleth you: *Quia mundus totus in maligno positus est*: For that all the whole world is set on naughtinesse and malignity; which is a spirit quite contrary to the spirit of Christ, as hath been shewed. Which spirit leadeth to pride, vain-glory, ambition, envy, revenge, malice, with pleasures of the flesh, and all kind of vanities. As Christ, on the contrary side, perswadeth to humility, meeknesse, pardoning of enemies, abstinence, chastity, sufferance, mortification, bearing the crosse, with contempt of all earthly pleasures for the kingdome of heaven. Christ hateth the world, for that it persecuteth the good, and advanceth the evil; for that it rooteth out virtue, and planteth all vice: And finally, for that it shutteth the doors against Christ when he knocketh, and strangleth the heart that once it possesseth, as before hath been shewed.

Why Christ  
hateth the  
world.  
1 Joan. 5.

Apoc. 3.

48. Wherefore to conclude this part, seeing this world is such a thing as it is; so vain, so deceitfull, so troublesome, so dangerous; seeing it is a professed enemy to Christ, excommunicated and damned to the pit of hell; seeing it is, (as one Father saith) an ark of travell, a school of vanities, a market of deceit, a labyrinth of error; seeing it is nothing else but a barren wilderness, a stony field, a dirty sty, a tempestuous sea; seeing it is a grove full of thorns, a meadow full of scorpions, a flourishing garden without

A description  
of the  
world.

R r a

fruit:

fruit, a cave full of poisoned and deadly Basilisks; seeing it is finally (as I have shewed) a fountain of miseries, a river of tears, a feigned fable, a delectable frenzy: seeing (as S. *Augustine* saith) the joy of this world hath nothing else but false delight, true asperity, certain sorrow, uncertain pleasure, travel-some labour, fearfull rest, grievous misery, vain hope of felicity; seeing it hath nothing in it (as S. *Chrysostome* saith) but tears, shame, repentance, reproch, madnesse, negligences, labours, terrours, sicknesse, sin, and death it self; seeing the worlds repose is full of anguish, his security without foundation, his fear without cause, his travels without fruit, his sorrow without profit, his desires without successe, his hope without reward, his mirth without continuance, his miseries without remedies: seeing these, and a thousand evils more are in it, and no one good thing can be had from it; who will be deceived with this vizard, or allured with this vanity hereafter? Who will be stayed from the noble service of God, by the love of so fond a trifle as is this world? And this to reasonable men may be sufficient, to declare the sufficiency of this third impediment.

Chrys. hom.  
22. ad pop.  
Antioch.

§ 6. *How we may avoid the evils of the world.*

49 **B**Ut yet now, for satisfying my promise in the beginning of this Chapter; I have to add a word or two in this place, how we may avoid the foresaid dangers of this world, as also, use it unto our gain and commodity. And for the first, to avoid the dangers, seeing there are so many snares and traps, as hath been declared; there is no other way, but onely to use the refuge of birds in avoiding the dangerous snares of fowlers; that is, to mount up into the aire, and so to fly over them all: *Frustra iacitur rete ante*

Prov. 1.

*oculos*

*oculos pennatorum*, saith the Wise-man : that is, the net is laid in vain, before the eyes of such as have wings and can fly. The spies of Jerico, though many snares were laid for them by their enemies, yet they escaped all, for that they walked by hills, saith the Scripture. Which place *Origen* expounding, saith ; That there is no way to avoid the dangers of this world, but to walk upon hills, and to imitate *David* that said, *Levavi oculos meos ad montes, unde veniet auxilium mihi* : I lifted up mine eyes unto the hills, from whence all mine aid and assistance came, for avoiding the snares of this world. And then shall we say with the same *David* : *Anima nostra sicut passer erepta est de laqueo venantium* : Our soul is delivered as a sparrow from the snares of the fowlers. We must say with Saint *Paul* : *Our conversation is in heaven* ; and then shall we little fear all these deceits, and dangers upon earth. For as the fowler hath no hope to catch the bird, except he can allure her to pitch, and to come down, by some means : so hath the diavel no way to entangle us, but to say, as he did to Christ : *Mitte te deorsum*, throw thy self down upon the baits which I have laid ; eat and devour them, enamour thy self with them, tye thine appetite unto them, and the like.

50. Which grosse and open temptation, he that will avoid, by contemning the allurements of these baits, by flying over them, by placing his love and cogitations in the mountains of heavenly joyes and eternity : he shall easily escape all dangers and perils. King *David* was past them all when he said to God : *What is there for me in heaven, or what do I desire besides thee upon earth ? My flesh and my heart have fainted for desire of thee. Thou art the God of my heart, and my portion (O Lord) for ever.* S. *Paul* also was past these dangers, when he said : *That now he was crucified to the world, and the world unto him : and that he esteemed*

Hom. 1. in  
Josue.

Psal. 120.

Psal. 123.

Phil. 3.

Math. 4.

Psal. 72.

Gal. 6.  
Phil. 3.  
2 Cor. 10.



*all the wealth of this world as meer dung : and that albeit he lived in flesh, yet lived he not according to the flesh.* Which glorious example, if we would follow, in contemning and despising the vanities of this world, and fixing our minds on the noble riches of Gods eternal Kingdome to come ; the snares of the Devil would prevail nothing at all against us in this life.

How to use  
worldly  
wealth to  
our advan-  
tage.  
Luk. 16.

51. Touching the second point, how to use the riches and commodities of this world to our advantage ; Christ hath laid down plainly the means : *Facite vobis amicos de Mammona iniquitatis* : Make unto you friends of the riches of iniquity. The rich glutton might have escaped his torments, and have made himself a happy man, by help of worldly wealth, if he had list. And so might many a thousand that now live in Christianity, and will go to hell for the same cause that the glutton did. On that men would take warning one by another, and be wise whiles they have time ! Saint Paul cryeth, *Deceive not yourselves ; Look what a man soweth, and that shall he reap.* What a plentiful harvest then might rich men provide to themselves, if they would ; having such store of seed lying by them, and so much ground offered them daily to sow it in ? Why do they not remember that sweet harvest-song : *Come ye blessed of my Father, enter in to the Kingdome prepared for you ; for I was hungry, and you fed me ; I was thirsty, and you gave me drink ; I was naked, and you apparelled me ?* Or if they do not care for this, why do they not fear at least the *Black-Sanctus*, that must be chaunted to them for the contrary ? *Agite nunc divites, plorate, ululantes in miseriis vestris, quæ advenient vobis* : Go to now you rich men, weep and howl in your miseries, that shall come upon you.

Gal 4.  
2 Cor. 9.

Mat. 25.

Jac. 5.

Joan. Dam.  
in hist. Bar-  
laam & Jo-  
saphat. c. 14.

52. The holy Father Saint John Damascene reporteth a goodly Parable of Barlaam the Eremitic to our

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our purpose. There was (saith he) a certain City, or Common-wealth, which used to choose to themselves a King from among the poorest sort of people, and to advance him to great honour, wealth, and pleasures for a time: but after a while, when they were weary of him, their fashion was to rise against him, and to despoil him of all his felicity, yea of the very clothes off his back, and so to banish him naked into a desolate Island farre off, where bringing nothing with him, he should live in great misery, and be put to exceeding slavery for ever. Which practice one King at a certaintime considering, by good advise (for all the other, though they knew that fashion, yet through negligence and pleasures of their present felicity, thought not of it, untill it was too late) took resolute order with himself, how to prevent this misery; which was by this means. He saved every day great summs of money from his superfluities and idle expences, and so secretly made over before-hand a great treasure unto that Island, whereunto he was in danger daily to be sent. And when the time came that indeed they deposed him from his Kingdome, and turned him away naked, as they had done the other before; he went to the Island with joy and confidence, where his treasure lay; and was received there, with exceeding great triumph, and placed presently in greater glory then ever he was before.

53. This Parable teacheth as much as possibly may be said in this point: For this City or Common-wealth, is this present World, which advanceth to authority poore men; that is, such as come naked into this life; and upon the sudden, when they look least for it, doth pull them down again, and turneth them off naked into their graves, and so into another world; where, bringing no treasure of good works with them, they are like to find little favour, but rather

The application of this Parable

Luk. 12.

Apoc. 14.

Mar. 25.

ther eternall misery. The wise King that prevented this calamity, is he which in time of wealth during this life ( according to the counsell of our Saviour Christ ) doth seek to lay up treasure in Heaven by almes-deeds and other good works, against the day of his death, when he must be banished hence naked, as all the Princes of that City were. At which time, if their good deeds do follow them: then ( as God promiseth ) they shall be happy men, and placed in much more glory, then ever this world was able to give them. But if they come without oyle in their lamps; then is there nothing for them to expect, but *Nescio vos*, I know you not. And when they come to be known, or rather discovered; then followeth: *Ite maledicti in ignem aeternum*: Go you accursed into fire everlasting, which is the last, and worst sentence of all. Our Lord defend us from it.

E X A M P L E S O F T R U E  
Resolution in the two former Points, of suffering for Christ, and contemning the  
World:

*Adjoyned for the better declaration and confirmation of the two Chapters next going before.*

C H A P. V.



Or so much as the two precedent Chapters, of contemning the world, and suffering for Christ, are by their own natures, and mans naturall sight and reason, very dreadfull and loathsome

some to flesh and blood, and to whatsoever dependeth thereof; in such sort, as divers persons (who otherwise esteem themselves no evil Christians) do take horror and aversion even at the very name and mention of such things, perswading themselves that the necessity of Christian profession requireth not any resolution to so high a perfection: I am moved in this place, to adjoyn to the former Treatise, a brief declaration of the practice and exercise of antient Christians in these two points, whereby their opinions and censures may better be seen, then by their words; and wherein each other Christian that liveth at this day, may behold, as in a table or glasse, what becometh him to do (when occasion is offered) if he profess to serve under the same banner, and do expect his pay at the hands of the same King and Master, that they did.

The reason  
of this Chapter.

2. Many things have been said before, concerning these two mysteries of worldly contempt, and sufferance in tribulation. And among other matters it hath been declared, that the very foundation of Christian Religion (which is the holy Crosse and Crucifix) standeth builded principally upon these two pillars. It hath been shewed, how Christ our Saviour, when he sent forth his Apostles and Disciples, as the first spirituall Fathers and Masters of the World, instructed them, especially in these two doctrines, as most behoof-full and necessary to the end which he pretendeth. And for that his divine wisdom did easily foresee, that deeds have much more force to perswade, then words; he did set forth this doctrine most exactly in the example of his own life, making the same a pattern of all worldly contempt and suffering for justice; as also did his said Apostles and Disciples after him, to the true and perfect imitation of their Master.

What hath  
been handled  
before.

3. Thus



The firm resolution of the Apostles.

3. Thus much then hath been treated before, and many particulars have been declared, as well of the holy Apostles great sufferings in all kind and manners of affliction; as also of their utter despising whatsoever was precious or pleasant in this world, for the perfect serving of their Lord and Master. No allurements of this life could entice them, no dignities delight them, no flattery deceive them, no pleasure pervert them, no labours weary them, no difficulty stay them, no terour or tyranny of mortall men could fear them from their course begun, as long as their souls remained within their bodies. Some of them ended their lives by the sword, some upon the crosse, others were stoned and thrown down from high pinacles, others were scorched and skinned alive; and all this for the perfect serving of their Master, and to stir us up to follow their examples. Which thing the learned and devout Father, Saint *John Chrysostome* considering, when he treated of the deeds of Saint *Peter* and *S. Paul* in particular, breaketh forth into this speech following.

The speech of S. Chrysostom. apud metaphrast.

4. *O holy and blessed Apostles of my Saviour, what thanks shall we yield unto you, for all the labours and toils that you have taken for us? When I think of thee, O Peter, I fall into admiration; and when I remember thee, O Paul, I fall besides my self, and am oppressed with tears. For what shall I say, or what shall I think, when I behold the afflictions that you have suffered? How many prisons have you two sanctified? How many chains have you adorned? How many torments have you sustained? How many reproches have you received? O blessed be those tongues of yours, that have been such instruments of the Holy Ghost, and blessed be your members imbued with blood, for the love of Christs Church. You have truly followed your Master in all things,*

&c.

&c. Rejoyce therefore thou Peter, to whom it was given to dye upon the Crosse: thereby to imitate thy Saviour: and triumph thou Paul, whose head was cut off with the sword for the same cause. O this sword shall be to me instead of a crown, and the nails wherewith Saint Peter was crucified, shall be most precious stones in my Diademe. Thus much and many things more uttereth this holy Father, with great fervour in admiration of the sufferings of these blessed Apostles, whose labours how much he indeavoured to put in execution in his own life, and how far he was made partaker of like afflictions, it may appear to him that will read the Ecclesiasticall history, which declareth, how he both lived and died in continuall tribulation.

Vid. hist. Se-  
crat. lib. 6.

5. O dear Christian brother, if we had so tender hearts in contemplation of these affairs, as had this holy man of God, we would be of other judgment in many things, then we are. We see Saint *Chrysostome* was thus moved, with the consideration onely of these two Apostles travels. But how much might be said of all the rest in like manner? Of Saint *James* that was called the brother of *Jesus*, and was left by him, as the first Bishop of Hierusalem, it is written by *Egesippus* that lived immediately after his time, that he being in singular authority and credit for his holinesse and wisdom, not onely among all Christians, but also among the whole nation of Jews (for which he was called by the name *James* the *Just*, as *Josephus* the Jew reporteth: ) yet chose he a most austere and sharp life, never tasting either wine or flesh, or anointing his body with oyle, according to the fashion of the Countrey. He was so diligent and painfull in continuall praying upon his knees, that the skinned thereof was as hard as the brawn of a Camels knee. And being brought forth one day, and placed

Of S. James

Egesipp. l. 5.  
hist. apud  
Euseb. l. 2.  
c. 22.

placed upon a pinnacle of the Temple of Hierusalem, in the presence of infinite people (for that it was on the high feast of Easter) and there intreated by all the Nobles and Magistrates of Jury to speak some word in derogation of Christian Religion, with promise of infinite honour for the same, if he would yield thereunto: he made choise not onely to lack that honour, but also to be reviled and stoned by the people, and to be thrown down from the Pinnacle where he stood, and to have his head cleft in sunder with a staffe, or instrument that Dyers of cloth do use, rather then to relent one jot in professing that thing which he knew to be true; and so he happily ended his life, in the year of Christ 63.

6. This was the small account that these men made of worldly dignities and promotions, when they brought with them any lett or hindrance to Gods perfect service. And this was the ready desire they had to suffer, in every least occasion offered for their Masters honour. O gentle Reader, how worthily said our Saviour *Jesus* of these men: *You are they who have stood with mee in my temptations, and therefore I prepare for you a Kingdome!* And how justly may it be verified of us, that which the same our Saviour in another place saith: *In tempore tentationis recedunt*: They abandon me in time of tentation, whensoever tribulation falleth upon them!

The manifold temptations of the primitive Church.

7. But let us see now further, how these which ensued and lived after the Apostles, behaved themselves in this behalf. For better conceiving whereof, thou hast to remember (loving brother) that for the space of three hundred years together, after Christs departure out of this world, he sent almost continually temptations; that is to say, continuall tribulations, afflictions and persecutions unto his Church upon earth (except onely certain short times of breathing) whercin

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wherein he meant to make evident proof of his servants patience, and of his own power against his enemies. And whereas a little before his departure, he forewarned his Disciples of these things to come, assuring them: *That they should have pressures, and that he sent them forth as Lambs among Wolves;* he performed the same in such sort not long after, as it may seem that he brake open all the gates and bars of hell at once (as else-where I have noted) and turned forth all the legions of furies therein contained, as most ravenous Bears and Lions, upon these his tender innocent Lambs. For in ten general and most dreadful persecutions, which in this time of the first three hundred years by publick authority and commandment were exercised; it is impossible for man to recount, either the tyranny and iniquitie of the laws, or the barbarous cruelty of the executours, or the strange inventions of the tormentors. And albeit in these times of tryall (as alwayes it falleth out) there wanted not divers Christians (as *Eusebius* well noteth that writeth the Story) who for love of the world, and of their own ease, made shipwreck of their salvation: yet without number were those also, that by contempt of the world, did bear out the storme, and persevered faithfull. Of whom, for our instruction and comfort in like occurrences, some few shall be noted in this discourse following.

8. After the death of Saint *James* before mentioned, and the destruction of Jerusalem, which was especially hastened by God for punishment of that murder (as *Josephus* the Jew was of opinion) *Egesippus* add *Eusebius* do report, that so many of the Apostles and Disciples of Christ, as were then alive, gathered themselves together, and ordained Bishop of Jerusalem, in place of Saint *James*, one *Simeon* the son of *Cleophas*; which  
*Cleophas*

Mar. 10.

Euseb. 1. 8.  
hist. cap. 2.Joseph. apud  
Euseb. 1. 2. c. 23  
& 1. 3. c. 10.  
& 26.  
Luc. 24.



Mat. 27.  
Joan. 19.

S. Simeon  
martyr.  
dome.

Egesip. apud  
Euseb. l. 3. c.  
26.

The publick  
beginning of  
hereticks.

*Cleophas*, Saint *Luke*, nameth for one of the two disciples that went to Emaus together, and talked with Christ upon the way, after his resurrection. Saint *Matthew* also, and Saint *Luke* do make mention of *Mary*, the wife of *Cleophas*, which was continually in the company of the blessed Virgin, mother of our Saviour, at his Passion: which *Mary* being mother to this *Simeon*, and her husband *Cleophas* being brother to Saint *Joseph* (as *Egesippus* holdeth;) *Simeon* was accounted as a cousin-german to our Saviour *Jesus*, and by all probability had both seen him, and heard him in his life. This holy man then having lived very long in this his charge of Bishoprick, and being now an hundred and twenty years old, was in the time of *Trajan* the Emperour (Saint *John* the Evangelist being dead a little before) accused by certain hereticks: who then first (as *Egesippus* saith, who lived in the same time) began to shew themselves openly in the world (having lived secretly in corners before) for that all the holy Apostles and others, which had heard our Saviour speak, were dead, and therefore these hereticks devised now, what new opinions and Expositions upon Scriptures liked them best. And for that this man was the onely or chief pillar, that stood against them for defence of the Catholick faith, and Apostolicall tradition at that day; they caused him cunningly to be apprehended and presented before *Atticus* then Governour of Jury, for the Emperour. Who after many allurements and threats used unto him, when by no means he could move him to relent from his constancy in Christs service: he gave sentence to have him beaten with whips, and to be tormented many dayes together: which the old man shrunk not at, but endured with most wonderfull courage, in so much that *Atticus* being astonished (saith our Authour) that one of six-score years of age, could

bear so many torments, commanded him finally to be nailed on a crosse, as his Master *Christ* was, and so he dyed most resolutely for his sake. Neither did he alledge his old age, or weaknesse, for an excuse of suffering for his Master.

9. At the very same time lived there in Asia, a man of singular name for his holinesse, called *Ignatius* Disciple to the Apostles, and by them ordained Bishop of Antioch, after that Saint *Peter* had left the same. This man being accused for his faith to the Governour of Syria, and standing constant in the confession thereof, was condemned by him to be torn in pieces by wilde beasts. But for that he was a person of great mark; he was sent prisoner to Rome, under the custody of ten souldiers, to suffer there. And albeit these souldiers upon the way used him very discourteously, and kept him straight: yet found he means either by speech, or letters to comfort all Christians, as he passed by them. But especially (as *Ensebius* noteth) he inculcated two points to be remembered of them: *Primum, ut hereses, quæ tum primò emergere caperunt, maximè præcaverent: deinde, ut Apostolorum traditioni mordicè adherescerent.* First, that they should, above all other things, take heed of new opinions and heresies, which then first began to creep abroad: and secondly, that they should stick and cleave most firmly to the tradition of the Apostles, for the true understanding and interpretation of Scripture. That is to say, they should admit no other interpretation, but that which all Churches by generall and uniform consent had received from the Apostles; insinuating hereby, that this should be an infallible rule to guide men by, unto the worlds end.

The Story of  
S. Ignatius.

Enseb. l. 3.  
c. 30.

Ignatius his  
Rule to discern truth.

10. Besides this the good man got time also and opportunity in his journey, to write divers Epistles to sundry Churches, which *Ensebius* in his story setteth down.

And

And among other things, either he being informed, or fearing of himself, that the Christians in Rome hearing of his coming, would make means to the Emperour to get pardon for his life, and so deprive him of martyrdom: he wrote a most earnest letter unto them, beseeching them not to do so. Out of which letter, both

Euseb. l. 3.

c. 30.

Hier. in  
catal. Scrip.

The zealous  
words of  
S. Ignatius  
at his death

*Eusebius* and *Saint Hierome* do cite these most excellent words following. *In this my journey* (saith he) *from Syria to Rome, I am enforced to fight day and night with ten Leopards, that is to say, with ten soldiers sent to keep me. Who the more benefits I do bestow upon them; the worse and the more cruell they are towards me. But their iniquity is my instruction, and yet hereby I am not justified. Would God I were once come to enjoy those beasts that are appointed to devour me. I greatly desire that it may be shortly, and that they may be stirred up to eat me quickly, lest perhaps they abstain to touch me, as they have done from the bodies of other Martyrs. But if they should refuse to set upon me, I will entice them on, my self. Pardon me (my children) for I know what is good for me. Now I begin to be Christs true Disciple, desiring nothing that is seen in this world with mans eyes, but onely Jesus Christ my Saviour. Fire, Crosse, beasts, breaking of my bones, quartering of my members, tearing and renting of my body, and all the other torments that the diuel can invent; let them all come upon me, onely that I may enjoy my Jesus.*

Iren. l. 5. c.

28.

Hiero in  
Catal.

31. Thus far doth *Eusebius* cite the words of *Saint Ignatius* Epistle, which yet is extant. And *Saint Irenaeus* and *Saint Hierome* do add yet further, that when he came to suffer, and heard the roarings of the Lions ready to come forth upon him, he used these words: *I am Gods corn, and the teeth of these wild beasts must grind me, to the end I may be pure and good bread for Christs table. He suffered* (saith *Saint Hierome*) in

the eleventh year of *Trajan's* reign, and upon the year of Christ, 110. and his Reliques were carried back again by Christians from Rome to Antioch, and there are kept without the gate called *Daphnitica*.

S. Ignatius  
reliques.

12. Here we see the fervour of this servant of God; we see the his constancy, his courage, his comfort in suffering. And how came he (dear Brother) to this most happy and blessed estate? We hear him say of himself:

How old  
Christians  
came to  
their con-  
stancy.

*That now he began to be Christs true Disciple, when he desired nothing that mans eye can behold, but onely his Lord and Saviour Jesus Christ.* This burning love

then of Jesus, did consume in him all other love and affection that stayeth worldly men from like resolution. He was not friend or lover of the world. Hear the saying of another Light and lantern of Gods Church, which lived at the very same time, and suffered soon after him for the same cause, and spake with him in his journey towards Rome; I mean S. *Polycarpus*, who wrote thus of *Ignatius* presently after his martyrdom, unto the Philipenses. "I beseech you

S. Polycarp  
his speech  
of S. Ignatius,  
Euseb.  
l. 3. c. 30.

"brethren, to yield all obedience where it is due, and to use all patience in your afflictions, according to the example which you have seen in *Ignatius*, and other Martyrs; as also in S. *Paul*, and the rest of the Apostles, assuring your selves, that those men ran not in vain, but in faith and justice, and therefore are gone to the place which was due unto them, being now with their Lord, of whose afflictions they were made partakers in this life. They were no lovers of this world, but they loved their Master, who suffered death for our love, and rose again for our glorification. Thus farre *Polycarpus*.

13. And for that we are sala into the mention of this rare and worthy man, *Polycarp*; who, albeit, he saw not Christ himself in the flesh, yet did he live most familiarly with divers of the Apostles, and especially

The story  
of S. Poly-  
carp.

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with



Euseb. l. 1.  
c. 13. & 14.

Dangerous  
for any man  
to offer him  
self to per-  
secutors.

with S. *John* Evangelist, whose domesticall Disciple he was many years, and by him made Bishop of the Church of Smyrna in Asia. And for that his fight and martyrdom for Christian Religion, ensued not long after the death of *Ignatius*; it is not amisse to speak of him also in this place. The story is set down at large by *Eusebius*, and others, out of an Epistle written by the Christians of the Church of Smyrna, which were all present at the whole Tragedy of his death. The summe whereof is this: That whereas at a certain day, by the commandement of the Emperour *Antoninus*, incredible and innumerable torments were used against Christians in the city of Smyrna, divers did bear the same out with invincible courage, to the singular comfort of their brethren, and to the great admiration of their enemies; albeit, one *Quintus* that was newly come out of Phrygia, and had rashly offered himself to the torturers before he was sought for; fell shamefully the same day, and denied his profession of Christian Religion.

14. *Polycarpus* then while these things were in doing, remained secretly in a house thereby with other Christians; whither every thing was brought to him by the Brethren, as soon as they were done: and at length news came, that *Polycarpus* himself was sought for. Whereat he nothing moved, answered with a quiet mind and countenance, that he was ready: meaning indeed to expect the officers there until they came for him. But the Christians that were present with him, enforced him, whether he would or no, to retire himself unto a little village not farre off, where he made his abode for certain dayes, whiles he was sought for in the city. *During which time he did nothing else* (saith the story) *but pray day and night, and that especially for the peace and unity of the Church, for that heresies now publickly began to swarm.* He had a vision also (which

(which he told unto those that were there present with him) signifying that he must go to Christ by fire. At length, the Pursuivants that had sought him all about the city, came, by Gods<sup>3</sup> permission, unto the village where he was, and thereupon he fled by night unto another, whither they followed him also. And there finding two children in the street, enforced the one of them by beating, to discover the house wherein he lay.

S. Polycarpus greatest care for the Churches unity.

15. Coming therefore into the house, and understanding that he was in a chamber above, sent for him to come down: and albeit the messenger favouring *Polycarpus*, shewed him a way how to escape by another house, yet he refused the same, saying: *We have fled enough, let Gods will be done.* And so coming down with a merry countenance, bid them heartily welcome, and commanded the meat left in the house to be set before them, beseeching them onely to give him one hours space, wherein to pray unto his Lord, before he departed. Which they willingly granted, being much moved with his gray hairs and fatherly countenance, as also cast into admiration, with the fervour of his prayers that he made there by himself, whiles they were eating. Which being ended, they took him forth, placing him upon an asse, and so led him towards the city of Smyrna, very early in the morning upon the great Sabbath-day, having advertised the Magistrates before of their coming, who for that cause were gathered together with all the people in the market-place.

S. Polycarpus apprehended.

16. And to make the matter more solemne, they sent forth from the City one *Herod*, that was Provost of the Peace, to meet him and fetch him in. He therefore coming forth with great pomp in his coach, met with *Polycarpus*, and first saluted him with great honour and reverence, causing him to come down from

S. Polycarpus his carriage to Smyrna.

The manner of persecutors speeches.

the affe. and to sit with him in his coach, and there began to flatter him, saying : *You are a grave and wise man; have respect unto your self. What great matter (man) is it to say, Lord Cesar ; or to make a sacrifice?* But *Polycarpus* held his peace; and when the other went forward to use many words to that purpose, *Polycarpus* answered : *Sir, in fine, I am not to follow your counsel.* At which words, he taking great disdain, thrust him head-long out of his coach, and that with such violence, as he wounded pitifully his leg in falling forth. But the old man making no account thereof, followed merrily the souldiers that lead him.

S. Polycarpus confession before the multitude.

“ 17. And when he came to the place where the Judges were; he entred in with a merry countenance, and much the more, for that at the very instant when he entred, there was a clear and loud voyce heard from heaven, saying : *Be of good courage, Polycarp, and behave thy self valiantly.* When he came before the high Magistrate, named Proconsul, first, there was an infinite cry given out by the people against him. Which being appeased, the Proconsul asked him, whether he were *Polycarpus*; whereto he answered, yea, I am *Polycarp*. Then said the Proconsul, have regard unto thy old age (Father) repent and say with us, *Tollantur impii* : Let impious men be destroyed (by which term were understood Christians that denied to adore, or sacrifice to their Gods.) Whereat S. *Polycarp* turning himself unto the multitude, and lifting up his hands to heaven, with a deep sigh, said, *Tolle impios*; O Lord, destroy or take away the wicked, meaning in a contrary sense to them. Then said the Proconsul: swear also by Cefars fortune, and desic Christ. Whereto *Polycarp* answered: I have served Christ now fourscore and six years, and he never did me any hurt, but much good,

“good, and how then can I defie my Lord and King,  
 “that hitherto hath so mercifully dealt with me? Then  
 “urged the *Proconsul* again, that he should swear by  
 “*Cesars* fortune. Whereto the other replied: If thou  
 “namest *Cesars* good fortune so often, for ostentations  
 “sake; know thou, that I am a Christian, which  
 “have nothing to do with fortune; and if thou  
 “please to learn what Christian profession is, ap-  
 “point a day, and I will teach thee. Perswade this  
 “people (quoth the *Proconsul*) to be content with  
 “that. No, said *Polycarp*, I esteem them not wor-  
 “to be dealt withall in such a matter; but to thee, as  
 “to a Magistrate, our profession teacheth us to have  
 “respect and reverence, so far forth, as it may stand  
 “with the safety of our soul, and without prejudice  
 “of our Religion. So he.

18. After this, there passed divers other speeches  
 between them, the one threatning torments, beasts, fire,  
 and sword; and the other shewing all desire and rea-  
 diness to sustain the same. The people cryed out con-  
 tinually that he might be torn with wild beasts. But  
 that was denied, for that the beasts were wearied out  
 upon other Martyrs before. Then cryed they that he  
 might be burned alive; which *Polycarp* hearing, and  
 remembring the vision which he had seen in the village  
 before his apprehension, fell down on his knees and  
 prayed; and soon after rising again, turned him to the  
 people and said: *Be ye content, for you shall have your*  
*desire, for it is determined that I shall be burned alive;*  
 and a little after, the *Proconsul* gave sentence for his  
 burning.

Unruly be-  
 haviour of a  
 multitude.

19. When he was brought unto the fire, he put  
 “off his own apparell (saith the story:) but when he  
 “came to his shooes, he had some difficulty therein,  
 “for lack of use, being never permitted by Christians  
 “to do that office to himself before, every one

The mar-  
 tyrdome of  
 S. Polycarp,  
 Euseb. l. 4. c.  
 14.



"thinking it a felicity to be the first in doing of that  
 "service, wheresoever he came, thereby to touch his  
 "holy body. He prayed vehemently in the fire, and  
 "gave immortall thanks unto Almighty God, that  
 "had made him worthy of that dayes combate : du-  
 "ring which time, the fire divided it self in two parts,  
 "and would not touch him, insomuch, that the Ma-  
 "gistrate was constrained to send one to run his body  
 "through with a sword, wherewith he dyed. Thus  
 far repeateth *Eusebius* out of the Epistle of these  
 men that were present at his martyrdome ; and they  
 do add further these words in the same Epistle : *That*  
*the Jews and Gentiles there present, did suggest to the*  
*Magistrate, to take heed, lest we (the Christians) did*  
*steal away his body, and so begin to honour him instead*  
*of our God crucified. Upon which suggestion, his bo-*  
*dy by commandment was burned there in our presence*  
*after it was dead, but yet we afterward gathered up*  
*his bones out of the ashes, and laid them up as things*  
*more precious then gold, or precious stones, in a place*  
*convenient for such a treasure, hoping that one day*  
*God will permit us to come together in peace, and to*  
*celebrate the festivall day of this his holy martyrdome.*  
 Thus they. His martyrdome happened upon the year  
 of Christ 169.

*Euseb. l. 4. c.*  
*14. & Nicep.*  
*l. 3. c. 35.*

*S. Polycar-*  
*pus his re-*  
*liquies.*

To be no-  
 ted in S.  
 Polycarp.

*Iren. l. 3. c. 3*  
*apud Euseb.*  
*l. 4. c. 13.*

20. And I have been the longer in setting down the  
 combat and end of this glorious Saint, for that he  
 was a most rare and singular man, and his example  
 may serve us for our instruction to divers purposes ;  
 but especially, how we ought to be firm and constant,  
 in holding the generall uniform doctrine, and interpre-  
 tation of Scriptures, delivered by tradition from the  
 Apostles in the Catholick Church, with detestation  
 of all new opinions, as also Saint *Ignatius* warned  
 before. The holy Bishop and martyr of God *Ire-*  
*næus*, that lived in his time, and went from Lions in  
 France,

France, unto Asia, to see and hear him, reporteth certain things of this blessed man, which I can not in this place omit ( notwithstanding I make haste ) for that they may greatly profit such men in these our dayes, as have grace to be moved or holpen with any thing.

21. *Polycarp* (saith he) was not onely instructed  
 “ by the Apostles themselves, but also by them made  
 “ Bishop of the Citty of Smyrna. He lived familiar-  
 “ ly with many that had seen and spoken with our Sa-  
 “ viour in flesh, and we in our youth saw him in Asia,  
 “ for he lived long, and ended his life by a most famous  
 “ martyrdom. He taught alwayes those things, which  
 “ he had learned of the Apostles, and which the  
 “ Church delivereth, and which are onely true. Which  
 “ may be proved, by the consent of all the Churches  
 “ of Asia, and by the Bishops which have succeeded  
 “ after him. He was a more faithfull witnesse of  
 “ the truth, then *Valentinus*, or *Marcion*, or all the  
 “ body of other hereticks together, which have  
 “ brought pestilent new sects into the Church. He  
 “ went to Rome, *Anicetus* being then Bishop, and  
 “ reduced to the Church and true religion, divers that  
 “ were perverted by the foresaid hereticks: and prote-  
 “ sted openly, that he had received of the Apostles  
 “ themselves, that onely and sole truth, which is deli-  
 “ vered by the Catholick Church. There are yet a-  
 “ live that have heard him tell, how that Saint *John*  
 “ the Apostle of our Saviour, being once at Ephesus  
 “ going into a common bath, and seeing *Cerintus* the  
 “ heretick to be within; ran out again in haste, saying  
 “ to them that are with him; let us flee from hence, lest  
 “ the bath fall down and destroy us, in which the ene-  
 “ my of God *Cerintus* remaineth. The same *Poly-*  
 “ *carp*, at the same time when he was at Rome, meet-  
 “ ing by chance with *Marcion* the heretick there, and  
 “ being demanded of him, whether he knew him or not?

*Irenæus* his  
 testimony  
 of *S. Poly-*  
*carps* do-  
 ctrine.

*S. John* ha-  
 tred against  
 hereticks.

Tit. 3.

“ Answered ; yea, I know thee for the chief child  
 “ of Sathan. So wary were the holy Apostles and  
 “ their Schollers, not so much as to talk with such  
 “ fellows, as endeavoured by their new Commentaries  
 “ and Expositions of Scriptures, to change the truth  
 “ before received. And so Saint *Paul* warneth us  
 “ all to do, when he saith : *Avoid an hereticall*  
 “ *man, after one or two admonitions, assuring thy*  
 “ *self, that such an one is perverse and sinneth, be-*  
 “ *ing condemned by his own proper judgement.* Hitherto  
 are the words of holy *Irenaus*.

Iren: ep ad  
 Flor. & Eu-  
 seb. l. 5. c. 19

The doings  
 and sayings  
 of S. Polyc.

22. The same *Irenaus* writing to one *Florinus* his  
 old acquaintance in the School of S. *Polycarp* ( and  
 now beginning to be an heretick in Rome ) saith as  
 followeth : These opinions of thine ( *O Florinus* ) to  
 “ speak friendly, are not true, nor wholesome. These  
 “ opinions are repugnant to the Church. These opini-  
 “ ons thou receivedst not by tradition from the Priests,  
 “ that before us were Schollers to the Apostles. I  
 “ did see thee when I was but a childe, with *Polycar-*  
 “ *pus* in Asia, at what time thou, living very gorge-  
 “ ously in the Emperours Court, didst endeavour to  
 “ hold a good opinion with *Polycarp*. I remember  
 “ those times well, and they stick in my mind more  
 “ firmly then other things that passed since. Inso-  
 “ much, that I can tell at this time, the very place  
 “ wherein the blessed man did sit when he spake unto  
 “ us. I can tell the order and manner of his coming in,  
 “ the form and fashion of his life, the shape of his bo-  
 “ dy, the manner of his disputing, and of his preach-  
 “ ing to the multitude. I remember how he was wont to  
 “ recount unto us, the familiar conversation that he had  
 “ with S. *John* the Evangelist, and with divers others  
 “ who had seen our Saviour. I remember how he  
 “ would tell unto us their speeches, and what he had  
 “ heard them say of Christ, of his Miracles, Virtues  
 and

“ and Doctrine, which they had seen with their  
 “ own eyes, and heard with their eares ; which  
 “ were all agreeing with the Scriptures that now  
 “ we have. These things, through the great mer-  
 “ cy of God towards me, I heard at that time,  
 “ both diligently and attentively ; not so much  
 “ committing them to Ink and Paper, as to the in-  
 “ ward cogitation of my mind. And while I live,  
 “ I do, and shall, by Gods holy grace, most care-  
 “ fully renew the Memory thereof. And now here be-  
 “ fore Almighty God, I may truly protest, that if  
 “ this holy and Apostolicall Priest *Polycarp*, should  
 “ have heard of such new opinions, as you defend ;  
 “ he would have stopped his ears, and cryed out (ac-  
 “ cording as his fashion was ) O good God ! unto  
 “ what miserable times, hast thou reserved me, to hear  
 “ these things ? and presently would have risen and run  
 “ out of the place, where he had been standing or sit-  
 “ ting, when such doctrine should have been uttered.  
 Hitherto *Irenaus*.

Mark this  
protestation

23. And now ( dear Christian brother ) who  
 would not be moved with the grave and zealous spee-  
 ches of these Reverend men, that lived so nigh to the  
 times of the holy Apostles, and of our Saviour him-  
 self ? How exceeding great was their care amidst all  
 their other tribulations, and at the very last time, when  
 they were to depart out of this world ( for *Irenaus*  
 soon after suffered martyrdom ) to forewarn Chri-  
 stian people to beware of heresie and schism, and  
 to detest all manner of new Opinions, Commenta-  
 ries and Expositions upon holy Scripture, other  
 then these which the universall succession and tradi-  
 tion of the Church had left unto them, from the A-  
 postles time ? They saw well, and were so told by the  
 Apostles themselves, that there was no other certain  
 way to understand and hold the truth first planted,  
 but

A note up-  
on the pre-  
misses tou-  
ching the  
danger of  
new opin-  
ions.



The nature  
and force of  
tradition.

Appollinar.  
hier. apud  
Niceph. l. 4.  
c. 23.

but to stick to this tradition delivered unto Christ his Church ( for understanding of Scriptures and triall of doctrines : ) which tradition was, by Gods ordinance, to passe from hand to hand, from Bishop to Bishop, from Doctour to Doctour, from Councell to Councell, from Church to Church, from age to age, untill the worlds end ; and without this, they saw by experience of those first heresies, that every heretick would make his part as good as the Catholick Church, from time to time, by interpreting the Scriptures after his own devise. To the end then, that Christs Catholick people might stand together firmly in unitie of faith, and arm themselves joyntly to the contempt of this world, and suffering for their master ; these holy men did so carefully cry upon them, having heard from the Apostles own mouthes ( as it may be supposed ) *How detestable a thing heresie was in the sight of God* ; and wheresoever it entred, that there was no more hope of any virtue or other good thing to salvation. For which cause it is recorded in like manner, that divers of these first Martyrs, being brought forth to dye in the company of certain hereticks, that offered to dye also for defence of Christian Religion ; they refused to go forth or dye in their company, affirming them in truth to be enemies to Jesus Christ, howsoever otherwise they made profession to dye for him.

§ 2. *Of examples of Resolution after the Apostles age.*

24. **A**Nd this be spoken by the way, concerning these notable mens zeale in detestation of schism and heresie, and of new expositions of holy Scripture against the tradition of the universall Church, which no man can think to be from our purpose, if he consider the times wherein we live, and how little this traditi-

tradition is now regarded by many, in respect of their own new devises and fresh inventions. But now it followeth in the foresaid Story of *Eusebius*, that *S. Irenæus* in proceſſe of ſmall time ( to wit, in the next age after the Apoſtles ) came alſo to make his combate for the confeſſion of his Maſter, in the City of Lions in France; where after infinite torments and afflictions that he ſuffered, he ended his life the 28 day of June, under the Emperour *Severus*. But before this, he was ſent into *Aſia* to the Chriſtians there, from the Chriſtians in France that lived in perſecution, and in the way he had letters alſo to the Biſhop of *Rome*, *Elutherius*, in his own commendation. Which letters do well declare, what a reverend opinion the Martyrs of God had of him. And the other letters that he carried into *Aſia*, do ſet forth the marvellous tryall that our Saviour uſed at that time upon his ſervants, whereof for our inſtruction and for our comfort in adverſities that fall unto us, I have thought good to recite ſome part alſo in this place.

The martyr-  
dome of S.  
Irenæus.  
An. Domi.  
180.

25. The letters begin thus: *The ſervants of Jeſus Chriſt, that dwell at Lions and Vienna in France, ſend peace in our Lord Jeſus, unto their brethren in Aſia and Phrygia, &c. The greatneſſe of our afflictions which grow upon us in this place, &c. neither can we, nor any man elſe by writing expreſſe, &c.* And then they ſhew firſt, how they were forbid by publick Ediſt to enter into any common houſe, booth, or market-place, or to come abroad out of their own doores. Secondly, from their own houſes they were fetcht out by Officers, led to the market-place, and in the way reviled, ſpit upon by the people, beaten with ſtones, clubs and other weapons, which each man had in his hand; their apparell pulled from their backs, and this before judgment was given againſt them, while yet they expected the coming of the Preſident to determine their cauſe. Who, when

The letters  
of Chriſti-  
ans ſuffer-  
ing perfec-  
tion in  
France.  
Apud Euse.  
l.5.c.1.

I

2

when he came, demanding no other question of them, but onely whether they were Christians or no; commanded all manner of torments to be exercised upon them. And for that a noble young Gentleman, named *Vetus*, began to speak a word or two in their behalf; he was also condemned among the rest, as Advocate of the Christians. Thirdly, they shew that all their friends, acquaintance, and kindred among the Gentiles at that time, forsook them. Their own servants, for fear of torments came in and accused them most falsely for eating of \* mans flesh; and that which grieved them most of all, ten of their company upon the first sight of torments, abjured Christ openly.

3. \* This was a common accusation of Christians in those dayes, in respect of the blessed Sacrament, which then was holden to be Christs flesh. Wonderfull constancy of divers Martyrs.

26. And yet all this notwithstanding, they declare that Christ their Saviour forsook them not in those extremities, but comforted them above all measure, by the noble confessions and combats of divers others, whereof they recite very strange examples: namely of one *Sanctus* a Deacon, who for all the torments the enemies could use upou him, from morning unto night, could not be enforced to answer the President to any one question that he demanded, but onely by those two Latine words (*Christianus sum*) I am a Christian. These two words (saith the Story) served for answer to whatsoever he was asked, either touching himself or others. The like they write of one *Blandina* a noble woman, which wearied out all her tormentours, and therefore in a rage, towards the end of the day, they tyed her to a great beam, and hanged her up in the air. Which beam, for that it represented the form of a crosse, as she hanged upon it, did comfort both her and all other Christians infinitely. They declare besides, that their holy old Bishop named *Pothenus* (in whose place *Irenaeus* succeeded after) being four-score and ten yeares old, and not able so much as to stand on his

lib. I.  
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diers.  
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his feet, was carried to the place by the hands of soldiers, and there ended his life with incredible fortitude : and of the aforesaid *Blandina* they write, that she S. Blandina. being put down from the beam again, was beaten with whips, rent with iron hooks, set upon a burning frying-pan, and after that, wrapt in a net and cast among wild bulls. In all which torments she kept a merry countenance, thanking God most heartily for this benefit, and for that she had seen her own children die constantly in the same place for the same cause before her.

27. They report also of one *Attalus*, a man of The courage of Attalus the martyr. great name and authority in that city, who being drawn forth of his house, was first lead about the Theatre, or place of Spectacle, with a table born before him, wherein was written in great Latin letters : *This is Attalus the Christian* : and afterward he was abused by the people in all kind of most extreme villanous manner ; but yet because of his calling, the President durst proceed no further against him, untill he had written to Rome to the Emperour, and received answer, which soon after was had (he in the mean space being kept in prison, where he did singular much good) and then upon the solemne day of the publick Fairs that were in Lions, he was brought forth again, and first put to fight with divers wild beasts, by which he was greatly torn and tormented, but not slain. And then after all this, he was placed naked in a chair of burning-iron, and therein examined of his faith. And Great cruelty. when the smoke and loathsome stench of his flesh that broiled, offended them that stood about him, he said unto the people : *O brethren, this is indeed to devour mans flesh, whereof falsely you accuse us.* And finally, the story addeth, that after these tormentors had ended their fury in the slaughter of so many Christians, as it was a very horreur unto themselves to behold their bodies



Spite of In-  
fidels  
against re-  
licks.

bodies and bones ; yet were they not so fatisfied. But first caused the said bodies to be watched in that place for the space of six dayes together (untill they were putrified) to the end that Christians should not steal them away : and then also doubting, lest some of their relicks might be reserved, if they should so abandon them, they burnt all to ashes and cast the same into the great river of Rhodanus, that runneth through the city of Lions.

Euseb. l. 6. c.  
13. & l. 7. c.  
10.

28. These were the combates (gentle Reader) where by Almighty God in those dayes would prove and try his trusty servants, far exceeding any that he layeth upon us in these later times, though we complain much more then they did. Hear now another brief description set down by *Dionysius* Bishop of *Alexandria*, of the things that he and other Christians suffered there in his City, not long after, under *Decius* the Emperour. He writeth the history to the Bishop of Antioch, and the same is recorded by *Eusebius*. *I speak before God* (saith he) *and his divine Majesty knoweth that I speak the truth, &c.* The persecution began here against us before the Emperours Edict came forth, as it were by a certain prophecy that shortly it would ensue. First they

A most cru-  
ell persecu-  
tion in Ale-  
xandr.a.

“ began with a certain godly woman named *Quinta*,  
“ whom they drew by the heels about the City upon  
“ the pavement, and whipped her naked, and finally,  
“ murdered her with stones. After that, they came in  
“ fury unto all our houses, and drew us forth, that is,  
“ every man his neighbour, according as either hatred  
“ moved him, or covetousnesse to have his goods. For  
“ whatsoever was precious in our houses, they took  
“ with them, and the rest they cast out into the streets.  
“ This indured for divers moneths, and many noble  
“ Martyrs died in this time, as *Apollonia*, *Serapion*, and  
“ others : albeit some, that were not worthy of this

The fall of  
weakling.

“ conflict, made ship-wrack of their salvation.

29. At length was published the most horrible Edict of *Decius* against us, and then might you see that dreadfull sentence of our Saviour fulfilled: *That the very elect, if it were possible, should be driven to fall.* For first of all, those that were rich among us, or of any great calling (whereof there were many) some of them prevented the Magistrates, and offered themselves voluntarily (as good subjects) to fulfill the Emperours commandment. Others permitted themselves, as unwilling to be drawn by the Magistrates, to adore their gods; others went as allured, and constrained (as it were) by perswasions of their neighbours, friends, and kinsfolk; others did it secretly in their own houses at home: others went with so evil a will, and with so ill-favoured a countenance to sacrifice, as they were laughed at by the enemies themselves, for that they had neither courage to deny it, nor yet heart to do it. Others went openly and impudently unto it, affirming that they had never been Christians in their lives: all which to behold, made us remember that saying of our Saviour: *How hard it is for a rich-man to be saved.*

Mat. 24.

The danger of riches in persecution

Divers sorts of falling.

Mat. 19.

30. Many of the poorer sort followed the example of rich men: some fled, some were taken, and carried to prison, and after divers dayes, were induced to forswear Christ. Others came out and began to suffer torments, but presently fainted and denied their faith. But afterward ensued the glorious spectacle of the chosen Martyrs: whereof the first was old *Julian*, that could not move by reason of the gout; yet being set upon a Camel, and whipped naked through all the streets of *Alexandria* (which you know is very large) was afterward burned alive. After him followed *Chronion*, *Macare*, *Alexander*, *Heron*, *Dioscorus*, *Ammon*, *Zeno*, *Ptolomæus*, *Ingenes*, *Mercuria*, *Dionysia*, and others

Poor men follow easily the example of the rich.

Constant Martyrs.

“thers. And the said *Dioscorus*, for that he was but  
 “yet a child, after a certain time, was let go by the  
 “President, hoping that he might be corrupted. But  
 “he is here with me very constant, and most ready  
 “to sustain a greater conflict, when God shall call  
 “him to it.

The zeal of  
 Dionysius in  
 his persecu-  
 tion, against  
 Schisme and  
 Heresie.  
 Euseb. lib. 6.  
 cap. 37.

31. Thus wrote this blessed man of God; adjoining many things of his own examinations and sufferings, which for brevities sake I omit: onely I may not let passe that rare zeal which he shewed amidst all these his afflictions, against Scismaticks and Hereticks; as may appear by those words of his, which he writeth in an Epistle to *Novatus*, when he by new inventions began to trouble the Church of Rome. The words are recorded by *Eusebius*, and are these which ensue. *It should have been thy duty, O Novatus, (saith he) to have suffered all inconveniencies in the world, rather then to have broken the concord of Gods Church.*

Martyrdome  
 at Hereticks  
 hands more  
 commendable  
 then at  
 Infidels.

*And truly, that martyrdom which is suffered for the defence of the consent and unity of Christs Church, is no lesse, but rather much more commendable, in my opinion, then that which is suffered for not sacrificing to Idols. For that in the later, a man suffereth martyrdom for saving his own soul; but in the former, he suffereth for saving the whole Church. And thus farre of Dionysius.*

Of S. Cyprian.  
 Pont. in  
 vit. Cyp.  
 Hier. in  
 cal. Aug. ser.  
 de S. Cyp.

32. At the very same time, with this holy man (though somewhat younger) lived the famous Prelate and Martyr of God, S. *Cyprian*; who (as by his own writings appeareth, and is recorded by *Pontius* his Deacon, that lived with him, and by S. *Hierome*, S. *Augustine*, and others that ensued him) not onely made many Martyrs in his time by his exhortations, and by his example in suffering: but also concluded his own life with a most famous martyrdom, sustained with all alacrity for his Masters sake. This was that  
 most

most excellent man, whom you have heard before to confesse the great force of Almighty Gods grace towards good life, and extirpation of sinne, which he felt after Baptisme, contrary to that which he perswaded himself before, thinking it altogether impossible, that so dissolute a course of life, as he had followed, whiles he was a heathen, could be changed into virtue, as before you have heard himself declare: and yet he arrived to that perfection of manners and conversation, as he became a mirrour to the world, and himself confesseth that his state was, *Mors criminum, vita virtutum*: The death of vices, and life of virtues: that is to say, that all vices were extinguished and dead in him, and all virtues flourished. This so excellent man (I say) our Saviour Christ so exercised in all tribulation, after his conversion, as there was no kind of men, from whom he received not affliction: I mean neither Pagans, Hereticks, Schismatics, and seditious people, weaklings that fell in time of persecution, Confessours that stood constant, but were troublesome, dissolute Catholicks that lived disorderly, and provoked Gods wrath by their carelesse and negligent lives.

The variety  
of affliction  
which God  
laid upon  
S. Cyprian.

33. And as for the Pagans, it is evident that their speciall hatred was against him, and continuall molestation in Carthage. For that notwithstanding he was a noble-man, and a great Counsellour, rich, and potent, and admirable for his eloquence before his Conversion; and after his Conversion, left freely, not onely all those honours and wealth of the world, but his wife and children also, commending them to a Priest named *Cecilius*, that had been the cause of his Conversion, and never had conversation with them afterward. Not only all this (I say) and the great change of life before mentioned, could mitigate the hatred of the Gentiles against him for making himself a Christian, but rather increased

Pagans ha-  
tred against  
S. Cyprian,

Pontius in  
vita Cyp.



the same. And so seeing him made both Priest and Bishop, soon after his conversion, upon the year of Christ 250. they went about not onely by scoffes and slanders to defame him, and bring him in contempt, calling him *Capreanum*, which is goat-herd, instead of *Cyprianum*, as *Lactantius* saith, and some other, \* *Cyprianum*, a more contemptible word: but moreover whensoever the said Pagans met together in any publick assembly, they cryed out commonly to have \* *Cyprian* to the lions, to make him pastime. And finally they never ceased, until they had his blood indeed.

LaG. lib. 5.  
cap. 1.  
\* Stercorarium.

Epist. 55 ad  
Cornelium.

S. Cyprians  
vexation by  
Hereticks.

Cyp. Ep. 52.  
& Aug. de  
agone Christiano c. 31.

Cyp. lib. de  
unirate Ec.  
p. 257. 258.  
259. Edit.  
Panoli anz.

34. As for Hereticks that ruffled in his time, namely *Marcionists*, *Montanists*, *Valentinians*, and many others raised before him, as *Origenists* also, *Novatians*, and the like that sprung up in his very dayes; it is notorious by his works how he was troubled with them, especially with the said *Novatians*, that having first made a schisme both against himself, and *Cornelius* the Bishop of Rome, afterward upon spleen ran into this heresie, that such as did fall in time of persecution, could not be received again, or absolved by any Priest, but were to be left to Gods judgement. Which kind of men, and all other that impugned the union of the Catholick Church and scandalized the Gentiles by their division, this blessed man did so earnestly condemne and detest, that he did not onely every where in his works affirm, that such men cannot be saved by any manner of good life whatsoever, no, though they should suffer death and martyrdom for the name of Christ: but went also further upon this zeal against hereticks, affirming: That these were not Christians, nor truly baptized, and consequently, that such of them as came afterward to be converted and made Catholicks, were to be re-baptized again. Which opinion, as it was true in such Hereticks as did not use the true form of words, or intention of Catholick baptism; so in others it was re-  
proved

lib. 1.  
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proved by the generall Church : whereunto this holy Father, as both *S. Augustine* and *S. Hieron* do hold, had never meaning to repugne. But by this we may see the conflict he had with these kind of men.

\* Aug. l. con  
Donac. c. 2.  
& de unico  
baptismo  
c. 14. Hieron  
cont. Lucifer

35. There followeth the third sort of impugnors, which exercised this holy man, whom he calleth Schismaticall, turbulent, and seditious emulatours of his, whereof the principall were certain Priests of Carthage named *Felicissimus*, *Fortunatus*, and three or four more, who as heads, being set on, and born out by a certain hereticall Bishop of Africa, named *Donatus*, made a strong faction against the holy man, which continued from his first entrance into that Sea, even to the day of his martyrdome ; to wit, some eleven or twelve years, whiles he was Bishop : and this hatred of these men was so implacable against the good man, as every where he complaineth, that they did not onely impugne him in Africa, but went also to Rome against him, accusing him to *Cornelius* the Pope. And moreover in Carthage, not onely did alienate and stirre up against him those Christians that were weak, and had saine in time of persecution, as also the Confessours of Christ that were in prison : but moreover conspired as well by Hereticks as Pagan persecutours against him, insomuch, that for them he durst not return home secretly to his Church from the place where he lay hidden, no not at the very Feast of Easter it self. You shall hear some of the good mans complaints in his own words : For this he writeth in great affliction of spirit unto his people of Carthage.;

Cyp. Ep 40  
& 55.

36. *Hoc quorundam Presbyterorum malignitas & perfidia perfecit, &c.* " This hath the malignity and " perfidiousnesse of certain Priests (my emulatours) " brought to passe, that I could not return unto you " before Easter-day, for that they being mindfull

Cyp. Ep. 40.  
ad plebem  
Carthag.

A pitifull  
complaint  
of S. Cyprian

\* The per-  
secution of  
Decius, An.  
Dom. 255.

Ibidem.

“ of their old conspiracy against me, and retaining  
“ that old poyson in their hearts against my being Bi-  
“ shop, which long ago they conceived, or rather  
“ against your suffrage and Gods judgement for me;  
“ they have renewed their old assault against me,  
“ and have again laid for me their accustomed snares,  
“ and sacrilegious machinations. *And again in the*  
“ *same Epistle.* What pains and punishments do I  
“ suffer (my most dear brethren) that I cannot for the  
“ present come unto you, and speak with every one of  
“ you, to instruct you in our Lords Gospel? Is it not  
“ sufficient, that my banishment from you hath en-  
“ dured now two years, with this lamentable sepa-  
“ ration from your eyes and countenance, which cau-  
“ seth such sorrow and sighs in my heart, that I  
“ am continually afflicted to see my self solitary  
“ without you? Tears do run day and night from  
“ mine eyes, that I being your Bishop, and you  
“ loving me with such fervour, as you do, I cannot  
“ enjoy your embracings; and above all, it afflicteth  
“ me, that in this great care and sollicitude which I  
“ have of your souls, and in this great necessity (of  
“ so \* extieme persecution, as now reigneth) I can-  
“ not so much as make any excursion unto you, by  
“ reason of the threats and snares of certain perfi-  
“ dious men, which by our coming would make  
“ a greater tumult, and encrease the persecution, &c.  
Thus he.

37. But yet further you must know, that these  
men had not onely done this, but conspired also with  
the heathen Magistrates against him (a strange passion  
of hatred in Christian Priests) as himself writeth  
in the same Epistle, saying; *Persecutio hac est alia,*  
*& alia tentatio, &c.* This is another persecution,  
“ and another temptation: These five Priests, to wit,  
“ *Felicessimus*, and his fellows, are nothing else but  
those

“those five chief Christian men, which of late were  
 “seen to joyn themselves to the Magistrates in publish-  
 “ing the Emperours Edict against Christians, thereby  
 “to overthrow our faith, and by their own prevarica-  
 “tion against the truth, to draw into deadly snares the  
 “tender hearts of their brethren.

38. The same good man seeing also, that after  
 his vexation by them in Africa, they resolved to go  
 and accuse him in Rome, to *Cornelius* the Pope, as  
 hath been said, wrote a large and vehement Epistle to  
 the said *Cornelius* against them, not to believe their  
 false suggestions, wherein among other things he hath  
 these words: *Romam cum mendaciorum suorum*  
*merce navigaverunt, quasi veritas post eos navi-*  
*gare non posset, &c.* They have sailed to Rome with  
 their Merchandise of lyes, as though truth could not  
 saile thither after them, and convince with certain  
 probation deceitfull tongues. Truly (brother) this is  
 true madnesse, not to think that lies do not long de-  
 ceive, and that the night endureth no further, but un-  
 till the day be clear, &c.

Cyp. ep. 55.  
 ad Cornel.

39. And yet further to the said Bishop of Rome  
 in the same Epistle, he openeth the matter more par-  
 ticularly and pathetically in these words: *Dico provo-*  
*catus, dico dolens, dico compulsus, &c.* This I am to  
 “tell you, I do it by provocation, I do it with sorrow,  
 “I do it by compulsion. When a Bishop (meaning  
 “himself) is chosen into the place of him that is dead;  
 “when the suffrage of the people in all peace, is given  
 “to the same; when the said Bishop is seen to be pro-  
 “tected in persecution by Gods own help, when he is  
 “faithfully joyned, and united unto his fellow-Bi-  
 “shops, and proved now four years in his Bishop-  
 “rick, attending in time of peace to the observation  
 “of Ecclesiasticall discipline, and in the tempest  
 “of persecution, proscribed by name, and designed to



\* In Circo  
& Amphitheatro.

“ death, demanded many times by the infidels to be  
 “ delivered over to lions, and honoured \* in the Cir-  
 “ cuite and Amphitheatre ( where spectacles are  
 “ exhibited ) with the testimony of Gods love and  
 “ favour ( and even in these very dayes, while I  
 “ write this unto you, he was demanded again to  
 “ be given unto lions, by the universall clamour of  
 “ his countrey men in Carthage in the said Circo ; )  
 when the people by a publick Edict were commanded  
 “ to meet there to do Sacrifice. And when such a man  
 “ ( most dear brother ) is seen to be impugned by a com-  
 “ pany of desperate, and lost men, that are out of the  
 “ Church : It is evident enough, who it is that impu-  
 “ gneth, not Christ, but his adversary. Thus much Saint  
*Cyprian* of himself, and of his adversaries, and by way  
 of modesty in a third person, of his own favour and  
 grace with Christ our Saviour.

S. Cyprians  
conflict with  
those that  
fell.

Four sorts  
of them  
that fell.  
Cyp. Ep. 52.  
ad Anton.

40. There followeth a fourth conflict of his with  
 certain weak Christians, that upon fear and ter-  
 rour fell in time of persecution, and did either yield  
 to sacrifice, or to offer incense, or to do any other reli-  
 gious honour unto the Pagan Idols. And the first sort  
 of these were called *Sacrificati* : the second *Thurifi-*  
*canti* : the third by the common name of *Idolaters*.  
 Whereunto there was a fourth sort adjoynded, named *Li-*  
*bellatici*, that compounded in secret with the heathen  
 Magistrate, and so in secret denied Christ. These kind  
 of people then brought two great afflictions upon this  
 holy Bishop *S. Cyprian*. First, to see them fall and re-  
 nounce Christ, as many of them did, and some amongst  
 them with great impudency; which was no small tribu-  
 lation to so zealous a Pastour, both in respect of their  
 own perdition, as also of the scandall and losse of others  
 by their example. The second affliction was, that after  
 this great and hainous sin committed, many of them  
 making lesse account thereof then they ought; were

not

not ashamed to use importunity for their reconciliation, and admittance into communion again, which, S. Cyprian, as a grave defender of Ecclesiasticall Discipline, liked not of, but would have them first do convenient penance, and give satisfaction by long grief and sorrow for so grievous an offence. Whereby divers of them fell out with him, especially being set on, as he complained, by his adversaries *Felicissimus* and his companions, and the hereticall Bishop *Donatus* their Patron and fautor.

41. And to this there was added another difficulty of more importance then the former, that whereas a good and godly custome had been brought in for many years in those times of persecution, that such as had fallen in the said persecution, before their receiving to communion again, by the Bishop; they should go to the Confessours that lay in prisons, and ask them forgiveness also, for the scandall and injury that they had done to them by their denying of Christ, whom the other so valiantly had confessed, under torments and pressures. This custome (I say) in the end grew to this abuse, that divers that were fallen, contemning, as it were, the Bishops authority, would onely make suit to the Confessours in prison, *to have peace with them* (for that was the word then used) and thereupon to have their letters of recommendation to the Bishop to be admitted again: which recommendations they would so urge oftentimes, as if it were a commandment, and not an intreaty. And on the other side again, divers of those Confessours living in prisons, shewed themselves very indiscreet, in recommending men upon particular affections, without ground or judgement; and yet were so peremptory therein, that they would think themselves contemned and injured, if the Bishop did not presently admit and absolve whomsoever they commended: yea although it were in universall, *as such a*

S. Cyprians  
confess with  
the Confess-  
ours.

Cypr. ep. 11.  
ad martyres  
& Confesso-  
res.

man, and all his friends, and family, not naming who they were : Which Saint Cyprian calleth, *Incertam & cacam petitionem, invidiam cumulantem*: An uncertain and blind petition, heaping envie upon him. *Late enim patet* (saith he) *ille, cum suis, &c.* It is a great generality to say, let him be admitted with his, &c. And further he signifieth that such as were of lesse edification in the prisons, were alwayes most forward to recommend others, and most impatient of denyall, especially they being set on also by *Felicissimus*, and his faction. as Saint Cyprian complaineth, who by this means had not onely them, and such as had fallen; but the Confessours also in prisons, set against him.

Cypr. ep. ad  
presb.

The many  
difficulties  
of good S.  
Cyprian.

42. Which being so, we may easily imagine, with how many afflictions the heart of this holy man was invironed at one time, especially at such a time, when the externall persecution of the Pagans was so fierce and cruel, as Saint Cyprian himself describeth, when he saith: *Tormenta venerunt, &c.* Torments are "come upon us, and torments without end, either of the tormentour, or of the tormented: Torments without the comfort of death, granted unto them: Torments that do not send a man to his crown (by martyrdome) but do entertain him in "tortures, so long untill he faint, and loose his crown, "except some such as by Gods speciall favour being "taken from this danger, do profit so much under "these tortures and tormentours, as they get the crown "of glory, not by the end of their tortures, but by the "swiftnesse of dying. So S. Cyprian.

43. But yet, what? Did he loose his courage (think you) in God, for all these difficulties, and miseries externall and internall? No truly, but shewed his mind to be invincible. For first of all considering that the emulation and contradiction of *Felicissimus*,

*sumus*, and his company were the chief causes of stirring up others against him, especially in Rome, by threats and menaces, made by them to *Cornelius* the Pope, who seemed somewhat to be moved there-with: this good man wrote unto him in these words: *Manere apud nos debet (Frater Charissime) fidei robur immobile, &c.* There ought to remain in us (most dear brother) an immovable strength of faith, and a most stable, and constant virtue of fortitude, against all incursions of adversaries; even as a Rock in the Sea doth resist with his main might, all the scourges of floods and waves of the tempestuous sea: neither is it any matter whence terror or danger be offered to a Bishop, which by his office and vocation, is everywhere subject to terrours and perill, and by them is made glorious. And we must not think upon the threats, and menaces of Gentiles and Jews against us, for so much as we see that Christ our Saviour was taken by his brethren, and betrayed by one of his Apostles, whom himself had chosen. And in the very beginning of the world, no other man slew just Abel, but his own brother; nor did any other persecute Jacob in his flight, but his brother; nor was Joseph sold, but by his brethren. And in the Gospel we reade, that our domesticall enemies shall be most dangerous unto us; and that those shall betray us, which were first joyned unto us, by the Sacraments of unanimity. Wherefore it importeth not who betray, or persecute, when God by suffering us to be betrayed or persecuted, disposeth us thereby towards our crown of glory. Neither is it shame for us to suffer that at our brothers hands, which Christ suffered at his; nor is it any glory for them to do that against us (their brother) that Judas did against Christ his Lord and Master.

Cyp. ep. 55.  
ad Cornel.Joh. 18.  
Marc. 14.]Gen. 4.3  
Gen. 37.

Mar. 10.



44. Thus wrote that blessed Martyr amidst all his difficulties, concerning this first sort of his domesticall adversaries *Felicissimus* and *Fortunatus*, and the rest of their most unhappy and unfortunate fellows, who first made this division which afterward for many ages could not be extinguished. For that hereof ensued both the sects of *Novatians*, and *Donatistes*, which so much, and so long, did vex the Christian world. And as for *Felicissimus* the chief instrument of this faction, Saint *Cyprian* writeth again to *Cornelius* the Bishop of Rome in these words, both of him and his company : *De istis verò quid dicam, qui nunc ad te cum Felicissimo, omnium criminum reo, navigaverunt, &c.* What shall I say of these companions, that are gone by sea, towards you, together with *Felicissimus*, that is guilty of all kind of wickednesse? Which wickednesse he expresth in another place in the same Epistle : that he was enemy to Christ, author of sedition, deceiver and colèner of money committed unto him, a deflowerer of virgins, a corrupter of mens wives, a violater of wedlock, and the like.

45. But now for the other two sorts of people set on, and incensed by these, to wit, *Lapsi & Confessores*, that is, weaklings that fell in time of persecution, and Confessours that stood to it in prison ; S. *Cyprian* shewed also no lesse courage, and resolution to resist their importunities, and reform their excesses, then he did towards these that were seditious : so as unto every part, the good man turned himself with his pen and authority, though he durst not shew his face for the present, in respect of his many enemies. And amongst other diligences, he boldly excommunicated both *Felicissimus* and all his company, commanding all his Priests and Deacons and other people, under the pain of spirituall Censures, to avoid them. He wrote also a book of the unity of the Church

Cypr. inter  
Ep. ad. Cor.

Cypr. ep 38  
ad Calidon.

Church, to shew the misery of seditious people that were separated from the same. And more, he wrote a book *De lapsis*, to wit, of the grievous offence of those that fell, and denied Christ in time of persecution; laying before their eyes the most damnable state wherein they were, and consequently the deep sorrow, penance, and satisfaction which they were bound to do, for saving of their souls; inveighing most sharply against such, as either were negligent in this point towards themselves, or rash and importune to procure reconciliation to others, without due satisfaction. *Contra Evangelii vigorem* (saith he) *contra Domini & Dei legem, temeritate quorundam laxatur incautis communicatio: irrita & falsa pax datur, periculosa dantibus, & nihil accipientibus profutura.* Against the vigour of the Gospel, and against the law of our Lord and God, the communication or reconciliation of such as have fallen, is enlarged by the rashness or temeritie of certain people: and vain peace is given them, dangerous to the givers, and nothing profitable to the receivers. Thus he. And how resolute he was against all these kind of men that by importunity would be admitted, he sheweth in his foresaid Epistle to *Cornelius*. If there "be any (saith he) that think themselves to be able to return to Gods Church again, not by prayers, and intreaty, but by threats; not by lamentations and satisfactions, but by terrours: let such men know for certain, that against them the Church of Christ is shut, and that his tents by his defence are strong and "invincible, and will yield to no threats whatsoever: "for that a Priest, holding the Gospel of God, and "observing the precepts of Christ, may be slain, but "he cannot be overcome.

46. And finally, he checketh in many places the presumption of such Confessours, as immodestly did  
either

Cypr. l. de  
lapsis circa  
medium.  
S. Cyprians  
sentence  
concerning  
them that  
fall.

Cypr. ep. 55  
ad Cornel.

Against the  
presumpti-  
ons of Con-  
fessours.

Cypri. ep. ad  
pres.

either vaunt of their own sufferings, or importune their Bishops to receive into communication, such friends of theirs, as had fallen, and not done due penance for the same. What stripes, what whips do we “deserve (saith he in one place) when Confessours “themselves, that ought to be an example of good life “unto others, do observe no discipline; but that their “proud, and unshamefast bragging of confessing Christ “doth puffed them up, and make them insolent. And lastly, he omitteth not also to reprehend sharply the negligence of other Christians, both Ecclesiasticall and Temporall, that lived evil in those dayes, shewing that God had revealed unto him, that this was the cause of those great and grievous persecutions, that fell upon them at that time: he beginneth his discourse thus. *Si cladis causa cognoscitur, medela vulneris invenitur.* If the true cause of our misery be known, then is the salve of our wound easily found out. And then he layeth down all the variety of sins in use at that day, as wantonnesse, covetousnesse, excesse of apparell and dyet, deceit, dissention, oppression of the poore, negligence of devotion, contempt of penance, almes, and other religious works. And thus passed over this holy Bishop the whole course of his life; untill it came to his own lot to end the same with a most glorious martyrdom. And I have deteined my self somewhat longer in the history of this mans life and actions, state and condition, for that it seemeth to represent unto us a perfect spectacle of a true resolved Christian in the service of God. Now shall we adde briefly that which ensueth concerning his death and martyrdom.

47. Wherefore when a new Edict of the Emperour *Valerian* was decreed in Rome against Christians, upon the year of Christ 261. *S. Cyprian* being at that time in banishment neer Carthage, and having received

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news thereof by some that he had sent for that purpose to Rome, advertised one *Succensus* a Bishop of the whole matter, and by him the rest of the Brethren in Africa, in these words. " Brother *Succensus*, " know you, that the men whom I sent to Rome " are returned, and do bring for certain, that *Vale-* " *rian* the Emperour hath written to the Senate, that " all Bishops, Priests, and Deacons, be executed pre- " sently, &c. The copy of which letters we hope " will come hither quickly, and so we stand resol- " ved by Gods grace to all sufferance, expecting at " the mercy of our Lord, a crown of life everlasting. " Know you also that \* *Sixtus* the Bishop of Rome " was put to death the eighth day before the Ides of " August last. I beseech you that these things may " be signified by your means to all our fellow-Bishops " in those Provinces, to the end, that by their " good exhortations, the whole brother-hood of " Christians may be strengthened and prepared to this " spirituall combat that is imminent; and that no man " in these times think so much upon death, as of the im- " mortality which he hath to follow death. Let every " man (I say) with full faith and all virtue, dedicated " to our Lord, rejoice rather then fear in this confession " which we must make, assuring our selves, that the " true souldiers of Christ our God shall not be slain, " but crowned therein. So he.

S. Cyprians  
Epistle writ-  
ten a little  
before his  
death.  
Lib. 5. ep. 9.

\* *Sixtus* died  
three dayes  
before S  
Laurence.

48. And not many dayes after this, he living in cer-  
tain orchards or gardens in the countrey, was advertised  
by his friends, that two Pursuivants were sent to take  
him, and bring him to the city of Utica; whereupon he  
fled. And lest any man should think, perhaps, that  
it was of fear, he wrote an Epistle (which was the  
last that is extant of his writing) unto the Priests,  
Deacons, and people of his Church of Carthage,  
where he was Bishop, shewing them the reason  
why

The last  
letter that  
ever S. Cy-  
prian wrote.



Lib. 5. Ep. 1.

S. Cyprian  
would die  
in Carthage  
and not in  
Utica.

\*This also  
doth S. Au-  
gustine re-  
peat out of  
this place.  
Lib. 1. cont.  
ep. Gaudent

why he had retired himself from the hands of the Pur-  
suants, in these words: "When it was brought un-  
"to us (dear Brethren) that Officers were sent to leade  
"me unto Utica; by the counsel of our dear friends, I  
"was content, upon just cause, to retire my self from  
"our orchards: for that it seemed to me convenient,  
"for a Bishop, to make his last Confession in that  
"city where he hath governed Gods Church, to the  
"end, that by his Confession, he may honour his own  
"flock and people. And it seemed to me, that the  
"honour of our glorious Church of Carthage should  
"be much diminished at this time, if I, the Bishop  
"thereof, should receive my sentence and death in  
"Utica. For which cause, I alwayes desired and pray-  
"ed Almighty God, that I might make my Confession,  
"and suffer in Carthage, and from thence depart unto  
"my Lord. So then here we abide presently  
"in a very secret place, expecting the return of the  
"Proconsul from Rome to Carthage, who will bring  
"with him (I doubt not) the determination of the Em-  
"perour, touching both Bishops and Lay-men, that  
"are Christians; and will decree that which our Lord,  
"for the present, will have to be done. And as con-  
"cerning you (my dearest Brethren) according to the  
"Discipline which alwayes you have received from me  
"out of our Lords Commandments; do you observe  
"all tranquillity among your selves. Let no man raise  
"tumults touching the doings of his brethren. Let no  
"man offer himself to the \* persecutours, but when he  
"is apprehended, then let him speak: for in that in-  
"stant, God will speak in us, who rather will have us  
"Confessours then Professours in his cause. Touching  
"other things that I would have you observe; I hope  
"before my sentence be given, by our Lords instruction,  
"to dispose in generall. Christ Jesus keep and preserve  
"you all in his Church.

49. Soon after this was written, that is, upon the 13. day of September, as *Pontius* and others do write, came suddenly upon him two Pursuivants, and apprehending him, brought him to the new Proconsul, called *Galerius Maximus*, at Carthage; where after a glorious Confession made of his Faith (the particularities whereof were here too long to be set down) his sentence was read, that he must be beheaded. Whereunto *S. Cyprian* answered, *Deo gratias, God be thanked*, and so the next day after, received his martyrdom, at a place called *Sexti*, not far from Carthage; shutting up his own eyes, with all peace and comfort of minde, and commanded twenty crowns of gold to be given to him that cut off his head. And *Pontius* that was there present, addeth these words. *The Brethren stood round about him weeping, and did cast their napkins and prayer-books before him, that none of his blood might be drunk up of the ground. His body, by reason of the curiosity of the Gentiles that pressed about him, was buried for the present in a place nigh by, but the night following, it was taken thence again by the Christians, and carried solemnly with torches and wax-tapers to the possession of one Macrobius Candidus, in the way called Apellensis, nigh to the fish-ponds, &c.*

*Pont. in vita  
Cyp. de quo  
Hieron. in  
catal. vir.  
illust.*

*The martyr-  
dome of S.  
Cyprian.*

*S. Cyprians  
solemn buriall with  
tapers.*

50. And the reverend opinion of this mans sanctity was so great among Christians, even presently upon his death, that they builded Churches in his honour and memory, as may appear by the story of Saint *Victor* Bishop of Utica, who lived the next age after, and recordeth in his first Book *De persecutione Vandalica*, how that the hereticall Vandals that were Arrians, overthrew two goodly Churches in Africa dedicated to *S. Cyprian*, the one, in the place where he was martyred called *Sexti*, the other, in the place where his body was buried, called *Mappalia*. *S. Augustine* also in his Confessions, lib. 5. cap. 8. maketh mention

*Churches  
erected to S.  
Cyprian  
with solemn  
festivall  
dayes.*

of

\* Vide Ep. 120. ad Honor. cap. 5. & serm. 12. Tom. 10.

Lib. 5. de bapt. cont. Donat. c. 17.

The last generall persecutions under Dioclesian and others.

See Euseb. toto l. 8. c. 3. & deinceps lib. 9.

A time of triall.

of a Church in Africa dedicated to *S. Cyprian*, where *Monica* his mother prayed for him at his departure towards Italy. And in \* divers places he mentioneth the solemnity which yearly was celebrated in the day of his Martyrdome, which day (according to the Churches phrase) he calleth his Nativity. And in his tenth Tome, he hath a whole Sermon made in the Feast of *S. Cyprians* Nativity, of which Sermon, not onely Venerable *Bede* maketh mention in his Commentary upon the second Epistle to the *Ephesians*, but also *Possidius*, *S. Augustines* scholar, in *Indiculo*. And finally, *S. Augustine* every where, not onely maketh most honourable mention of this blessed Martyr, but also against the *Donatists*, desireth to be holpen by his prayers now in heaven. Wherefore his example ought greatly to move us.

51. I might here recount many other persecutions, and the singular combats of infinite particular men, which could never (I dare say) weary the Christian Reader. But yet would they be too long for this place. *Eusebius* affirmeth, that to set down onely the fight sustained in his time, under *Dioclesian*, *Maximianus*, *Maximinus*, and other tyrants, (which were the last generall afflictions before the generall peace restored by *Constantine*) were a matter of infinite volume. For (saith he) the persecution began in the moneth of March, when Christians were ready to celebrate the Feast of Christs holy Passion. At what time, *Dioclesians* first Edict was, that all Christian Churches throughout the world should presently be overthrown, all Pastours thereof taken, and by all manner of torment that mans wit could devise, be enforced to sacrifice, together with their people. Then (saith *Eusebius*) was it a time, when each man might easily see, who loved the world, or loved God; who was good Christian, and

who

who was a counterfeit ; who was true corn , and who was chaffe. Many lost their souls (saith he) in this combate, and many got them eternall crowns. The Edict was executed with all rigour and fury throughout all Provinces at once: and divers were the issues of such as came into triall. But the infinite glory of such as conquered, surpassed far the infamy of those that fell.

52. And the enemy in the end, being utterly confounded, would gladly have seemed to have brought that to passe, which he neither did nor could. For when by force he had drawn Christians unto the Temples of the Idols, he would have had it seem, that they came voluntarily ; and when men would not sacrifice, he was desirous at least-wise, that they should permit him to say and publish , that they had sacrificed. Others being beaten down with clubs upon their knees, were reported to have kneeled of their own wills for adoring the Gods ; whereof some cryed openly notwithstanding, that they neither had nor would do so, for any torment that could be laid upon them. But the more resolute sort were dealt withall in most cruel and barbarous manner , without measure , reason , or order. Whereof you may reade both many and strange examples in the eighth and ninth Books of *Eusebius* , who wrote the things as he saw them passe. And when our Saviour permitted all these extremities to fall upon his Church, then was the time nearest, that he had determined to beautifie her in earth, with greatest peace, rest, riches, and glory : even as he did immediately after, by converting the Emperour *Constantine* to be so zealous a Christian.

The practice of Gods enemies for to seem to have won.

A comfortable consideration.

53. And here now doth end the Story of *Eusebius* , which containeth the conflicts of the first three hundred years after Christs departure. But the Ecclesiasticall Writers that do ensue after him, each man in his age, do declare , that after the times of

The end of Eusebius story.



The persecu-  
tion of  
hereticks  
more cruel  
then of Pa-  
gans.

\* Constan-  
tius.

The persecu-  
tion of  
Constantius  
the Empe-  
rour. Zozim.  
Eutro.  
& Victor. in  
Constantio-  
an. 337.

<sup>a</sup> Athanasius in  
Apol. ad  
Constanti-  
um. Theod.  
1. 3. Zozim.  
1. 3. Socrat.  
1. 2. Hilar.  
<sup>b</sup> Hilar. 1. 3.  
in Constanti-  
um. Ruff.  
lib. hist. 1.  
<sup>c</sup> Ruff. lib. 2.  
cap. 27. So-  
crat. 1. 3. c. 4.  
Theod. 1. 3.  
c. 4. Zozim.  
1. 5. cap. 11.

*Constantine*, the Catholick Church enjoyed not long her temporall peace, but had her exercise from time to time, albeit, in another sort then before : that is to say, not so much by Pagans (though some were) as by such as sometimes had been their own children, a farre more loathsome, odious, cruel, and dangerous affliction then the former. For as soon as *Constantine* was dead, and had left the Romane Empire divided unto his three sons ; one of them which governed all the East \*, being corrupted by his wife, became an Arrian Heretick. By whom, and by some other Princes infected afterward with the same Heresies, the Church of God sustained incredible distresse for many years together.

54. And it were infinite to recount the tribulations that fell upon the Church of God, and the Catholick Defenders thereof, under this one Emperour onely, in three or four and twenty years space that he reigned : who beginning first with the slaughter of his fathers friends and kindred, as namely his two uncles *Constantinus* and *Amibalianus* and others, passed to the persecution of Priests and Bishops, that were contrary to his Arrian sect and faction. But above all others were famous in this persecution three most excellent men, <sup>a</sup> *S. Athanasius* of the East Church, Archbishop of *Alexandria* in Egypt, and <sup>b</sup> *S. Hilarius*, of the West Church, Bishop of Poitiers in France, together with <sup>c</sup> *Eusebius* Bishop of Vercels in Italy, of whom, severall books might be made of their sufferings, vexations, exiles, afflictions, imprisonments, lies, and calumniations raised against them, flanders published in their disgrace, condemnations pronounced against them, as well by Secular, as Ecclesiasticall Judges ; yea, Synods and Counsels violently and unlawfully gathered by the power, authority, force, and fury of this enraged hereticall Emperour

to their disgrace : And yet was the heavenly vigour of Almighty Gods eternal grace sufficient so to strengthen these his servants, as they were not conquered, but made conquerours by this conflict, both of them out-living the Emperour for divers years. And albeit, it were published everywhere by the enemies of Gods Church, that they were seditious, headstrong, and troublers of the publick peace, for that they stood out against the Emperour and his hereticall faction, in defence of Catholick truth : yet were they known then, and held ever since, for great and true servants of Almighty God, and so have been declared by infinite testimonies and miracles from his divine Majesty, in their justification and defence. And so much for the time of *Constantius*, omitting infinite other things that might be rehearsed to this purpose.

55. After this *Constantius* the Heretick, succeeded *Julian* the Apostata ; who, having being brought up in the Christian Religion during his youth, coming afterwards to the Imperiall crown, first of all Emperours became an Apostata ; forsook Christ, fell to Pagan Idolatry again, and shewed himself as pernicious an enemy, as ever Christian Religion had before, or after him. Of whom *Ruffinus* that lived at the same time, writeth thus : *He was a more cunning persecutour then the rest, and consequently more cruel ; proceeding not so much by force and torments, as by rewards, honours, flatteries, perswasions, and deceit. By which means, he overthrew more souls, then if he had proceeded altogether by violence.*

The persecution of *Julian* the Apostata.

Ruff. lib. 1. cap. 32.

56. The worthy Father *S. Gregory Nazianzene* writeth two large Orations of this mans doings, and sheweth that in his youth, both himself and *S. Basil* were acquainted with *Julian* in the Grammar-school.

The relation of *S. Gregory* touching *Julian*.

At which time he saith, they well foresaw great signs

signs of wickednesse in him ; notwithstanding at that time, he seemed very devout, and for Devotions sake (though a great Prince) he would needs take upon him the office of Lector-ship in the Catholick Church. *And besides that (saith S. Gregory) he began to build Churches also to Christian Martyrs.* But when he came to be Emperour, *he washed off his Baptisme with blood : Manusque suas (saith he) profanavit, ut nimirum eas ab incruento illo Sacrificio, per quod, nos Christo, ipsiusque passionibus & divinitati communicamus, elueret ac repurgaret :* And profaned his hands, to wit, that he might cleanse and purge them of that most pure and unbloody Sacrifice of the Altar, by which we are made partakers of the Passion and Divinity of our Saviour. &c.

Orat. prima  
in Julian  
pag. 556.

The wicked  
Edict of  
Julian.

57. After this, he made an Edict for the spoiling and profaning (saith this Saint) of all Church-stuffe, money, sacred ornaments, and holy vestments, that were to be had, for defiling of Altars, for dishonouring Priests, Deacons, and Virgins : but principally, for breaking down of Martyrs Sepulchres and for destroying of their Churches. In respect whereof, this holy Father writeth unto him thus. “ Thou persecutour  
“ after *Herod* ; thou traitour after *Judas* ; thou murderer of Christ after *Pilate* ; thou enemy of God  
“ after the Jews ; dost thou not reverence those holy  
“ Sacrifices slain for Christ ? Dost thou not fear those  
“ noble champions, *John, Peter, Paul*, and others  
“ that past through fire, sword, beasts, tyrants, and  
“ what other cruelties soever might be denounced against them, with a merry heart ? Dost thou not  
“ fear them, to whom now are assigned so great honours, and to whom Festivall dayes are ordained upon earth ? by whom devils are driven away, and  
“ diseases are cured ? and whose onely bodies are able  
“ to do the same miracles now, which their holy souls  
did

Orat. 1. in  
Jul. p. 559

“ did when they were upon earth? Their bodies (I say)  
 “ when they are handled by us, and honoured; yea the  
 onely apparition and predictions, the onely drops of  
 “ blood of these bodies, do as great miracles as the bo-  
 “ dies themselves. These bodies therefore doest thou not  
 “ worship? &c. Thus farre *S. Gregory Nazianzene.*

The great  
honours  
done to  
martyrs in  
old time.

58. But now after the death of wicked *Julian*, al-  
 beit sometimes good Emperours were sent by God, yet  
 endured they not long, but the *Arrian* hereticks came  
 in government again, and so did bear the sway for  
 divers ages after, afflicting and persecuting most ex-  
 tremely the Catholicks, as may appear by all the Ec-  
 clesiasticall writers, that are extant of that time. And  
 for a better conjecture what was done and suffered in  
 the whole world abroad, I would wish thee (gen-  
 tle Reader) but to view that which remaineth writ-  
 ten of one part onely, and that for the space of few  
 years, I mean of the persecution of the *Arrian-Van-*  
*dals* in Africa, which began not long before *S. Au-*  
*gustines* death, and endured divers years after, and is  
 recorded in three severall Books by the holy man *Victor*  
 Bishop of Utica, that was one of the sufferers. The  
 story is strange, and most worthy the reading, for that  
 it hath very many things which set forth the  
 perfect form of times that have ensued since, and yet  
 do endure.

The Arrian  
persecution.

59. *Possidius* that lived with *S. Augustine*, and af-  
 ter wrote the story of his life, reporteth in the same, that  
 when the holy man saw but the beginnings of this per-  
 secution, he was wonderfully afflicted with compassi-  
 on in his mind. For (saith he) he saw now already  
 “ Catholick Churches destitute of their Priests; sa-  
 “ cred Virgins and others that lived continent, to  
 “ be dissipated and cast out; the Hymns and praises  
 “ of God to have ceased in most Churches; the building  
 “ of Churches burned; the solemne service due unto Al-

*S. Augustines*  
grief and  
sorrow for  
the Vandal  
persecution



mighty God, to be no more used in their proper places : The divine Saerifices and Sacraments, either not to be sought for any longer, or else that Priests were not easily found to minister the same unto such as sought them. Hitherto are the words of *Possidius*.

Vi&. l. r. de  
perf. V. nd.  
Ibid.

Post medi&. \* Note these things, and confer them with our times.

Ibid.  
L. 2. initio.

60. But *S. Victor* coming to declare the said persecution more in particular ; sheweth that albeit they were cruell against all Catholicks in generall ; yet saith he : *Precipue in Ecclesiis , Basilicisque & Camiteriis , & monasteriis sceleratius sauebant*. They principally did exercise their wicked cruelty upon Churches, Oratories, Church-yards, and Monasteries. And then he goeth forward shewing their further cruelties and out-rages in abusing Priests and Monks, and in spoiling Altars, of which he saith in particular : *De pallis altaris (proh nefas) camisias sibi & famoralia faciebant*. Of the corporelles \* and other clothes of the Altar (sic on the villany) they made themselves shirts and breeches. Further he addeth, that they gathering diuers sacred Virgins together, against all shame, would behold and handle the priue parts of their bodies; whom afterward (for that they would not be lewd with them) they tormented with fire, and threw into rivers with stones tied to their feet, saying unto them : *Tell us, how do your Bishops and Clergy-men use to ly with you ?* Besides all this, he saith, that they prohibited Catholicks *Missas agere vel tractare*, to haue Masse, or to treat thereof. They forbid them also to bury Christians solemnly, with lights, tapers, and torches ; and finally, they forbad them all exercise of their Catholick Christian religion. And for that in these things they were not obeyed as they desired, but were resisted openly and manfully by them that had spirit and courage from God, to do it ; therefore did they rage and fret above all measure and did exercise more extremity in all despitefull and villanous kind of cruelties, then did the Pagan

Pagan persecutours, either before, or after. And this was the spirit of those antient hereticks.

61. Now then to make here our stay, and to passe no further in this discourse; thou seest (dear brother) in this descent of Gods Church for five hundred years together after Christs departure; how ordinary a thing it was in our Saviour to send persecution unto his dearest servants for their tryall and merit. In which matter notwithstanding is diligently to be considered; first, the greatnesse and sharpnesse of his triall, to the end we may not be dismayed, when the like, more or lesse, do fall unto our lot. Secondly, how pitifull and miserable the fall of divers were in this tryall, to the losse of their souls and eternall desolation. Thirdly, how the causes of this their fall, were either pride and temerity, whereby they tempted God; or else the love of this present world, whereby they were allured to forsake their Lord and Master. Fourthly, how glorious the victory was of those that were resolute, and how everlasting their reward both in this world, and in the world to come.

The conclusion of this Chapter.

Four things to be considered.

62. Besides this, it shall not be amisse for thee to consider, and that for thy particular comfort, if thou be a Catholick; how carefull these holy Martyrs were that suffered in the Primitive Church, to keep themselves within the unity of Catholick faith and doctrine, delivered and continued universally by tradition, in all Churches from age to age, to the end their sufferings and labours might receive their merit: How diligent also they were in advertising others of this important point, assuring them that without this, their travels could be of no profit or avail. And as it is most evident and certain, that all these blessed Martyrs and Saints, which before I have named, together with their brethren, did continue by succession for five hundred years together, in the common known faith of Christendome,

A comfortable consideration for a Catholick that suffereth.

called at that time Catholick ; and did defend the same both by words writing, and suffering, against all Apostates, hereticks, schismatics, or other new fangled enemies whatsoever : So is it as evident and apparant to the world, that the same universall and generall Church, faith and doctrine, which these men left, hath continued ever since unto this day ( and shall do to the worlds end ) fighting and striving against all new upstart enemies of the same tradition of Christian religion, which these men so carefully commended unto us.

An illation  
upon the  
premisses.

Hcb. 12.

Exod. 13.

63. By all which, as also by the manner of persecution that was then, and by the things themselves that were suffered at hereticks hands in these old times, every Catholick man, that by Gods speciall grace, is made worthy to suffer the like in these our dayes, may take singular comfort and great instruction therein ; considering *nubem illam testimonium propositam*, as S. Paul calleth it : that is, the great multitude and cloud of examples and witnesses, that have gone before us, to instruct and animate us in this battell. And the holy Apostle useth the word *Cloud*, to allude by a metaphor unto that *Cloud* which our Saviour sent to the people of *Israel*, to direct their journey in the desert ; insinuating hereby that these excellent examples of holy Martyrs and Confessours, which I have named before, to have suffered so valiantly in the primitive Church, ought to be unto us a most certain direction both for courage, constancy, wisdom, alacrity, and resolution in this spirituall fight ; assuring our selves that we following their steps, in fighting for the like cause, against the like enemies, with like fortitude and humility, and in like patience and longanimity, as they did : we shall not want the like grace, like comfort, like assistance, like merit and reward at our mercifull Saviours hand, as they received.

T H E

## THE FIFTH IMPEDIMENT OF Resolution, in the Service of Almighty God.

*Proceeding of overmuch presumption in the mercies of our Saviour, without remembrance of his Justice.*

### CHAP. VI.

**MAN** many men, for their excuse against the Resolution which we perswade, do serve themselves of the false reasons that before we have confuted: So is there another sort of people that taketh a plain contrary course, and farre shorter way to dispatch their hands of all that can be said to move them to Resolution, quite opposite to them, whom in the first \* Chapter of this second Part I answered. \* Of fear & mistrust of Gods mercy

And this way is, to lay the whole matter of their stay upon the back and shoulders of our Saviour Christ himself, answering to whatsoever you can say against them, with this onely sentence: *God is mercifull.* Of which men our Saviour complaineth grievously by the Prophet, when he saith: *Supra dorsum meum fabricaverunt peccatores, prolongaverunt iniquitatem suam.* Psal. 128.

Sinners have built upon my back, they have prolonged their iniquitie. By which words he signifieth, that prolonging of our iniquities in hope of Gods mercy, is to build our sins on his back and shoulders. But what followeth? Will God bear this injury? No verily; For the next words ensuing are: *Dominus justus concidet cervices peccatorum*: God is just, and he will cut in sunder the necks (or pride) of sinners: to wit, those sinners, that upon this vain presumption of Gods mercy and indulgence, do prolong their evil life, and by that means

Building on Gods back.



means do build on the back of our Saviour : And the reason is, for that nothing may be more injurious to Gods divine Majesty, then to make him the foundation of our sinfull life, or continuance thereof, who lost his own life for the extinguishing of sin in us, as *S. Paul* at large declareth.

How God is  
both merciful  
and just

2. But you will say perhaps : And is not God then mercifull ? Yes truly (dear brother) he is most mercifull ; and there is neither end nor measure of his mercy ; he is even mercy it self ; it is his nature and essence ; and he can no more leave to be mercifull , then he can leave to be God. But yet ( as the Prophet here saith ) *he is just also*. We must not so remember his mercy , as we forget his Justice. *Dulcis, & rectus est dominus* ; Our Lord is sweet, but yet upright and just also, saith holy *David*. And in the same place : *All the wayes of our Lord are mercy and truth*. Which words Saint *Bernard* expounding in a certain Sermon of his, saith thus : There be two feet “ of our Lord , whereby he walketh in his wayes : “ that is *Mercy* and *Truth* : and God fasteneth both “ these feet upon the hearts of them which turn unto “ him. And every sinner that will truly convert him- “ self, must lay hand-fast on both these feet. For if he “ should lay hand on mercy onely, letting passe *truth* “ and *justice* ; he would perish by presumption. And “ on the other side , if he should apprehend *justice* “ onely without *mercy*, he would perish by despera- “ tion. To the end therefore that he may be saved, he “ must humbly fall down , and kisse both these feet : “ that in respect of Gods *Justice*, he may retain *fear*, and in respect of his *mercy*, he may conceive hope. “ And in another place : Happy is that soul, upon “ which our Lord *Jesus Christ* hath placed both his “ feet. I will not sing unto thee *Judgement alone*, nor “ yet *mercy alone* (my God) but I will sing unto thee

Psal. 24.  
Ser. 52. par-  
vorum.  
The two  
feet of God

Ser. 6. in  
Cant.

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ap. 6.  
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Ch. 1. part. 2. Against presumption upon Gods mercy. 667

with the Prophet David, *Mercy and Judgement joyned together*. And I will never forget those two justifications of thine, by which we must be saved.

Psal 110.  
Psal. 148.

3. S. *Augustine* handleth this point most excellently in divers of his works. Let them mark (saith

Augt. tract.  
33. in Joan.

he) which love so much mercy and gentlenesse in our Lord; let them mark (I say) and fear also his truth.

For (as the Prophet saith) *God is both sweet and just*. Dost thou loue that he is sweet? fear also

Psal. 24.

that he is just. As a sweet Lord he said: *I have held my peace at your sinnes*. But as a just Lord he

Psal. 103.

addeth: *And think you that I will hold my peace still?* God is mercifull and full of mercies, say you.

It is most certain; yea adde unto this, *That he beareth long*. But yet feare that which cometh in

Two dangers of sinners.

the same verses end, *Et verax*: That is, he is also true and just. There be two things whereby sinners

do stand in danger; the one, in hoping too much, which is presumption; the other, in hoping too lit-

tle, which is desperation. Who is deceived by hoping too much? He which saith to himself, God is

a good God, a mercifull God, and therefore I will do what pleaseth me. And why so? Because God

is a mercifull God, a good God, a gentle God. These men runne into danger by hoping too much.

Who are in danger by despair? They, which seeing their sinnes grievous, and thinking them impossible

to be pardoned, say within themselves; well, we are sure to be damned, why do we not then whatsoever

pleaseth us best in this life? These men are murdered by desperation, the other by hope. What there-

fore doth God for gaining of both these sorts of men? To him which is in danger by hope, he

Eccles. 5.

saith: *Do not say with thy self, the mercy of God is great, he will be mercifull to the multi-*

*tude of my sinnes; for the face of his wrath is upon*

Ezec. 18.

"on sinners. To him that is in danger by desperation, he saith: *At what time soever a sinner shall turn himself to me, I will forget his iniquities.* Thus far S. Augustine besides much more which he addeth in the same place, touching the great perill and folly of those men, who upon vain hope of Gods mercy, do persevere in their evil life.

An evil  
manner of  
reasoning.

4. It is truly (dear brother) a very evil consequence, and a most unjust kind of reasoning, to say: That forsomuch as Almighty God is mercifull, and long suffering, therefore will I abuse his mercy, and continue in my wickednesse. The Scripture teacheth us not to reason so, but rather quite contrary. God is mercifull, and expecteth my conversion, and the longer he expecteth, the more grievous will be his punishment, when it cometh, if I neglect his patience: and therefore I ought presently to accept of his mercy. So reasoneth S. Paul who saith: *Dost thou contemnt the riches of his long suffering and gentlenesse? Dost thou not know that the patience of God towards thee, is used to bring thee to repentance? But thou through the hardnesse of thy heart, and irrepentant mind dost hoard and heap up to thyself wrath, in the day of vengeance, at the revelation of Gods just judgement.* In which words S. Paul signifieth, that the longer God suffereth us with patience in our wickednesse, the greater heap of vengeance doth he gather against us, if we persist obstinate in the same. Whereunto S. Augustine addeth another consideration of great dread and fear; and that is: *If he offer thee grace (saith he) to day, thou knowest not whether he will do the same to morrow. If he give thee life and memory this week, thou knowest little whether thou shalt enjoy that benefit, the next.*

Aug. traſt.  
33. in Joan.

Note this.

Gods good-  
nesse no-  
thing help-  
eth those  
that perse-  
vere in sin.

5. The holy Prophet beginning his teaventy and second Psalm, of the dangerous prosperity of worldly men; useth these words of admiration:

How

How good a God is the God of Israel, unto them that be of a right heart ! And yet in all that Psalm, he doth nothing else but shew the heavy justice of God towards the wicked, even when he giveth them most prosperities and worldly wealth; and his conclusion is ; behold ( O Lord ) they shall perish which depart from thee ; thou hast destroyed all those that have broken their faith of wedlock with thee. By which is signified, that how good soever God be unto the just, yet that pertaineth nothing to the relief of the wicked, who are to receive just vengeance at his hands, amidst the greatest mercies bestowed upon the godly. *The eyes of the Lord are upon the just* (saith the same Prophet) *and his ears are bent to hear their prayes ; but the face of the Lord is upon them that do evill, to destroy their memory from out of the earth.* Psal. 72. Psal. 33.

6. It was an old practice of deceiving-Prophets, resisted strongly by the true Prophets of God, to cry, *Peace, peace*, unto wicked men, when indeed there was nothing towards them, but danger, sword, and destruction ; according as the said true Prophets foretold, and as the event proved. Wherefore, the Prophet David giveth us a notable and sure rule to govern our hope and confidence withall, when he saith : *Sacrificate sacrificium Justitia, & sperate in Domino* : Do you sacrifice of righteousness, and then trust in him. Wherewith S. John agreeth when he saith : *If our heart or conscience do not reprehend us* (for wicked life) *then have we confidence with God* : As who would say, If our conscience be guilty of lewd and wicked life, and we resolved to dwell and continue therein, then in vain have we confidence in the mercies of God, unto whose just judgement we stand subject for our wickednesse. Jer. 6. 9. Ezec. 13. Psal. 4.

7. It is most wonderfull, and dreadfull to consider, how Almighty God hath used himself towards his The severity of Gods punishment upon sin.



I.  
The Angels

Esa. 14.  
D. Tho. q.  
63.

2 Pet. 2.  
Ep. Jud.

2.  
Adam and  
Eve.

his best beloved in this world, upon offence given by occasion of sinne; how easily he hath changed countenance; how soon he hath broken off friendship, as it were; how straightly he hath taken accounts, and how severely he hath punished. The Angels that he created with so great care and love, and to whom he imparted so singular priviledges, of all kind of perfections, as he made them (in a certain manner) almost very Gods, committed but onely one sinne of pride, against his Majesty, and that onely in thought as Divines do hold: and yet presently, all that good will and favour was changed into justice; and that so severe, as they were thrown down to eternall torments without redemption, designed for ever to abide the rigour of hell-fire and intolerable darknesse, as the holy Apostles Saint *Peter* and Saint *Jude* do affirm.

8. After this, Almighty God made to himself another new friend of flesh and blood, which was our first father *Adam* in Paradise, where God conversed with him so friendly and familiarly, as is most wonderfull to consider. He called him, he walked and talked with him, he gave him the dominion of the world, made him his substitute, made all creatures in the world subject unto him, he brought them all before him, to the end, that he, and not God, should give to them their names. He made a mate and companion for him, he blessed them both, and finally, shewed all possible tokens of love, that might be. But what ensued? *Adam* committed but one sin, and that, at the enticement of another; and that also a sinne of small importance (as it may seem to mans reason) being but the eating of an apple forbidden: and yet the matter was no sooner done, but all friendship was broken between God and him; he was thrust out of Paradise, condemned to perpetuall misery, and

all his posterity to eternall damnation, together with himself if he had not repented. And how severely this grievous sentence was executed afterward, may appear by the infinite millions that went to hell for this sinne, for the space of four thousand years that passed, before it was ransomed; which finally could not be done, but by the coming down of Gods own Sonne, the second Person in Trinity, into this flesh, and by his intolerable sufferings and death in the same.

9. The two miracles of the world, *Moses* and *Aaron*, were of singular authority and favour with God; insomuch that they could obtain any thing at his hands for other men. And yet when they offended God once themselves at the waters of contradiction in the desert of Sin, for that they doubted somewhat of the miracle promised to them by God, and thereby did dishonour his Majesty before the people, as he saith: they were presently rebuked most sharply for the same. And albeit they repented heartily that offence, and so obtained remission of the fault or guilt; Yet was there laid upon them a grievous punishment for the same, and that was, that they should not enter themselves into the land of *Promise*, but should dy when they came within the sight thereof. And albeit they intreated God most earnestly for the release of this penance; yet could they never obtain the same at his hands, but alwayes he answered them: *Seeing you have dishonoured me before the people you shall dy for it, and shall not enter into the land of Promise.*

10. In what speciall great favour was *Saul* with God, when he chose him to be the first King of his people? Caused *Samuel* the Prophet so much to honour him, and to anoint him Prince upon Gods own inheritance, as he calleth it? When he commended him so much, and took such tender care over him?

And

Great severity.

3.

*Moses and Aaron.*  
Num 20.  
27-23.  
Gen. 30. 33.  
34.

4.

*Saul.*  
1 Reg. 10.  
& 11.  
A& 13.  
1 Reg 13.  
15, 16.

And yet afterward, for that he brake Gods commandment in reserving certain spoils of warre, which he should have destroyed; yea, though he reserved them to honour God withall, as he pretended: yet was he presently cast off by God, degraded of his dignity, given over to the hands of an evill spirit, brought to infinite miseries, and finally (though he shifted for a time) so forsaken and abandoned by God, as he slew himself, his sonnes were crucified on a crosse by his enemies, and all his family and lineage extinguished for ever.

5. King *David*, taken in his place, was the chosen and dear friend of God, and honoured with the title of *One that was according to Gods own heart*: But yet, as soon as he had sinned, the Prophet *Nathan* was sent to denounce Gods heavy displeasure and punishment upon him, and his, which afterward ensued during his whole life, notwithstanding his great and voluntary penance that himself added for the pacifying of Gods wrath, by fasting, prayer, weeping, wearing of sackcloth, eating of ashes, and the like. Whereby is evident, that how great soever Gods favour be to any man, yet avoideth he not his Justice, if he offend him. And that resolute speech of our Saviour to his dearest Apostles, is dreadfull: *Nisi pœnitentiam egeritis, omnes simul peribitis*: You shall perish all, except you do penance for your sinnes. The holy Scripture hath infinite examples of this matter; as the rejection of *Cain* and his posterity streight upon his murder. The pitifull drowning of the whole world in the time of *Noah*. The dreadfull consuming of *Sodom* and *Gomorrah*, with the cities about it, by fire and brimstone. The sending down quick unto hell, of *Chore*, *Dathan*, and *Abiran*, with the slaughter of two hundred and fifty, their adherents, for rebellion against *Moses* and *Aaron*, and other fourteen thousand seven hundred

1 Reg. 16.

1 Reg. 31.

1 Par. 10.

5.  
David.

2 Reg. 12.

Psal. 34 68.  
108. 101.  
Psal. 29.

Gen. 4.

Gen. 8.  
Gen. 19.

Num. 16.

hundred soon after. The sudden killing of *Nadab* Lcv. 10. and *Abihu*, sons of *Aaron*, and chosen Priests, for once offering on the Altar other fire then was appointed them. The most terrible striking dead of *Ananias* and *Sapphira*, for retaining some part of Acts. their own goods, by deceit, from the Apostles: with many more such examples which holy Writ doth recount.

12. And as for the grievousnesse of Gods Justice, The heaviness of Gods hand. and heaviness of his hand, when it lighteth upon us, though it may appear sufficiently by all these examples before alledged (wherein the particular punishments, as you see, are most grievous:) yet will I repeat one act of Almighty God more, out of the Scripture, which expresseth the same in wonderfull sort and manner. It is well known that *Benjamin* among Gen. 43. 43. all the twelve sonnes of *Jacob*, was the dearest unto his father, as appeareth in the book of *Genesis* (and therefore also greatly respected by God, and his tribe placed in the best part of all the land of *Promise*, upon the division thereof, having *Jerusalem*, *Jericho*, and Jos. 18. other the best cities within it :) yet notwithstanding for one onely sinne committed by certain private men in the city of *Gibeah*, upon the wife of a Levite, God punished the whole tribe in this order as holy Scripture recounteth. He caused all the other eleven tribes Jud. 19. 20. to rise against them, and first, to come to the house of God in *Shilo*, to ask his advice, and to follow his direction in this warre against their brethren. And thence having by Gods appointment joyned battel twice with the tribe of *Benjamin*, the third day, God gave them so great a victory, as they slew all the living creatures within the compasse of that tribe, except onely six hundred men that escaped away into the desert, the rest were slain both man, woman, children, and infants, together with all the beasts



and cattle ; and all the cities, villages, and houses burnt with fire. And all this, for one sin committed onely at one time, with one woman.

A consideration upon the premises.

Deut. 10.

Heb. 10.

Psal. 118.

Heb. 12.

Mat. 16.

Great and strange effects of Gods justice.

13. And who then (dear Christian brother) will not confesse with *Moses* : *That God is a just God, a great God, and a terrible God* ? Who will not confesse with *S. Paul* : *That it is horrible to fall into the hands of the living God* ? Who will not say with holy *David* : *A judicis tuis timui* : I have feared at the remembrance of thy judgements ? If God would not spare the destroying of a whole Tribe, for one sin onely ; if he would not pardon *Chore*, *Dathan*, and *Abiram* for once : the sons of *Aaron* for once : *Ananias* and *Saphira* for once : if he would not forgive *Esau*, though he demanded it with tears, as *S. Paul* saith : if he would not remit the punishment of one fault to *Moses* and *Aaron*, albeit, they asked it with great instance ; if he would not forgive one proud cogitation unto the Angels ; nor the eating of one apple unto *Adam*, without infinite punishment ; nor would passe over the cup of affliction from his own dear Sonne, though he required the same thrice upon his very knees, with the sweat of blood and water in his presence : what reason hast thou (my Brother) to think, that he will let passe so many sins of thine unpunished ? What cause hast thou to induce thy imagination, that he will deal extraordinarily with thee, and break the course of his Justice for thy sake ? Art thou better then those whom I have named ? Or hast thou any priviledge from his Majesty above them ! Or is he another God now, then he was then ?

14. If thou wouldest consider the great and strange effects of his Justice, which we see daily executed in the world : thou shouldest have little cause to perswade thy self so favourably, or rather to flatter thy self so dangerously, as thou dost. We see that notwithstanding

standing Gods mercy, yea, after the death and passion of Christ our Saviour, for saving of the whole world: yet so many infinite millions be damned daily by the Justice of Almighty God; so many Infidels, Heathens, Jews, and Turks, that remain in the darknesse of their own ignorance; and among Christians, so many hereticks and mis-believers; and among Catholics, so many evil livers, as Christ truly said: *That few were they which should be saved*: albeit, Mat. 7. 10. his death was paid for all, if by their own wickednesse they made themselves not unworthy thereof. And before the coming of our Saviour much more we see, that all the world went awry to damnation, for many thousand years together, excepting a few Jews which were the people of God. And yet among them also, the greater part (perhaps) were not saved, as may be conjectured by the speeches of the Prophets from time to time: and especially by the sayings of Christ to the Pharisees and other Rulers thereof. Now then, if God for the satisfying of his Justice, could let so many millions perish, through their own sinnes, as he doth also now daily permit, without any prejudice or impeachment to his infinite mercy; why may not he also damne thee for thy sinnes, notwithstanding his mercy, seeing thou dost not onely commit them without fear, but also dost obstinately persist in the same upon presumption of his mercy?

§ 2. *Whether Gods Mercy be greater then his Justice.*

15. **B**ut here now (perhaps) some man may say, If this be so, that God is so severe in punishing of every sinne, and that he damneth so many thousands for one that he saveth; how is it true which holy

Pfal. 14.  
Jam. 2.

Writ so often doth repeat : *That the mercies of God are above all his other works : and that it passeth and exalteth it self above his judgement ?* For if the number of the damned be so great, and do exceed so much the number of those which are saved ; it seemeth that the work of Justice doth passe the work of Mercy. To which I answer, first, that as for the small number of them that are saved , and do enter into the narrow gate , as also of the infinite quantity of such as are damned, by running the common path of perdition in this world, we may in no wise doubt. For that besides all other proofs thereof, Christ himself that standeth instead of all, hath made the matter certain , and out of question, by his asseveration thereof, more then once in the Gospel. We have to see therefore, how, notwithstanding all this , the mercy of God doth exceed his other works.

Mat. 7 & 20

The first  
way how  
Gods mercy  
is above his  
justice.  
Hof. 12.

16. And first, his mercy may be said to exceed, for that all our salvation is of his mercy, and our damnation from our selves onely, as from the first and principall causes thereof ; according to the saying of God, by the Prophet : *Perditio tua ex te Israel, tantummodo in me auxilium tuum.* Thy perdition is onely from thy self (O Israel) and thy assistance to do good, is onely from me. So that , as we must acknowledge Gods grace and mercy for the author of every good thought and act that we do, and consequently , ascribe all our salvation unto him, who preventeth, moveth , and assisteth our free-will with his grace : so none of our evil acts (for which we are damned) do proceed from him, but onely from our selves, and so he is no cause at all of our damnation , as he is of our salvation : and in this doth his mercy exceed his justice. For that he crowneth in us his own works , as S. *Augustine* writeth (though now made ours by the priviledge of his grace) but damneth in us onely our own misdeeds.

Aug. R.

17. Secondly,

17. Secondly, his mercy doth exceed his Justice in respect of his will and desire; for that he desireth all men to be saved, as S. Paul teacheth, and himself protesteth, when he saith: *I will not the death of a sinner, but rather that he turn from his wickednesse and live.* And again by the Prophet *Jeremy*, he complaineth grievously, that men will not accept of his mercy offered. *Turn from your wicked wayes* (saith he) *why will ye dye, O you house of Israel?* By which appeareth, that he offereth his mercy most willingly and freely to all, but useth his justice onely upon necessity (as it were) constrained thereunto by our obstinate behaviour. This our Saviour Christ signifieth more plainly, and pathetically, when with tears he saith to *Jerusalem*: *O Jerusalem, which killest the Prophets, and stonest them to death that are sent unto thee: How often would I have gathered thy children together, as the Henne clucketh her chickens underneath her wings, but thou wouldest not? Behold, thy house (for this cause) shall be made desert, and left without children.* Here you see the mercy of God often offered unto the Jews; but for that they refused it, he was enforced (in a certain manner) to pronounce this heavy sentence of destruction and desolation upon them; which he fulfilled within 40 or 50 years after, by the hands of *Titus* and *Vespasian* Emperours of Rome, who utterly overthrew the City of *Jerusalem*, and the whole nation of Jews, whom we see disperſed over all the world at this day, in bondage both of body and ſoul. Which work of Gods justice, though it be most terrible; yet was his mercy greater to them in that he sought by ſo many means to prevent and ſave them, if they had not rejected the ſame mercy ſo obſtinately, as they did.

18. Thirdly, His mercy exceedeth his justice, even towards the damned and reprobate themſelves,

The ſecond way.  
1 Tim. 2.

Ezec. 18.

Jer. 3.

Mat. 23.

Joſeph. de bello Jud. l. 7. c. 15, 16, 17.

The third way.



in this life at least : for that he useth infinite means to leade them to their salvation, as namely by giving them free-will, and assisting the same with his grace to do good as hath been said ; by moving them inwardly with infinite good inspirations ; by alluring them outwardly with exhortations, promises, examples of others ; as also by sicknesse, adversities, and other gentle corrections ; by giving them space to repent, with occasions, opportunities, and excitations unto the same ; by threatening them eternall death, if they repented not : All which things being effects of mercy, and goodnesse towards them ; they must needs confesse amidst their greatest fury of desperation and torments, that albeit the execution of his justice and judgements be most terrible and dreadfull, when they fall upon them : yet are they true, and justified in themselves, and no wayes to be compared with the excessive greatnesse of his mercies, used towards them in this life.

Psal. 83.

Psal. 84.

Psal. 100.

Fear to be  
joyned with  
hope.

19. And out of this then we learn also that to be true, which the Prophet saith : *Misericordiam & veritatem diligit dominus* : God loveth mercy and truth. And again : *Mercy and truth have met together, Justice and peace have kissed one another, &c.* We see the reason in like manner, why the same Prophet protested of himself : *I will sing unto thee ( O Lord ) both mercy and judgement* : not mercy alone, nor judgement alone, but *mercy and judgement together* : that is, I will not so presume of thy mercy, as I will not fear thy judgement ; nor yet will I so feare thy judgement, as I will ever despair of thy mercy. The fear of Gods judgements must alwayes be joyned with our confidence in Gods mercy ; yea, and this in very Saints themselves, as King *David* saith. But what fear ? That fear truly, which the Scripture describeth, when it saith : *The fear of our Lord expelleth sinne. The fear*

fear of God hateth all evill. He that feareth God, neglecteth nothing. He that feareth God, will turn and look into his own heart. He that feareth God will do Good works. They which fear God, will not be incredulous to that which he saith; but will keep his wayes, and seek out the things that are pleasant unto him. They will prepare their hearts, and sanctifie their soul in his sight.

The praise  
of true fear.

20. This is the description of the true feare of God, set down by the pen of the Holy Ghost himself. This is the description of that fear, which is so much commended and commanded in every part and parcell of Gods word. Of that fear (I say) which is called, *Fons vitæ, radix prudentiæ, corona & plenitudo sapientiæ, gloria & gloriatio, beatum donum*: That is, the fountain of life, the root of prudence, the crown and fulnesse of wisdom, the glory and gloriation of a Christian man, a happy gift. Of him that hath this fear the Scripture saith: *Happy is the man which feareth our Lord, for he will place his mind upon his commandments*. And again, *The man that feareth God shall be happy at the last end, and shall be blessed at the day of his death*. Finally, of such as have this fear, the Scripture saith, that God is their foundation: God hath prepared great multitude of sweetness for them: God hath purchased them an inheritance: God is as mercifull to them, as the father is mercifull unto his children. And (to conclude) *Voluntatem timentium se faciet*: God will do the will of those that fear him, with this fear.

21. This holy fear had good Job, when he said to God: *I feared all my works*. And he yieldeth the reason thereof: *For that I know that thou sparest not him that offendeth thee*. This fear lacked the other, of whom the Prophet saith: *The sinner hath exasperated*

rated God, by saying; that God will not take account of his doings, in the multitude of wrath. Thy judgments (O Lord) are removed from his sight. And again, Wherefore hath the wicked man stirred up God against himself, by saying God will not take account of my doings? It is a great exasperation of God against us, to take the one half of Gods nature from him, which is, to make him mercifull without justice; and to live so, as though God would take no account of our life: whereas he hath protested most earnestly the contrary: saying that he is a hard and covetous man, which will not be content to receive his own again, but also will have usury for the loan; that he will have a strict reckoning of all his goods lent us: that he will have fruit for all his labours bestowed upon us; and finally, that he will have account for every word that we have spoken.

22. Our Saviour Christ, in the three-score and eighth Psalm, which in sundry places of the Gospel, he interpreteth to be written of himself, among other dreadfull curses, which he setteth down against the reprobate, he hath these: *Let their eyes be dazled in such sort as they may not see: poure out thy wrath (my Father) upon them, let the fury of thy vengeance take hand-fast on them. Adde iniquity upon their iniquity, and let them not enter into thy justice. Let them be blotted out of the book of life; and let them not be enrolled together with the just.* Here (loe) we see that the greatest curse which God can lay upon us, next before our blotting out of the book of Life, is to suffer us to be so blinded, as to adde iniquity upon iniquity, and not to enter into consideration of his justice. For which cause also, this confident kind of sinning upon hope of Gods mercy, is accounted by Divines for the first of the six grievous sins against the holy Ghost, which our Saviour in the Gospel signifieth, to be so hardly pardoned unto men by his Father,

Mat. 25.

Lut. 16.

Mat. 7.

Lut. 13.

Mat. 13.

Mat. 27.

Marc. 15.

Joan. 2.

D. Tho. 2. 2.

q. 14. art.

1, 2, 3.

Father, as he calleth it irremissible. And the reason why they call this a sin against the holy Ghost, is for that it rejecteth willfully one of the principall means left by the holy Ghost, to retrieve us from sin; which is the fear and respect of Gods justice upon sinners.

Why presumption is a sin against the holy Ghost.

23. Wherefore, to conclude this matter of presumption, me thinks, we may use the same kind of Argument touching the fear of Gods justice, as Saint Paul useth to the Romans, of the fear of Gods Ministers which are temporall Princes. *Wouldst thou not fear the power of a temporall Prince? (saith he) live well then; and thou shalt not onely, not fear, but also receive laud and praise therefore. But if thou do evil, then fear, for he beareth not the sword without a cause:* In like sort may we say to those good fellows, which make God so mercifull, as no man ought to fear his Justice. Would ye not fear (my brethren) the justice of God in punishment? live virtuously then, and you shall be as void of fear, as Lions are, saith the Wiseman. *For that perfect charity (saith S. John Evangelist) expelleth fear.* But if you live wickedly, then have you cause to fear, for God called not himself a just judge for nothing.

The danger of not fearing. Rom. 13.

Prov. 27.  
1 Joan. 4.  
2 Tim. 4.

24. If the matter had been so secure, as many men by flattery do perswade themselves it is, S. Peter would never have said unto Christians new baptized: *Walk you in fear, during the time of this your earthly habitation.* Nor S. Paul to the same men: *Work your own salvation in fear and trembling.* But here (perhaps) some men will ask me, how then doth the same Apostle in another place say: *That God hath not given us the spirit of fear, but of virtue, love, and sobriety?* To which I answer: that our spirit is not a spirit of servile fear, that is, to live in fear onely for dread of punishment, without love: but it is a spirit of love, joyed with the fear of children, whereby they fear

1 Pet. 1.

Phil. 1.

2 Tim 1.

to



Servile fear,  
and the fear  
of children,  
different.

Rom. 8.

How the  
fear of Gen-  
tiles was  
meer servile

to offend their father, not onely in respect of his punishment, but principally for his goodnesse towards them, and benefits bestowed upon them. This Saint *Paul* declared plainly to the Romans, putting the difference between servile fear, and the fear of children: *You have not received again the spirit of servitude* (saith he) *in fear, but the spirit of adoption of children, whereby we cry to God, Abba Father.* He saith here to the Romanes; you have not received again the spirit of servitude in fear; because their former spirit (being Gentiles) was onely in servile fear, for that they honoured and adored their Idols, not for any love they bear unto them, being so infinite as they were, and such notable lewdnesse reported of them (I mean of *Jupiter, Mars, Venus*, and the like :) but onely for fear of hurt from them, if they did not serve, adore, and honour them.

1 Pet. 3.

25. *S. Peter* also in one sentence expoundeth all this matter. For having said: *Timorem eorum nati- mueritis*, fear not their fear (meaning of the servile fear of wicked men) he addeth presently: *Dominum autem Christum sanctificate in cordibus vestris, &c. cum modestia & timore, conscientiam habentes bonam.* That is, do you sanctifie our Lord Jesus Christ in your hearts; having a good conscience, with modesty and fear. So that the spirit of servile fear, which is grounded onely upon respect of punishment, is forbidden us to rest in: but the loving fear of children, is commanded. And yet also about this, are there two things to be noted.

I.

Servile fear  
necessary to  
beginners.

26. The first, that albeit the spirit of servile fear of punishments and chastisement, be forbidden us to dwell upon it (especially when we are now entred into the service of God:) yet is it most profitable for sinners, and for such as yet do but begin to serve God, for that it moveth them to repentance, and

and to look about them. For which cause it is called  
by the Wiseman, *The beginning of wisdom.* And therefore, both *Jonas* to the *Ninivites*, and *S. John Baptist* to the *Jews*, and all the *Prophets* to sinners  
have used to stir up this fear, by threatening the dangers  
and punishments which were imminent to them, if  
they repented not. But yet afterward, when men are  
converted to God, and do go forward in his service;  
they change every day this servile fear into love, un-  
till they arrive at last, unto that state whereof *S. John*  
saith: *That perfect love or charity expelleth fear.* Joan. 1. Tra. 9. in ep. 1. Joan.  
Whereupon *S. Augustine* saith: *That fear is the ser-*  
*vant, sent before to prepare place in our hearts for his*  
*mistresse which is charity.* Who being once entred in,  
and perfectly placed, fear goeth out again, and giveth  
place unto the same. But where this fear never entreth  
at all, there is it impossible for charity ever to come and  
dwell, saith this holy Father.

27. The second thing to be noted, is, That albeit  
this fear of punishment be not in very perfect men, or  
at leastwise, is lesse in them, then in others, as *S. John*  
in the place before alledged, teacheth: yet being joyn-  
ed with love and reverence (as it ought to be) it is most  
profitable and necessary for all common Christians,  
whose life is not so perfect, nor charity so great, as that  
they have that perfection, whereof *S. John* speaketh,  
when he saith: *That perfect charity expelleth fear.* Luc. 12. Mat. 10.  
This appeareth, by that our Saviour Christ perswaded  
also this fear of punishment even unto his Apostles,  
saying: *Fear you him, which after he hath slain the bo-*  
*dy, hath power also to send both body and soul into hell*  
*fire: this I say unto you, fear him.* The same doth  
*S. Paul* to the *Corinthians*, who were good Christians,  
laying down first the justice of God, and thereupon  
perswading them to fear. *All we* (saith he) *must be pre-*  
*sented before the tribunall seat of Christ, to receive each*  
*man* 2 Cor. 5.

2.  
Servile fear  
may well  
remain also  
afterward.

man his proper deserts, according as he hath done, good or evil in this life. And for that we know this, we do perswade the fear of our Lord unto men. Nay (that which is more) S. Paul testifieth, that notwithstanding all his favours received from God, he retained yet this feare of Gods justice, as appeareth by those words of his : *I do chastise my body, and do bring it into servitude, least perchance, when I have preached to others, I become a reprobate my self.*

1 Cor. 9.

The conclusion.

1 Cor. 4.

Ephes. 5.

S Pauls  
wholesome  
exhortation

28. Now then (my friend) if S. Paul stood in awe of the justice of God, notwithstanding his Apostleship ; and that he was guilty to himself of no one sin or offence, as he protesteth : what oughtest thou to be, whose conscience remaineth guilty of so many misdeeds and wickednesses? *This know you* (saith Saint Paul) *that no fornicatour, unclean person, covetous man, or the like, can have inheritance in the Kingdome of Christ.* And immediately after, as though this had not been sufficient, he addeth, for preventing the folly of sinners which flatter themselves : *Let no man deceive you with vain works ; for the wrath of God cometh upon these things, upon the children of unbelief. Be you therefore partakers of them.* As if he should say, They that flatter you, and say, *Tush, God is mercifull, and will pardon easily all these and the like sins :* these men deceive you (saith S. Paul) for that the wrath and vengeance of God lighteth upon the children of unbelief, for these matters : that is, it lighteth upon those which will not believe Gods justice, nor his threats against sin, but rashly presuming of his mercy, do persevere in sin, untill on the sudden, Gods wrath do rush upon them, and then is it too late to amend. Wherefore (saith he) if you be wise ; be not partakers of their folly, but fear Gods justice, and amend your lives presently, while you have time. And this admonition of Saint Paul shall be sufficient to end this Chapter against,

ne, good  
we do  
Nay  
gainst all those that refuse, or deferre their resolution  
amendment, upon vain hope of Gods pardon or to-  
nation, in their sins and wicked life.

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THE SIXTH THING THAT  
Useth to stay and hinder men from  
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which is the deceitfull hope and perswasion to do it bet-  
ter, or with more ease afterward.

CHAP. VII.

He reasons and authorities which hitherto  
have been alledged, might seem (I doubt  
not) sufficient in the judgement and cen-  
sure of any reasonable man, to prove the  
necessity of the resolution whereof we treat, and to re-  
move all impediments that offer themselves against the  
same. But yet for that (as the Wise-man saith) he  
which is once minded to break with his friend, seeketh  
occasions how to do it with some colour and shew:  
there be many in the world, who having no other ex-  
cuse of their breaking and holding off from God, do  
seek to cover it with this pretence, that they mean, by  
his grace, to amend all in time. And this time is dri-  
ven off from day to day, untill Almighty God (in  
whose hands onely the moments of times are) do shut  
them out of all time, and do send them to pains eternall  
without time, for that they abused the singular benefit  
of time which he gave them in this world.

2. Let them hear S. *Agustine*: *Ita repentino præ-  
veniuntur nonnunquam Dei furore, ut nec conversionis  
tempus, nec beneficium remissionis accipiant*: They  
are oftentimes so prevented by the sudden wrath of  
Almighty

Pro. 18.

A vain ex-  
cuse.

Aug. lib. de  
fide ad Pet.  
cap. 3.



Almighty God, as they neither receive time to convert themselves, nor pardon for their sinnes. So as this is one of the greatest and most dangerous deceits, and yet the most ordinary and universall, that the enemy of mankind doth use towards the children of *Adam*. And I dare say boldly, that more do perish by this deceit, among Christians, then by all his other guiles and subtilties that he useth besides. He well knoweth the force of this snare above all others, and therefore ugeth it so much unto every man. He considereth better then we do the importance of delay in a matter so weighty, as is our conversion and salvation. He is not ignorant how one sinne draweth on another; how he that is not fit to day, will be lesse fit to morrow; how custome groweth into nature; how old diseases are hardly cured; how God withdraweth his grace; how his Justice is ready to punish every sinne; and how by delay we exasperate the same, and heap vengeance on our own heads, as Saint *Paul* saith. He is privy to the uncertainty and perils of our life, to the dangerous chances that fall out hourly, to the impediments that will multiply daily, more and more to let our conversion. All this knoweth our ghostly enemy, and well considereth the same, and for that cause perswadeth so many to delay as he doth. For being not able any longer to blinde the understanding of many Christians, but that they must needs see clearly the necessity and utility of this resolution; and that all impediments in the world are but trifles and meer deceits, which divert them from the same: he runneth to this onely refuge of delay, perswading them, that they deferre a little, and that in time to come they shall have better occasion and more opportunity to do it with their commodity, then presently they have.

Many causes why the devil perswadeth us to delay.

Rom. 2.

L. 8. confes.  
cap. 7. & 12.

3. This sleight proved S. *Augustine* in his conversion,

con- sion, as himself writeth. For that after he was perswa-  
s this ded that no saluation could be unto him, but by change  
s, and and amendment of his life : yet the enemy held him for  
nemy a time in delay, saying unto him : *Stay yet a little ; yet*  
dam. *deferre for a time.* Thereby (as he saith) to bind  
h by him more fast in the custome of sinne, until by the  
other omnipotent power of Gods grace, and his own most  
well earnest endeavour, he brake violently from him, crying  
and to God : *Why shall I longer say to morrow ? why shall I*  
e con- *not do it even at this instant ?* And so he did, even in his  
ay in very youth, leading afterward a most holy, and perfect  
ation. Christian life, as all the world knoweth.

other ; 4. But if we will discover yet further the greatnesse  
mor- and peril of this deceit ; let us consider the causes that  
w old may let our resolution and conversion at this present,  
aweth and we shall see them all encreased, and strengthened  
every by delay, and consequently, the matter made more  
same, hard and difficult for the time to come, then now it is.  
Paul For first (as I have said) the continuance of sin bring-  
sils of eth custome ; which once having gotten prescription  
all out upon us, is so hard to remove, as by experience we  
daily, prove daily in all habits that have taken root with-  
all this in us. Who can remove (for examples sake) with-  
dereth out great difficulty, a long custome of drunkenness,  
ny to of swearing, or of any other evil habit, once settled up-  
ger to on us ? Secondly, the longer we persist in our sinfull  
ut that life, the more God plucketh his grace and assistance  
lity of from us ; which grace is the onely means to make the  
world way of virtue easie unto men, and their conversion  
n from possible. Thirdly, the power and kingdome of the  
y, per devil is more established and confirmed in us by con-  
n time tinuance, and so the more hardly to be removed.  
re op- Fourthly, the liberty of our free-will is more and more  
esently weakened and daunted by frequentation of sinne, though  
conver- not extinguished. Fifthly, the faculties of our mind are  
sion, more corrupted ; as the understanding is more darkned,  
the

The causes  
which make  
our conver-  
sion harder  
by delay.

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the will more perverted, the appetite more disordered; Sixthly and lastly, our sensuall parts and passions are more stirred up and strengthened against the rule of reason, and harder to be repressed by continuance of time, then they were before.

Note.

5. Well then (dear Christian Brother) put all this together, and consider indifferently with thy self, whether it be more likely, that thou shalt rather make this resolution hereafter, then now. Hereafter ( I say ) when by longer custome of sinne, the evil habit shall be more deeply rooted in thee, the devil in more firm possession of thee, Gods help further off from thee, thy mind more infected, thy judgement more weakened, thy good desires extinguished, thy passions confirmed, thy body corrupted, thy strength diminished, and all thy whole common-wealth more perverted. We see by experience, that a ship which leaketh, is more easily emptied at the beginning then afterward. We see, that a ruinous palace, the longer it is let run, the more charge and labour it will require in the repairing. We see, that if a man drive in a nail with a hammer, the more blows he giveth upon it, the more hard it is to pluck it out again. How then thinkest thou to commit sinne upon sinne, and by perseverance therein, to finde the redresse more easie hereafter, then now? It is

The same  
shewed by  
comparisons

An example  
In prae  
spirituali  
Sanctorum  
Patrum.

written among the lives of old Hermites, how that on a time an Angel shewed to one of them in the wilderness, a certain fond fellow that hewed down wood; who having made to himself a great burden to carry thence, laid it on his back, and for that it was uneasie and pressed him much, he cast it down again, and put a great deal more unto it, and then began to lift at it anew: but when he felt it more heavy then before, he fell into a great rage, and added twice as much more unto it, thereby to make it lighter,

Whereat

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8.

Whereat when this holy man mused much, the Angel told him, that this was a figure of them in the world, who finding it some what unpleasant to resist one or two vices at the beginning, doe deferre their conversion, and doe adde twenty or forty more unto them, think to finde the matter more easy afterward, to be remedied.

6. S. *Augustine* expounding the miracle of our Saviour, in raising *Lazarus* from death to life, which had been dead now four daies, as the Evangelist saith: examineth the cause why Christ wept, cried out, and troubled himself in spirit, before the doing of this act, where as he raised others with greater facility, And he concludeth the mystery to have bene, for that *Lazarus* was now dead foure daies, and also buried: which signifieth the four degrees of a sinner; the first, in voluntary delectation of sinne; the second, in consent; the third, in fulfilling it by work; the fourth, in continuance or custome thereof: *Wherein whosoever is once buried* (saith this holy Father) *he is hardly raised to life againe, without a great miracle of God, and many tears of his own part.*

Tract. 49.  
in Joan.  
Joan. 11.  
Matth. 9.  
Luc. 7.

4. degrees  
of a sinner.

7. The reason hereof, is that which the Wise-man saith: *Languor prolixior gravat medicum*: An old sicknes doth trouble the Phisitian: *Brevem autem languorem praeacidit medicus*: But the Phisitian cutteth off quickly a new or fresh disease, which hath endured but a little time. *The very bones of an old wicked man shall be replenished with the vices of his youth* (saith Job) *and they shall sleep with him in the dust, when he goeth to his grave.* What folly then is it, to deferre our amendment unto our old age, when we shall have more impediments and difficulties by a great deal, then we have now?

The reason  
of more  
difficulty  
by delay.  
Eccl. 19.

Job 22.

8. If it seem hard to thee to doe penance now, to

Y y

fast,



A compa-  
rison.

fast, to pray, and to take upon thee other afflictions, which the Church prescribed to sinners at their conversion: how wilt thou doe it in thy old age, when thy body shall have more need of cherishing, then of punishment? If thou find it unpleasant to resist thy sinnes now, and to roote them out, after the continuance of two, three, or foure yeares: what will it be after twenty yeares more adioined unto them? How mad a man wouldest thou esteeme him, that travailing on the way, and having great choise of lusty strong hories, should let them all goe empty and lay all cariage upon some one poore and leane beast, that could scarce uphold himself, and much lesse sustaine so great a burden cast upon him? And surely no lesse unreasonable is that man, who passing over idly the lusty daies and times of his life, reserveth all the labour and travaile of doing penance for his sinnes, unto impotent and feeble old age, that cannot sustayne it selfe.

Ingratitude  
towards  
God.

Mala. 1.

Compari-  
sons.

Deut. 25.

9. But to let passe the folly of this deceit; tell me (good Christian) what ingratitude and injustice is this towards almighty God, having received so many benefites from him already, and expecting so great a pay as the Kingdome of heaven is, for thy service; to appoint out, notwithstanding, the least, and last, and worst part of thy life unto his service; and that, whereof thou art most uncertaine, whether it shall ever be, or never; or whether God will accept it when it cometh, or no? He is accursed by the Prophet, which having whole and sound cattle, doth offer unto God the lame or halting part therof. How much more shalt thou be accursed, who having so many daies of youth strength, and vigour, doest appoint unto Gods service only thy limping old age? In the law it was forbidden under a most severe threat, for any man to have two measures in his house for his neighbours: one greater to his friend, and another lesse for other

and yet thou art not ashamed, to use two measures of thy life, most unequall, in prejudice of thy self and God; whereby thou allottest to him a little, and to his enemy, the world, thou assignest the greatest, fairest, and surest part thereof.

10. O deare brother, what reason is there, why it should thus be used at thy hands? What law of Unjust dealing with God. Justice or equity is this, that after thou hast served the world, flesh, and divell all thy youth and best daies: the end to come and thrust thine old bones, defiled and worne out with sinne, into the dish of thy Creator; his enemies to have the best, and he the leavings; his enemies the wine, and he the lees and dregs? Dost thou not remember, that he will have the best and best part offered to him? Dost thou not thinke the punishment of those, who offered the worst of their substance to God? Follow the counsaile of the holy Ghost, if thou be wise, which warneth thee, in these wordes: *Be mindefull of thy Creator in the daies of thy youth, before the time of affliction comen, and before those yeares draw neere, of which thou shalt say, they please me not.* Levit. 3. Num. 18. Mala. 1. Eccl. 5.

11. How many hast thou seene cut off before thine in the midst of their daies, whiles they pursue in time to change their life? How many have come to old age it self, and yet then have felt lesse will to amendment then before? How many have driven even unto the very houre of death, and then, least they have remembered their owne estate, but have died, like unto senseles beastes, according to the saying of S. Gregory: *The sinner hath also this affliction upon him that when he commeth to dy, he forgetteth himself which in his life time did forget God?* Sermon. 10. de Sanctis

How many examples are seene hereof daily? How many worldly men, that have lived in sensuality, how

many great sinners, that have passed their life in wickednes, doe end and die, as if they went into some place insensible, where no accompt, no reckoning should be demanded? They take such care in their Testament for flesh and bloud, and the commodities of the world, as if they should live still, or should have their part of these vanities when they are gone. In truth to speak as the matter is, they die as if there were no immortality of the soul; and that, in very deed seemeth to be their inward perswasion, and accordingly, like to be their portion for all eternity afterward.

The losse  
of merit.

12. But suppose now, that all this were not so, and that a man might as easily, commodiously, yet and as surely also, convert himself in old age as in youth, and that the matter were in like manner acceptable to God: yet tell me, what great time there lost in this delay? What great treasure of merit is there omitted, which might have been gotten by labour in Gods service? If whiles the Captain and other souldiers did enter into a rich City, to take the spoile, one souldier should say, I will stay and come after the next day, when all the spoile is gotten: would you not think him both a coward, and a most unwise? So it is, that Christ our Saviour and his good souldiers took the spoile of this life; riched themselves with the merits of their labour, carried the same with them as bills of exchange to the banck of heaven, and there receive pay of eternal glory for them. And is it not great folly and perversnesse in us, to passe over this life without gaining of any merit at all? Now is the time of day for gaining of our crown; now is the day of day to seize on our booty; now is the market, to buy the Kingdome of heaven; now is the time of day for sowing, to get the game and prize; now is the day for sowing; to provide us corn for the harvest that

A comparison.

Isa 8. Ezech.  
29 Luc. 11.  
2 Tim 4.  
1. Pet. 5.  
Jac 1.  
Apoc. 12.  
Luc. 19.  
1. Cor. 9.  
Phil. 3.  
2. Cor. 9.  
Gal. 5.

meth on. If we omit this time, there is no more crown, no more booty, no more Kingdome, no more price, no more harvest to be looked for. For the Scripture assureth us. *He that for sloth will not sow in the winter, shall begge in the summer, and no man shall give unto him.* Prov. 10.

13. But if this consideration of gaine can not move thee (gentle reader) as in deed it ought to do, being of such importance as it is, and irrevocable when it is once past: yet weigh with thy self, what obligation and charge thou drawest on thee, by every day that thou deferrest thy conversion, and livest in sinne. Thou makest each day knotts, which thou must once undoe againe: thou heapest that together, which thou must once disperse again: thou eatest and drinkest that hourelly, which thou must once vomit up again: I mean, if the best fall out unto thee: that is, if thou do repent in time, and God do accept thereof, for otherwise, wo be unto thee eternally, for that thou hoardest (as S. Paul saith) wrath and vengeance on thine owne head for ever. But supposing that thou receive grace hereafter to repent, which refuseth it now; yet I say, thou must weepe one day, for that thou laughest now; thou must be heartily sorry hereafter for that wherein thou now delightest; thou hast to curse the day wherein thou ever gavest consent to sinne, or else thy repentance will do thee no good. This thou knowest now before hand: and this thou believest now, or else thou art no true Catholick Christian. How then art thou so mad as to offend God now, both willingly, and deliberately, and to continue therein, of whom thou knowest that thou must once ask pardon with tears? If thou think he will pardon thee, what ingratitude is it to offend so good a Lord? If thou think he will not pardon thee,

The obligation to greater sorrow and satisfaction by delay.

Rom. 2.



what folly can be more, then to offend so potent and rigorous a Prince without hope of pardon, he being able to punish thee at his pleasure?

14. Make thine accompt now as thou wilt. If thou never doe repent and change thy life, then every sinne thou committest, and every day that thou livest therein, is encrease of wrath and vengeance upon thee in hell, as *S. Paul* proveth. If thou doe, by Gods mercy, herafter repent and turne (for this is not in thy handes :) then must thou one day lament, and bewaile, and doe penance for this delay, which now thou makest. Then must thou make satisfaction to Gods justice, either in this life, or in the life to come, for that which now thou passest over so pleasantly. And this satisfaction must be so sharpe and rigorous (if we believe the ancient \* *Fathers* alleaged by me before to this purpose) as it must be answerable to the weight and continuance of thy finnes, as more at large I shall have occasion to shew againe in the second Booke, talking of satisfaction. So that, by how much the more thou prolongest, and encreasest thy sinne; so much greater must be thy paine and sorrow in satisfaction. *Alto vulneri diligens & longa adhibenda est medicina; penitentia crimine minor non sit*, saith *S. Cyprian*: A diligent and long medicine is to be used to a deepe sore; and the penance may not be lesse then the fault. So he. And further he sheweth in what order this satisfaction must be, to wit, *with prayer, with teares, with watching, with lying on the ground, with wearing of hayr-cloth, and the like*. And conforme to this, teacheth *S. Augustine*; *It is not enough* (saith he) *to change our manners, and to leave to sinne, except we make satisfaction also to God for our finnes past, by sorrowfull penance, humble sighes, contrition of heart, & giving of Almes. Our body that hath lived in many delights*

Rom. 2.

Satisfaction  
for delay.

\* Supra  
cap. 9.

Cyprian. l.  
de lap. & l.  
5. ep. 5. ad  
Cornel.

Horn. lib. 6.  
50. c. 5.

delights must be afflicted (saith S. Hierome) our long laughing must be recompenced with long weeping: our soft linnen, & fine silke-apparell, must be changed into sharpe hayr-cloth. Finally, S. Ambrose agreeing with the rest, saith: *Grandi plaga, alta & prolixa opus est medicina. Grande scelus grandem necessariam habet satisfactionem.* Unto a great wound, a deep and long medicine is needfull. A great offence requireth of necessity a great satisfaction. p. 27. ad Eustoph. Ad virg. Lapfam. c. 8.

15. Marke heere (deare brother) that this satisfaction must be both great and long, and also of necessity. What madnes is it then for thee, now to enlarge the wound, knowing that the medicine must afterwards be so painfull? What cruelty can be more against thy self, then to drive in thornes into thine owne flesh, which thou must afterward pull out againe with so many teares? Wouldst thou drinke that cupp of poisoned liquour for a little pleasure in the tast, which would cast thee soone after into a burning fever, torment thy bowels, and either dispatch thy life, or put thee in great ieopardy theof? Is there any folly, any madnes, any fury or phrenzy greater then this?

§. 2. *Wherein is treated the example of the thiefe pardoned upon the crosse; and how doubtfull the conversion of a sinner at his death is.*

16. **B**UT heere now I know thy refuge will be, to alleage the example of the good thiefe, saved even at the last houre, upon the Crosse, and carried to paradise that same day with Christ, without any further penance or satisfaction. This example is greatly noted, and urged by all those who deferre their conversion; as no doubt it is, and ought to be of very great comfort to every man, which findeth himself now at the last cast, and therefore commonly tempted

by the enemy to despair of Gods mercy, which in no case he ought to do. For the same God which saved that great sinner at that last houre, can also (and will) save all them that heartily turn unto him, even in that last houre. But (alas) many men doe flatter, and deceive themselves with misunderstanding, or rather misusing of this example, as they did also in ancient times.

Circum-  
stances of  
the fact.

17. For we must understand (as *S. Augustine* well noteth) that albeit many lay hands willingly of this consequence; yet was this but one particular act of Christ, which maketh no generall rule: Even as we see, that a temporall Prince pardoneth sometime a malefactor, when he is come to the very place of execution; yet were it not for every malefactor, or many, to trust thereupon. For that this is but an extraordinary act of the Princes favour, and neither shewed nor promised to all men. Besides this, this act was a speciall miracle reserved for the manifestation of Christ his power and glory, at that houre upon the Crosse. Again, this act was upon a most rare confession made by the thief, in that instant, when all the world forsook Christ, and even the Apostles themselves, either doubted, or lost their faith of his God-head. Besides all this, the confession of this thief was at such a time, as he could neither be baptized, nor have further time of penance, and consequently needed this dispensation. And we hold also, that even now at a mans first conversion, there is required no other externall penance, or satisfaction at all, but onely to believe and to be inwardly sorry for his sinnes (if he be of yeares of discretion, and have actuall sinnes) and then to be baptized, and to passe to heaven. But it shall not be amisse perhaps, to alledge *S. Augustines* very words upon this matter. For thus he writeth.

18. It

18. It is a remediless perill, when a man giveth himself over so much to vice, as he forgetteth that he must give accompt thereof to God. And the reason why I am of this opinion, is, for that it is a great punishment of sinne, to have lost the fear and memory of Gods judgement to come &c. But (dearly beloved) least perhaps, the new felicity of the believing thief on "the Crosse do make any of you too secure and remisse: least peradventure some of you say in his heart; My guilty conscience shall not trouble nor torment me; my naughty life shall not make me very sad, for that I see even in a moment all sinnes forgiven unto the thief: we must consider first in that thief, not onely the shortnesse of his belief and confession, but his devotion, and the occasion of that time, even when the perfection of the just did stagger. Secondly, shew me the faith of that thief in thy self, and then promise to thy self his felicity. The devil doth put into thy head this security, to the end he may bring thee to perdition. And it is impossible to number all them which have perished by the shadow of this deceitfull hope. He deceiveth himself, and maketh but a jest of his own damnation, who persevering in sinne, thinketh that Gods mercy at the last day shall help or relieve him. It is hatefull before God, when a man, upon confidence of penance in his old age, doth sinne the more freely. The happy thief whereof we have spoken (happy, I say, not for that he laid snares in the way, but for that he took hold of the way it self in Christ) laying hands on the prey of life, and after a strange manner, making a booty of his own death; he (I say) neither did defer the time of his salvation wittingly, neither did deceitfully put the remedy of his estate, in the last moment of his life, neither did he desperately reserve the hope of his redemption unto

The discourse of  
S. Augustine upon  
the thieves  
conversion.  
Serm. 120.  
de Temp.

Note this  
attentively,  
Reader.



“ unto the hour of his death ; neither had he any  
 “ knowledg either of religion , or of Christ before  
 “ that time. For if he had had , perhappes he would  
 “ not have been the last in number among the Apostles  
 “ which was first of all in the Kingdome of heaven.  
 So he.

The gene-  
 rall way.  
 2. Cor. 11.

Pfal. 61.

Ecccl. 21.

Gal. 6.

19. And by these words of *S. Augustine* we are admonished (as you see) that this particular fact of Christ, maketh no generall rule of remission to all men, not for that Christ is not alwaies ready to receive the penitent, as he promiseth, and was to receive this thiefe; but for that every man hath not the time or grace to repent, as he should, at the last hour, according as hath been declared before. The generall way that God proposeth to all, is that which *S. Paul* saith, *Finis secundum opera ipsorum*: The end of evill men is according to their workes. Looke how they live, and so they dy. To that effect saith the Prophet: *Once God spake, and I heard these two things from his mouth. Power belongeth to God, and mercy unto thee (ô Lord) for that thou wilt render to every man, according to his workes.* The *Wiseman* maketh this plaine, saying: *The way of sinners is paved with stones, and their end is hel, darkenesse, and punishmentes.* Finally, *S. Paul* maketh this generall and markeable conclusion and admonition; *Be not deceined, God is not mocked; looke what a man soweth, and that shall he reap. He that soweth in flesh, shall reap corruption; he that soweth in spirit, shall reap life everlasting.* In which words he doth not only lay downe unto us the universall rule, wherunto we must trust, to wit, that men must expect good for good, and evill for evill: but also saith further, that to perswade our selves the contrary therof, were to mock and abuse both God, and our selves.

20. Notwithstanding (as I have said) this generall  
 law

law barreth not the mercy of Almighty God, from using a priviledge to some particular man, even at the very last cast. But yet miserable is that soule, which placeth the anchor of her eternall weale or woe, upon so ticklesome a point, as this is. I call it ticklesome, for that all Divines commonly, who have written of this matter, doe speake very doubtfully of the penance or conversion of a man, at the last end. And albeit they doe not absolutely evacuate the same, but doe leave it as uncertaine unto Gods secret judgment: yet doe they incline to the negative part, alleaging sundry strong reasons and proofes for the same. And one very learned of our age, taking upon him to discusse this question, beginneth his Treatise in these words; saying: *Res est, quæ plus timoris quàm dubitationis affert*: The matter bringeth with it more feare (in consideration of our owne perilous state) then doubt, in divinity: as who would say, that there is little or no doubt at all. Yet doth he set downe two Catholick conclusions about the matter: The first, *That at what time soever a man turneth truly to God by penance, he shalbe receaved, and pardoned his sinnes*; as is evident by the promise of Almighty God in *Ezechiel*: That what day soever a sinner shall turne from his wickednesse, his sinnes shall not hurt him &c. And further also that a sinner may at all times during his life, being in his right sense, and having the use of free-will assisted by Gods grace, turne, by repentance, unto almighty God.

2.1. But yet he setteth downe the second proposition thus: *That the penance, or turning to God, in him that deferreth the same to the last end of his life, is not secure, nor ought to yield much confidence of pardon; especially in such as have lead very naughty lives. except a man should feelee very great and extraordinary compunction at that instant.* The reasons are, for that such men

That the conversion made at the last day is doubtfull, and why.

Soctus in 1.  
4. Sent. q.  
19 art. 6.

Two conclusions of  
D. Soctus.  
I.

Eze. 33.

The second conclusion of finall conversion.

men having increased Gods wrath against them, by their long abusing his patience, that expected them to penance, as S. Paul saith; do thereby shew themselves most unworthy of his grace, which is necessary to their true conversion. Whereupon it followeth, that this their shew of repentance and conversion at the last cast, may justly be doubted, whether it be true, or no: to wit, whether it be sorrow for their sinnes, in respect of Gods offence, or in regard rather of their fear of punishment in the next life, or grief to lose this world, or the like.

Hugo de S.  
Victore lib.  
2. de Sacr.  
part. 14.  
cap. 5.

22. And another great Divine that lived above 400. years before this other, hath these words to the same effect: *It is very hard (saith he) that the penance of him that cometh at the howre of death, should be true penance, seeing it cometh so late: for when the parts of our body are tormented with pains, and our senses oppressed therewith, it is hard for a man to think upon any other thing. Wherefore this kind of conversion ought to be suspected unto us as coming by coercion, not by free-will. And albeit a man may think at that houre, that he is desirous to leave sinne: yet may he easily be deceived therein, thinking that he will not that, which indeed he cannot. But on the other side, possibility doth very well prove our will: for if we do not that which we may do, we do evidently thereby shew that we will not do it.* So he: putting it in doubt, as you see, that our penance at the last day, is not voluntary, but rather forced, and so not meritorious.

Aug. ser. 48.  
ad fratres  
in Bremo.

23. But yet S. Augustine doth more particularly expresse this matter in a Sermon of his in these words. *Cum in extrema agitudine fueritis. &c.* When you shall be in your last sicknes (my brethren) O how hard, "and difficult a thing will it be, how painfull, how "lamentable for you to repent, and to be sorry, as well "for the evils which you have committed, as for the  
the

the good things you have omitted. And why shall this be so hard unto you in that day; but for that all your intention of mind shall be drawn thither, where is the greatest force of your grief? Many impediments also shall occur unto your heart in that houre, to let you from doing penance. For your body shall be replenished with grief, and altogether afflicted with pain, death shall draw near and terrific; and when worldly fathers shall see their children enter, whom they have especially loved, and for whose cause (perhaps) they shall think themselves to go towards their damnation; with how lamentable an eye will they behold them; their wives sit by weeping; the world giveth still hope that they may escape; the divell dissuadeth them from penance. &c. O man hast thou heard what I have told thee? Believe then that shortly thou shalt prove all these things in thine own person. Wherefore I beseech thee that thou fall to penance, before thou be sick, dispose of thy house, make thy testament, do that which is to be done, whiles thou art in health, whiles thou art wise, whiles thou art thine owne &c. So good S. Augustine to those that will follow his counsel.

S. Augustine discourses of the miserable death of those that defer their conversion until the last houre.

24. And in like sense S. Isidorus that lived not long after him, after a large and effectually exhortation unto all Christian men, not to delay their conversion, and reconciliation to God by penance, but to do it out of hand, whiles they are young, strong and in health (which he calleth the sure way of Salvation) he setteth down this terrible conclusion for such as are delayers. *Qui autem pravè vivendo pœnitentiam in mortis agit periculo, sicut ejus damnatio incerta est, sic remissio dubia.* &c. He that living wickedly doth repent only, when he is in perill of death, as his damnation is uncertain, so is his pardon doubtfull. Wherefore

S. Isidor. lib. de summo bono cap. 13.

fore



"fore he that desireth to be sure of pardon in his  
 "death, he must repent and bewaile his finnes in his  
 "health. There are some men that doe quickly pro-  
 "mise security to them that repent, of which people  
 "God saith by *Jeremy the Prophet*: *They did cure*  
*Jerem. 6.* "the contrition of my people with ignominie, saying,  
 "peace, peace, and there was no peace. They did cure  
 "the contrition of Gods people with ignominie, for  
 "that they did promise security unto sinners, without  
 "doing of sufficient penance. Hitherto *S. Isidorus*.  
 Who in his last words, as you see, doth insinuate,  
 that penance done at the last day is not sure of pardon:  
 for that we cannot be sure, whether it be true and suf-  
 ficient, or no. Which if you remember was one of the  
 chiefe reasons set downe by Schole-divines before;  
 wherunto they doe adde two others of great conside-  
 ration: The first, that albeit we were certaine, that  
 God at the last cast, would alwayes give us pardon  
 for our finnes: yet were it a great indignity to rest  
 our selves upon that, for so much as God created us,  
 not in this world, to offend him, and then to aske for-  
 givenesse, but for another farre higher end, to wit: (as  
 the holy Ghost by the mouth of *Zachary* uttered)  
*Ut Serviamus illi in sanctitate & iustitia omnibus*  
*diebus nostris.* That we should serve him in holinesse,  
 and justice, all the dayes of our life: which we cannot  
 doe (having once offended him after baptisme) ex-  
 cept we returne unto him by penance, and begin  
 a good life: and consequently untill we doe this,  
 we performe nothing of that, for which we were  
 created, but doe live in his disgrace and offence, in-  
 creasing the same against us daily.

Two other  
reasons of  
Schole-  
divines.

cc. r.

25. The second reason followeth of that first, and  
 is, that forsomuch as we cannot serve God in  
 holinesse of life, nor love or honour him as we should,  
 except first by penance we convert our selves, and  
 return

return unto him; hereof it ensueth, that this conversion is not only necessary, but obligatory also, in such sort, as by deferring the same long, we doe incurr new finnes, and thereby multiply Gods wrath unto us, conforme to the doctrine of *S. Paul* to the *Romans* before mentioned. And this point doe Schole-divines demonstrate by many strong and evident arguments, albeit, the time when precisely it bindeth, and how often, is not so easie to determine, but to be left to good mens judgmentes, and consciencens: but no way may it be deferred to the hower of death. Which they shew among other proofes by the example of the Theologicall vertues of *Faith*, *Hope* and *Charity*, which, as it were most absurd to deferr their acts in a Christian, unto the end of his life, to wit, that he should deferre to believe, hope and love God untill he dyed: So is it also to deferre his conversion by penance; seeing this vertue is no lesse necessary to Christian life, and to the operations therof, then the other. And by this may a sinner conceive, what he doth in deferring his conversion, from day to day; to wit, he doth multiply and aggravate his owne finnes, he confirmeth himselfe in Gods displeasure, increaseth Gods vengeance towards him, looseth all occasion of merit and good workes, performeth nothing of that for which he was created, enjoyeth no benefit of his being a Christian, and disposeth himselfe daylie to more certaine and greater damnation.

Ponder well  
this reason.

Rom. 2. See  
Suarez p. 3.  
q. 90. art. 4.

26. In respect of which unworthy proceeding, it is presumed, that the holy Father and martyr of God *S. Cyprian* did pronounce that severe sentence unto the *B. Antonianus*. *Idcirco frater charissime* &c. Therefore deare brother, such as doe no penance, nor doe testifie by their manifest profession of their teares, the hearty sorrow which they have of their finnes, we

Cyp. Epist.  
52. Edit.  
Pamel.

S. Cyprian  
rejecteth  
them wh ch  
return not  
to God,  
but at the  
houre of  
death.

Leo. 1. E-  
pist. 89. &  
Celest. 1.  
Epist. 2. ad  
Episc. Gal-  
lia.

Aug. serm.  
57. de  
Temp.

Aug. ser. 71.  
ad fratres  
in Eremo.

“do judge them to be debarred from all hope of  
“communion and peace with us, yea, although they  
“should humbly desire the same in their sickness and  
“peril of death; for that it is to be presumed, that not  
“so much they repent themselves for their sinnes, as  
“for that, the fear they have of imminent death, doth  
“compell them to be suppliants at that houre: *Sed nec*  
“*dignus est in morte accipere solatium qui se non cogi-*  
“*tavit esse moriturum.* But he is not worthy to receive  
“comfort at his death, who in his health would not  
“think that he must die. Thus saith S. Cyprian: whole  
censure and decree, though it may seem somewhat  
hard, and hath been moderated since that time by some  
later Pastors of Gods Church, who have appointed,  
that absolution and communion be not denied unto  
them that demand the same, with humility, at the  
Churches hand, though it be at the houre of death,  
leaving the rest to Gods secret judgements: yet may  
we see by this, and by much more which is to be found  
in holy Fathers writings of this matter; how doubt-  
full they were of the successe of such conversions, as  
are made onely at the last day, when death draweth  
near.

27. S. *Augustines* words are terrible in one of his  
Homilies, where he saith: *Pœnitentia, qua ab infirmo*  
*petitur, infirma est: qua autem à moriente petitur, ti-*  
*meo, ne & ipsa moriatur.* The penance which is de-  
manded by a sick man (to wit to be confessed and  
absolved of his sinnes) is sick, and weak also of it  
selfe: but that which is demanded by him who lieth a-  
dying. I am afraid least it die in like manner with him:  
That is to say, least it profit him little by reason of  
his delay. And in another place the holy Father  
goeth yet further, saying: *Satis alienus est à fide, qui*  
*ad agendam pœnitentiam tempus senectutis expe-*  
*ctat.* He is faire enough from faith, that expecteth the  
time

time of his old age to do penance, and to turn to God. Behold, he toucheth him in faith, that taketh this desperate course. And how deeply ought this to move any man that hath a conscience to look to himself?

28. But here, perhaps, some man astonished with the severity of these speeches of the antient Fathers, may ask, what is then to be done when a man findeth himself at the last cast, unreconciled to God and his Church? Whereunto I answer, that in no case he ought to despair, but remembring rather that which hath been laid down by me, at large, in the second part of this Book, concerning the infinite mercies of God, above all his other works (which Chapter he may read, or cause to be read unto him for his comfort) he must cry heartily unto him for pardon, and to his Church for absolution, and so much the more, by how much the longer he hath by negligence deferred his conversion: which if it be hearty, true, and sincere at this time, no doubt but Almighty God will most certainly accept thereof. And all the doubt which the holy Fathers do make of this acceptance, is, lest the said conversion be not sincere, and therefore they leave it doubtfull. Of which doubtfull case, you shall for a finall conclusion hear the sentence and resolution of S. *Augustine* at large, and therewith shall we end this point.

Supra parte  
2. cap. 1.

29. Thus then writeth that holy man after much deliberation upon the matter. *Ergo qui egerit veraciter poenitentiam, &c.* "Therefore he that hath done penance truly, and so shall die (being absolved from the bonds wherewith he was tied and separated from the body of Christ) he goeth to rest. But if a man in the extreme necessity of his sickness, do desire to receive penance, and do receive it, and do passe hence reconciled: I confesse unto you, that we do

Hom. 41.  
cx 50.

The resolution of S. Augustine about the doubtfulness of finall conversion.



Mat. 12.

“not denie him that which he demandeth ; but yet  
 “we presume not, that he goeth hence in good case.  
 “I do not presume (I tell you plainly) I do not pre-  
 “sume. A faithfull man that hath lived well, goeth  
 “away securely. He that dieth the same hour he was  
 “baptized, goeth hence securely. He that is reconciled  
 “in his health, and doth penance, and afterward liveth  
 “well, goeth hence securely. But he that is reconciled,  
 “and doth penance at the last end, I am not secure  
 “that he goeth hence securely. Where I am secure, I  
 “do tell you, and do give security : and where I am  
 “not secure, I may give penance, but I can give no se-  
 “curity. But here perhaps some man will say to me :  
 “*Good Priest, if you know not in what state a man go-*  
 “*eth hence, nor can give security, that he is saved, to*  
 “*whom penance was assigned at his death ; teach us*  
 “*(I beseech you) how we must live after our conversion*  
 “*and penance.* I say unto you, Abstain from drunk-  
 “ennesse, from concupiscence of the flesh, from  
 “theft, from much babling, from immoderate laugh-  
 “ter, from idle words, for which men are to give  
 “account in the day of judgement. Lo, how small  
 “things I have named in your sight. But yet, all  
 “these are great matters, and pestilent to those which  
 “commit them. Nay yet, I tell you further ; a man  
 “must not onely abstain from these vices, and the like,  
 “after penance done, but also before, when he is in  
 “health. For if he drive it off to the last end of his  
 “life, he cannot tell whether he shall be able to receive  
 “penance, and to confesse his sins to God, and to the  
 “Priest, or no. Behold the cause why I said unto  
 “you, that a man should live well before penance, and  
 “after penance, better. Thus farre S. *Augustine*,  
 who continueth yet further in the same discourse in these  
 words ensuing.

30. “Mark well (saith he) what I speak, and per-  
 haps

"haps it shall be needfull to expound my meaning  
 "more plainly, lest any man mistake me. What say  
 "I then? That this man which repenteth at the end  
 "shall be damned? I do not say so. What then? Do  
 "I say he shall be saved? No. What then do I say?  
 "I say, I know not: I say, I presume not: I promise  
 "not: I know not. Wilt thou deliver thy self forth of  
 "this doubt? wilt thou escape this dangerous and un-  
 "certain point? Do penance then whiles thou art  
 "whole. For if thou do penance while thou art in  
 "health, and the last day chance to come upon thee,  
 "run presently to be reconciled, and so doing, thou  
 "art safe. And why art thou safe? For that thou  
 "didst penance in that time wherein thou mightst  
 "have sinned. But if thou wilt do penance then,  
 "when thou canst sinne no longer, thou leavest  
 "not sinne, but sinne leaveth thee. But you will  
 "say to me, How know you, whether God will  
 "forgive a mans sinnes at the last hour, or no? You  
 "say well, I know it not. For if I knew that pe-  
 "nance would not profit a man at the lost hour, I  
 "would not give it him. Again, if I knew that it  
 "would deliver him, I would not warn you, I  
 "would not terrifie you, as I do. Two things there  
 "are in this matter, either God pardoneth a man, do-  
 "ing penance at the hour of death, or he doth not  
 "pardon him. Which of these two shall be, I know  
 "not. Wherefore, if thou be wise, take that which is  
 "certain, and let go the uncertain. Hitherto are *S. Au-*  
*gustines* words of the doubtfull case of those which  
 do penance at the last day.

The conti-  
 nuance of  
*S. Augu-*  
*stines* dis-  
 course of  
 the danger  
 of delay.

A notable  
 saying of *S.*  
*Augustine.*

31. And here now would I have the carefull Chri-  
 stian to consider with me but this one point. If they  
 that repent and do such penance as they may at the  
 last day, do passe hence notwithstanding, in such  
 dangerous doubtfulness, as *S. Augustine* sheweth:

Many per-  
ish ever-  
lastingly by  
delay.

2 Cor. 11.

Pro. 1.  
Jer. 35.

A dreadfull  
saying.  
Ezal. 38.

what shall we think of all such who lack either time or ability, or will, or place, or means, or grace to do any penance at all, at that hour? what shall we say of all those who are cut off before? which die suddenly? which are stricken dumb, or senseless, or frantick, as we may see many are? what shall we say of those that are abandoned by God, and given over unto vice, even unto the last breath in their body? I have shewed before out of S. *Paul*, that ordinarily sinners die, according as they live. So that it is a singular priviledge for a wicked man, to be permitted to do penance at his death: and then if his penance (when it is done) be so doubtfull as S. *Augustine* hath declared: what a pitifull case are all other in? I mean, the more part which repent not at all but die as they lived, and are forsaken of Almighty God in that extremity, according as he promiseth, when he saith: *For that I have called you, and you have refused to come; for that I have held out my hand, and none of you would vouchsafe to look towards me: I will laugh also at your destruction, when anguish and calamity come upon you. You shall call upon me, and I will not hear; you shall rise betimes in the morning to see me, but you shall not find me.*

32. It is both dreadfull and lamentable which the Prophet saith of such as deferre their conversion from time to time. *Convertentur ad vesperam & famem patientur ut canes; & circuibunt civitatem:* They will convert themselves to God at the evening and then shall they suffer hunger, as dogs; and shall run about the city. The words that go immediately before, and do immediately ensue after, do expresse more plainly the greatnesse of this threat. For before, the verse is: *Attend (O Lord) to visit all nations: take no mercy upon all those that work iniquity.* That is, which work iniquity unto the end without change, for otherwise

otherwise the wish were hard. And immediately after-  
ensueth : *These men shall speak with their mouth, and  
a sword shall be in their lips ; for who hath heard  
them ? And thou ( O Lord ) shalt scoff at them.* That  
is to say, these men in their last extremity shall cry for  
help, and their cry shall be as sharp to pierce mens ears,  
as a sword is ; and yet notwithstanding no man shall  
hear them. And thou ( O Lord ) which onely canst help  
them, shalt be so far off from hearing or pitying their  
case, as thou shalt also laugh at their misery and destru-  
ction. By all which, is signified the great calamity of  
such as deferre their conversion unto the last day, expres-  
sed by three circumstances, in the former sentence al-  
ledged.

33. For first he saith : *They will turn at the even-  
ing ;* that is, at the hour of death. For as the evening  
is the end of the day, and the beginning of night : even  
so is this time the end of light, and the beginning of all  
darknesse unto the wicked. In which sense Christ said :  
*I must work the works of him that sent me, whilst  
the day lasteth ; for night will come on, when no man  
can work more.* At this time then, that is, at this even-  
ing, in this twy-light, between day and darknesse,  
when the pleasant brightnesse and heat of all Sunne-  
beams is past ; the brightnesse ( I mean ) of vain-  
glory, and of worldly pomp is consumed ; when the  
heat of concupiscence, of carnall love, of delicate plea-  
sures is quenched ; when the beautifull Summer-  
day of this life is ended, and the boistrous  
Winter-night of death draweth on ; then ( saith  
the Prophet ) will the wicked man begin of force  
to turn unto God ; then will he ( forsooth ) re-  
pent ; then will he resolve himself, and make his con-  
version.

Turning to  
God at the  
evening.  
Joan. 9.

34. But what? Shall this be accepted? You have heard  
the Prophets request to God : *Non miserearis eis :* do

Finall turn-  
ing to God  
not accept-  
ed.  
Psal. 58.



Psal. 149.

not take mercy on them. Not, for that the Prophet wisheth God to be unmercifull; but for that he well knew Gods immutable justice towards such kind of men, as turn unto him onely at the evening. Whose misery, in this extremity, he expresseth further, by saying: *They shall suffer hunger as dogs, and shall circuit, or run about the City*: Signifying by the first, their great and inestimable distresse by the hunger and howling of those creatures: and by the second, their pitifull sollicitude in seeking comfort from all that are within the circuit of Gods City or Church, but shall find none. For that even of the Saints in glory it is written, that in this case: *Two edged swords shall be in their hands, to take revenge upon nations, and incursions upon people: To bind Kings in fetters, and Noble-men in manacles of yron: To execute upon them the prescript judgement of God; and this is the glory of all his Saints*. So as their honour at that day shall be rather to punish, then to protect.

§ 3. *Conteining sundry Examples of the same matter worthy to be noted.*

What danger is in delay.

Prov. 1.

35. **V**V Herefore to draw towards an end, about this matter of delay, what wise man is there in the world, who reading this, will not fear the deferring of his conversion, though it were but for one day? Who doth know whether this shall be the last day, or no, that ever God will call him? God saith: *I called, and you refused to come; I held out my hand, and you would not look towards me, and therefore will I forsake you in your extremity*. He doth not say, how many times, or how long he did call and hold out his hand. God saith, *I stand at the door and knock*, but he saith not, how often he doth that, or how many knocks he giveth. Again, he said of wicked Jezabel, the

the feigned Prophetesse in the *Apocalips* : *I have gi-  
ven her time to do penance , and she would not, and  
therefore shall she perish* : But he saith not, how long  
this time of repentance endured. We read of wonder-  
full examples herein. *Herod* the Father, had a call gi-  
ven him, and that a lowd one, when Saint *John* Ba-  
ptist was sent unto him, and when his heart was so far  
touched, as he willingly heard him, and followed his  
counsell in many things , as one Evangelist noteth.  
But yet, because he deferred the matter, and took not  
time, when it was offered ; he was cast off again ,  
and his last doings made worse then his former. *Herod*  
*Tetrarch* the son, had a call also, when he felt that de-  
sire to see *Christ*, and some miracle done by him : but  
for that he answered not unto the call, it did him no  
good, but rather much hurt. What a great knock had  
*Pilate* given him at his heart, if he had been so fortu-  
nate, as to have opened the doore presently, when he  
was made to understand the innocency of *Christ* , as  
appeareth by washing his hands in testimony thereof ,  
and his wife also sent unto him an admonition about  
the same ? No lesse knock had King *Agrippa* at his  
doore , when he cryed out upon the hearing of Saint  
*Paul* : *O Paul, thou perswadest me a little to be a  
Christian*. But because he deferred the matter, this mo-  
tion passed away again.

36. Twice happy had *Pharaoh* been, if he had re-  
solved himself presently, upon that motion that he felt,  
when he cryed to *Moses* : *I have sinned, and God is  
just*. But by delay he became worse then ever he was  
before. Saint *Luke* reporteth how *Felix* the Gover-  
nour of Jury for the Romans, conferred secretly often-  
times with Saint *Paul* , that was his prisoner, and  
heard of him the faith in *Christ*, wherewith he was  
greatly moved ; especially at one time, when S. *Paul*  
disputed of Gods justice, of chastity, and of the day

Apoc. 2.

1.  
Herod the  
first.

Marc. 6.

2.  
Herod the  
second.

Luc. 11.

Luc. 23.

Mat. 14.

3.  
Pilate.  
Mat. 27.4.  
Agrippa.  
Act. 26.5.  
Pharaoh.  
Exod. 9.  
Act. 24.6.  
Felix.

of judgement before him, and *Drusilla* his wife that was a Jew, whereat *Felix* trembled. But yet, he deferred this resolution, willing *Paul* to depart, and to come again another time : and so the matter by dilaton came to no effect. How many men do perish daily, some cut off by death, some left by God and given over to a reprobate sense; which might have saved themselves if they had not deferred their conversion from day to day, but had made their resolution presently, when they felt God to call within their hearts! And of this may bear lamentable witnesse many daily examples, which we our selves have seen or heard of in England, who having had or pretended good desires to make this resolution, and amend all past, have deferred the matter so long, as their deaths have been miserable, either by senselesse, or carelesse behaviour therein.

The danger  
of passing  
the day of  
our vocati-  
on.

Exod. 33.

Rom. 9.

Luc. 21.

37. Almighty God is ready and bountifull to knock and call; but yet, he bindeth himself to no time or space, but cometh and goeth at his pleasure. And they who take not their times when they are offered, are excuselesse before his justice, and do not know whether ever it shall be offered to them again, or no : for that this thing is onely in the will and knowledge of God alone; who taketh mercy where it pleaseth him best and is bound to none. And when the prefixed time of calling is once past, we be unto that party; for a thousand worlds will not purchase it again. Christ sheweth wonderfully the importance of this matter; when, entring into Jerusalem upon Palm-sunday, amidst all the mirth and glory of his receiving, he could not chuse but weep upon that City, considering (as most men think) that this was the last day of mercy and vocation that ever should be used to the same. And therefore he said with tears : *O Jerusalem, if thou knewest also, those things which appertain to thy peace, even in this thy day ! But now these things are hidden from thee.* As if he had said ; if thou knewest

knewest (Jerusalem) as well as I do, what mercy is offered unto thee, even this day, which is the last day, that ever such offer shall be made, thou wouldst presently accept thereof. But now this secret judgement of my Father is hidden from thee; and therefore thou makest little account thereof, untill the destruction shall come suddenly upon thee, as soon after it did. For that not full fourty years after our Saviours passion, the said City of Jerusalem was besieged, taken, ransacked, burned, and overthrowen by the Roman Emperours, *Vespasian* and his Son *Titus*, according to the prophecy of our Saviour in the Gospel, and above eleven hundred thousand slain therein, if we believe *Josephus* the learned Jewish Historiographer that was present in that siege, and wrote the Story, and above four-score and seventeen thousand taken alive, and put to slavery. And during the siege it self, they were driven to such extream misery, as Mothers did eat their own children, and all this for delaying their repentance, and not answering to Gods call, nor accepting the time by him offered: an example of Gods justice the most famous and admirable (perhaps) that ever happened in the world upon one nation and City: And for such is recorded in the writings not onely of the Hebrew, and Christian people, but Heathen Writers in like manner; *Tacitus*, *Suetonius*, *Dio*, *Phlegon*, and others, that have left written the lives of the Emperours *Vespasian*, and *Titus*. In which example notwithstanding divers do consider this, that so dreadfull a punishment in this life upon the Jews, that had been Gods people so many ages before, was a favour for the delivering of many thousands from everlasting death in the next life, they not having been guilty of that great sin of Christs death (for which principally this punishment was inflicted;) nor yet all of them (perhaps) had sufficient instruction for believing the Christian faith: so as this temporall

Luc. 19. &amp; 21

Joseph. l. 6.  
de bello Ju-  
daico c. 1.  
2. 4. 28. and  
& l. 7 c. 28.Tacit. l. 5.  
hist. Sueton.  
Plut. Dio. in  
chron. in vi-  
ta Vesp.



Luc. 16.

Sup. part. 1.  
c. 9.A favour to  
be punished  
by God in  
this life, ra-  
ther then in  
the next.

porall affliction might be rather a privilege unto many of them, for avoiding etemall punishment, then otherwise, as it happeneth to many in like case. And nothing is more dangerous ordinarily, then for men that live in sinne, and delay their conversion, to dye quietly without affliction, either bodily or ghostly, but yet carelessly, and thereby miserably; as appeareth to them that consider well their said ending, whereof we might alledge many examples of our own experience and knowledge. And the death of the rich Glutton in the Gospel, may be some kind of pattern, who dyed so securely and Saint-like, as it seemeth, that neither he, nor his brethren, nor other people that attended about him, ever suspected that he dyed in Gods displeasure, untill he saw himself in hell, as may appear by the message he would have sent from thence to warn his said brethren, if he might had leave. Which being considered, together with that of S. *Augustine* and other Fathers before alledged, do teach us, that not onely the pains of hell, and everlasting damnation prepared for heynous sinnes, but all the temporall punishments of the purging fire, that must cleanse lesser faults, even in Gods servants, that dye in his grace, are greater and more intolerable then any pains or punishments, tortures, or afflictions that can be laid upon man, or devised in this life. This (I say) considered, every man will see, that it is a favour and priviledge, to be punished for our sins in this world, rather then to be remitted to Gods Justice in the next; and consequently that on the contrary side, it is extream folly to fly or delay this our conversion or penance, as most do, to the end of our life, or think them happy that do passe hence without any punishment or satisfaction here at all.

38. Whereof, as I might alledge many proofs and examples; so, one notorious I cannot let passe, being the

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lib. 1. part. 2. The deceit and danger of delay.

715

the most rare (perhaps) that in our Christian histories may be read, and this is of the Emperour of Constantinople *Mauritius*, who reigned in the same time, while Saint *Gregory* was Bishop of Rome, and entred into his reign with the greatest humane felicity that could be devised. For that, being a souldier and rising by degrees in warre, under the good Emperour *Tyberius* the second, he was so generally beloved for his virtues, and rare parts, as the said *Tyberius* gave him his daughter and heir to wife, and the whole Empire for her dowry, which he possessed for seventeen years together, and being a very Catholick Prince, he was much praised by Saint *Gregory* in the first years of his reign, as prospered also by Almighty God, by notable victories against the Persians and other enemies, whereby he was thought most happy. For he restored to the said Empire of the Persians, King *Cosdroas*, and made him his Tributary, and created Emperour in his own dayes, his own eldest Son *Theodosius* having many other children both sonnes and daughters of rare expectation.

The strange history of the life, and death of *Mauritius* the Emperour.

*Mauritius* his praises.

Niceph. & Cedrenius vita *Mauritij*.

39. And being in this jollity about the eighth year of his reign, he began to forget himself, through this prosperity, and to bear himself Tyrannically towards the Church of God, and pastours thereof, especially towards the chief of all, which was good Saint *Gregory* Bishop of Rome, who both by authority of his office, and liberty of a Saint, did sweetly warn him of his errours. One of the first and chiefest whereof, was the little respect he bare to the honour and liberty of the said Church, decreeing in the said eighth year of his reign, for not diminishing of his army, that no souldier could make himself a Monk without his licence, or before the wars were ended. *Quam constitutionem* (saith S. *Gregory* in a letter to himself) *ego vehementer expavi, quia per eam cælorum via multis clandestur,*

*Mauritius* his declination.

Greg. l. 2. ep. 62.

*clauditur, &c.* At the sight of which constitution, I confesse that I had great horreur, because by it, the way of heaven is shut up from many. And then further doth the said holy Father with great humility, but yet with much liberty of spirit, prosecute the same, urging the Emperour what he will answer at the day of Judgement, in these words.

S. Gregory  
ries admonition to  
Mauritius.

40. Behold, unto this your unjust law, Christ our Saviour will answer by me his worst servant and yours, saying unto you : I of a publick notary have made thee an Earl and Captain of the Emperour thy predecessours guard, and of an Earl I made thee *Cesar*, or King of the Romans ; and of a *Cesar*, I have made thee Emperour ; and not onely Emperour, but a father of Emperours : yea I have committed to thy hands my Priests also, and dost thou draw thy souldiers from my service ? Answer I pray you, most pious Lord, unto your servant, what will you have to say to Christ, when he shall come to judgement, and I speak thus unto you ? Perhaps you believe not that such souldiers as go from your Camp to Monasteries, are truly converted : but I your unworthy servant do know of my own knowledge, that many souldiers in my days, retiring themselves to Monasticall life, have arrived to such sanctity, as they have done many miracles, wrought great signs and virtues.

41. Thus far S. Gregory, adding his humble request unto the Emperour in the same letter, with testimony of the Emperours piety and devotion otherwise. I do beseech you, by the dreadfull Judge that hath to give sentence of us at the last day, that so many tears of yours, so many prayers, so many fasts, so great and large almes-deeds as you, my Lord, are known to have done, be not defaced before the eyes of Almighty God, with this your unjust decree or ordination. Thus that blessed man.

42. But

42. But the Emperour deceived by evil counsel, and politicks that were about him, and inveigled by ambition and desire of absolute commandry, as Princes are easily induced, went forward in his manner of proceeding, and added sinne to sinne in this kind, though otherwise he was a well-meaning-man, as before hath been said; and one of his greatest sinnes seemeth to be the little credit and respect, which for divers years after this, he seemed to bear unto the holy man *S. Gregory*, suffering him to be afflicted every way, not onely as himself testifieth, by the sword of the Lombards, enemies at that time to the State of Rome; but also by the tyranny of the Emperours own Officers, his Exarchs, or generall Governours of Italy, living in Ravenna at that time, and others, who every where oppressed the people most intollerably in such sort, as in divers places men were forced to sell their own children; whereof, when *S. Gregory* complained, he received certain contumelious answers, as himself testifieth and complaineth in his Epistles; yea, the said Emperour, at the instigation of others, was content to favour for a time, *John*, Archbishop of Constantinople, that took upon him the title of universall Bishop, against *S. Gregory*, and the See of Rome: And further, the said Emperour wrote a letter, exhorting *S. Gregory* to have peace with the said *John*, and to suffer him in his pretension which was, as the same good Father saith, to incense the Emperour more against him, if he refused to yield therein, as he did.

43. And many other such points are recorded; as, that he commanded by Proclamation, that Schismatics should not be forced to union again, whereby he incurred highly Gods displeasure, but principally and lastly, not long before his chastisement by God, he offended him highly, in refusing to redeem many thousand Christians taken in warre by the barbarous

Offences of  
Mauritius  
the Empe-  
rour.

Greg. lib. 4.  
Ep. 31. 33.  
29. 35.

Greg. lib. 4.  
Ep. 35. 39.  
indic. 13.

Greg. 1. 7. ep  
9. indic. 2.

Great cru-  
elty of  
Mauritius.



Nicep. l. 18.  
hif. cap. 28.  
& 29.

See the life  
of S. Theod.  
Siciota in  
Sur. die 22.  
Aprile

Mauritius  
his punish-  
ment fore-  
told.

Nicep. l. 18.  
hif. cap. 38.  
Cedren. in  
vita Mauri.

barous people, called the *Alverans*, whose King named *Chainus*, moved with compassion, offered their redemption for the most basest price that could be thought of, to wit, a penny, or half-penny for every head, which the uncharitable Emperour refusing to pay, he slew them all, and their blood crying for vengeance at the hand of Almighty God, he was warned by divers holy men to do penance out of hand for the same, and namely by a holy Monk and Bishop named *Theodorus Siciota*, who in those dayes wrought many miracles, and among others, had cleansed from leprosie one of the Emperours own children, by prayers, blessing water, and casting it upon him, as *Elenus* that lived with him, hath left written in his history.

44. This man therefore warning him to do penance, and he deferring from day to day, denounced at last, that God was soon after to punish him with a horrible kind of death, shewing also in secret to some that were with him, what manner of death it should be, which otherwise also was foretold by many other predictions, as both *Nicephorus* and *Cedrenus*, Greek authors do declare. And these predictions were so many and terrible, as *Mauritius* himself, feeling the guilt of his conscience, began to fear and tremble before the blow came, and wrote divers letters to many Bishops, Monks, and other holy men, to have their prayers for pardon of his sinnes, and that rather he might be punished in this world, then in the next, for the same: who answered him, as *Nicephorus* relateth, that God had accepted his choise, and had turned his eternall pains in the life to come, into temporall punishment and disgrace in this world. The same Authour in like manner recordeth, that the said Emperour at this time had a vision by night, when, it was revealed unto him that he should be slain, together with his children and kinsfolk, by one, whose name began with the letters *Ph*. whereupon

whereupon he suspected his brother-in-law *Philippicus*, that was generall of his army, and had married his sister, and meant to have slain him for the same: but Christ appearing unto him at another night, put him out of that error, and told him plainly, that forso-much as he had desired to have his sinnes rather punished in this life, then in the next, he had accepted his prayer therein, and had delivered him over to be punished by one of his own souldiers named *Phocas*, who should deprive him of his Empire and life, as also murder his wife, sonnes, and daughters, and all his family. Whereupon, awaking out of his sleep or vision, he sent presently for his said brother *Philippicus*, and fell down at his feet, saith *Nicephorus*, asking him forgiveness for the evil suspicion he had of him, telling him how Christ himself had cleared him, and that not *Philippicus*, but one *Phocas*, must do Gods justice upon him: and then demanded of him, whether he knew any such *Phocas* in his army? Whereunto the other answered, yea; and that it was the same Captain of an hundred men, who not long before was sent from the army to his Majesty, to complain, concerning grievances; and had used such intemperate words, as his Majesty had checked him for it, and one of the Senators then present had stricken him with his fist, and pluckt off a piece of his beard, whereupon, being a furious fellow, endeavoured at his return to set the Souldiers in sedition: adding further, that he was but a base and cowardly souldier, but therefore the more cruel, quoth the Emperour. And soon after, news was brought to him indeed, that the said army had rebelled, and chosen *Phocas* for their Emperour, and that they were approaching in battel-array to take Constantinople.

*Phocas appointed by Christ to punish Mauricius.*

45. The poor Emperour, with his Empresse, and their children, in haste, put themselves to the sea, but the

Psal. 118.

The death  
of *Mauritius*  
and his wife  
and chil-  
dren.

the wind was against them; for that Christ would have them punished there and so they retired to a Monastery, where being all taken, they were brought forth before the whole multitude of people, and commanded by *Phocas* to be put to death one by one; six sons of *Mauritius*, five present, and one absent (to wit, *Theodosius* that was Emperour, beheaded soon after) were there slain in their fathers sight, who, kneeling upon his knees to behold that tragicall spectacle, and preparing himself to the same, used no other words but those of the Psalme, *Iustus es Domine, &c.* Thou art just, O Lord, and thy judgement is right. And one circumstance fell out of singular compassion above the rest, which was, that the nurse of his youngest child being commanded to bring it forth to be killed, she brought instead thereof her own, which *Mauritius* beholding, would not suffer it to die, but called for his own, saying, That this justice was to be done upon his bloud, and upon none else, and so both he and they ended their lives together in that place. His Empresse *Constantia*, with three daughters, virgins, took Sanctuary in a Church, and there were permitted for a time, but afterward drawn out by *Phocas*, and beheaded also in publick.

Greg. l. 4 ep  
39. in dict. 4.

Ubi supra.

46. And this is the justice which Christ our Saviour, upon great and speciall favour, ordained to be done upon *Mauritius* and his family, rather in this life then in the next, well shewing thereby, what difference there is between them, especially, if we consider the many other good parts and virtues, pious works, and devotion that was in *Mauritius* and his Empresse, and in all his children and kinsfolk, as *S. Gregory* himself doth testifie: yea, and that divers holy men had revelation, that they were elected by God for his everlasting glory, as testifieth *Nicephorus*. Whereupon, we may inferre, that if such people were so punished in this world

world for avoiding of eternall pains in the next; what shall we think of them, that commit daily more grievous sins, and yet passe out of this world with farre lesse or no punishment at all nor can they resolve themselves to do any penance voluntary whatsoever, or take upon them any chastisement, affliction, or mortification, that is displeasing unto the flesh!

47. What shall we think of these men (I say?) Do they take a right course think you? Do they tread the path of perdition, or salvation? Have they a true conceit of Gods justice shewed in the former example? Are they friends, or enemies to their own souls, that delay their conversion from day to day, from week to week, from moneth to moneth, from year to year, from youth to age, from age to their death-bed, imagining thereby to enjoy more ease and liberty, and to escape scot-free, both in this life, and in the next? Though indeed if the truth were known, their least cogitation is of the next, but all of the present.

48. We have recounted \* before, out of our country-man, S. Bede, who lived in the next age after this of *Mauritius*, of a very dreadfull example, that fell out in England, even whiles he lived, to wit, about the year of Christ, 707. under the King of the *Mercians*, called *Kenredus* or *Coenredus*, that reigned next after *Ethelred*; and the history is this: That a certain principall man, a souldier, being in great credit with the said good King *Kenredus*, shewing himself somewhat negligent in the care of his soul, and of a true Christian life, was often and seriously admonished by the said King to be more carefull in that behalf, And (as the words of S. Bede are) that he should confesse himself, and attend to the amendment of his life, whiles there was time of penance: But the other making small account of these admonitions, deferred

\* Supra. c. 2  
Beda lib. 5.  
hist. cap. 4.



that matter from day to day, until at length he fell grievously sick, at what time the said good King left him not, but exhorted him most earnestly, that at least now in his sicknesse, he would convert himself to God, and do penance for his sinnes; but the other answered, that he would do it when his sicknesse should be over-passed. But when the King came again, and found his sicknesse encreased, and the man in great peril of death, he exhorted him more earnestly then ever before. Whereat the other cryed out with a lamentable voyce (saith S. Bede) that now there was no more hope of salvation for him, for that a little before, certain spirits had appeared unto him, assuring him that he was damned, and that God had utterly cast him off for his delay, and so he died soon after in despair, as in S. Bede's story may be read more at large; who nameth the Bishop of whom he had the whole narration from the Kings own mouth as it seemeth: and that the King was so much moved therewith, as soon after he gave over his Kingdome, left the world, and went to Rome for devotion, whereas the words of

Stow in Ant. ral. an. 7. 66. Stow are: *He became a Monk in the Church of Saint Peter, and continued in fasting, prayer, and almsgiving, until his dying-day.*

49. Another like example writeth the same S. Bede in the same book, and sequent Chapter, of a certain Monk of his knowledge, whom he wished he had never known, for that leading a negligent life, and deferring from day to day his conversion, whereunto he was admonished by others he at length came to die, and in his death-bed had a vision, wherein the gates of hell were opened unto him, and his place of torments shewed, which was provided for him: *Even as the heavens* (saith S. Bede) *were opened to S. Stephen, and Christ shewed unto him, standing for his comfort, and so was hell for this mans despair.* Whereupon no man durst

durst to pray, or say Masse for him, but moaned him, as a reprobate, that had incurred damnation by his willfull delay of penance. And many other such examples might be alledged of much fear and terrour, but to whom these suffice not, nothing will be sufficient.

§ 4. Containing divers excellent exhortations of holy Fathers, not to delay our conversion and penance.

50. **A**ND yet, notwithstanding, for that this subject is of great and singular importance, and handled often, and more earnestly by the antient holy Fathers of Gods Church to the Christian people of their time, I shall not think it unprofitable nor ungratefull to the Reader, to entertain him yet a little further with the recitall of some more sayings, arguments, reasons, and exhortations used by the said Fathers, for warning men of this dangerous deceit of delay in their conversion. S. Basil useth this speech in one of his Homilies: *Hæc maxima diaboli cura est, &c.* "This is the greatest care of our adversary the devil, to perswade us, that we offer the present day to his service, and to morrow to Gods, and when to morrow cometh, to do the same (for that it is also present) and so by delay, death coming instead of *to morrow*, we are sent to hell for over-late repentance.

Basil. hom.  
de Baptismo.

51. And the same Father in another place, after an earnest exhortation not to deferre our conversion untill our old age, but presently in our youth to turn to God, and begin a new life, falleth at length upon this conclusion: *Semper ante oculos tuos versetur ultimus dies, &c.* "Let the last day be always before thine eyes, and when thou dost rise in the morning, be doubtfull whether thou shalt arrive to the evening: and when thou liest down upon

Basil. in admonitione  
ad filium  
spiritualem.  
Tom. 2.  
An admonition worth  
the noting.

“thy bed at night, presume not to be sure that thou shalt live to see the sunne return to shine upon thee again. So he, against delay, and procrastination in our conversion.

Aug lib. 8.  
Conf. c. 5.

52. But devout S. *Augustine*, who had proved the danger of this deceit in himself before his conversion, as already we have touched, doth handle this point in many places with much more fervour and feeling, and at much more length: for that having in his books of *Confessions*, accused himself to Almighty God for these delays, reporteth himself to have said among other things: *Modò & modò non habebant modum, & sine me paululum, in longum ibat.* My answerings to Gods knocks, that now, even now I will convert me, had no measure or end, and let me alone a little, grew out in great length. But in the end, he brake off all these delays, and turned *Cras, Cras*, into *Nunc, Nunc*, and received such infinite consolation thereby as he could never have imagined before, nor yet remember afterwards in this life, without infinite gratitude and thanks to Almighty God for the same. How sweet (O Lord) was it made unto mee presently (saith he) to lack those pleasures of the world, which before I was afraid that I should lack; thou didst cast them out from me, O true and highest sweetnesse; thou (I say) didst cast them out, and didst enter in their place, which art more sweet then all pleasures, and sweetnesse it self, &c. Thus he, of the comfort of his own Resolution, that turned to God, and began a virtuous life in his youth.

Lib. 9 Conf.  
cap. 1.

S *Augustine*s  
comfort af-  
ter his con-  
version.

53. But to others, when he fell into mention of this matter, I mean, of delays, he was ordinarily very earnest, as well knowing the importance thereof, and some examples we shall set down in this place. *Quid tam longanimum* (saith he) *quid tam multum in misericordia.* &c. “What is so full of longanimity, what is

Aug. expl. in  
P. al. 102.

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so full of mercy, as the proceeding of Almighty God with sinners? Men do sinne, and yet are suffered to live, they increase their sinnes, and their lives are enlarged: they blaspheme God daily, and he maketh his sinne to rise upon them, as well the bad as the good; he calleth them every way to amendment; he calleth, by giving them time of longer life; he calleth, by reading of good Books; he calleth, by hearing of Sermons; he calleth, by inward cogitations and inspirations; he calleth, by the Whips of correction; he calleth, by the mercy and sweetnesse of spirituall consolation: how great is the longanimity and mercy of this God! But take thou heed, that thou abuse not this longanimity, lest, as the Apostle saith, thou heapest unto thy self his irefull wrath in the day of revenge and just judgment. He would by this longanimity bring thee to repentance, and to change thy life, but thou sayest every day: Let this day passe, and to morrow we shall think of it, and when to morrow cometh, thou sayest, that shall not be the last, and so dost passe to the third day: Et subito venit ira Dei (as the Wiseman warneth:) and suddenly commeth upon thee the wrath of God, and so saith he: Cum deferendo conversionem thesaurizaveris tibi iram in die iræ, experieris justum, quem contempsisti benignum. When by deferring thy conversion, thou hast heaped unto thy self his wrath in the day of vengeance, thou shalt feel him just, whom thou contemnest in his benignity.

Rom. 2.

Eccles. 5.

A remarkable saying of S. Augustine.

54. Another discourse hath this same Father and Doctour in a Sermon of his, upon the Parable of the Husband-man, that called labourers into his Vineyard, at the first, third, sixth, ninth and eleventh hour, and every one of them had their penny at the end of the day, as Christ our Saviour in S. Matthews Gospel doth declare: which S. Augustine doth apply to the different vocations of men unto Gods service;

Aug. ser. 5. de verbis Dom. apud Joan.

Mar. 20.



Ibid.

He that is  
called must  
come pre-  
sently and  
not delay

some in their infancy, some in their youth, some in their middle age, and some in their later years, and some at the very last cast, which is the literall meaning indeed of that most excellent Parable. But let us hear *S. Augustines* notable discourse, and exhortation thereupon. Stand attent my brethren (saith he) and let  
 “not any man linger or delay to come presently and  
 “labour in this vineyard, for that he is sure, that when-  
 “soever he cometh, he shall have his penny, as well  
 “as the rest : for though it be true, that he is sure to  
 “have his penny when he hath laboured ; yet is he not  
 “willed to deferre his coming, nor did any of those,  
 “that were called at the first, or third hour, say unto  
 “the husbandman, expect we will come at the sixth,  
 “or ninth, or eleventh hour. Thou when thou art cal-  
 “led, come presently, for the reward is equally pro-  
 “mised to all. Art thou called at the sixth hour ?  
 “Come quickly, for thou knowest not whether thou  
 “shalt live to the seventh hour ; and wherefore then  
 “dost thou delay him that calleth thee, seeing thou art  
 “sure of his reward, but not sure of the day or hour,  
 “which he will allow thee to come in. Take heed lest  
 “thou deprive thy self of that, by deferring, which he  
 “hath promised thee by his calling. So he.

Ezec. 18.

55. And in the same discourse a little after, he answereth the objection of negligent people, out of the speech of God by *Ezechiel* the Prophet in these words:  
*Si quacunq; die conversus fuero, &c.* If when-  
 “soever I shall be converted (saith the negligent  
 “worldling) Almighty God that is mercifull, will  
 “forget all my iniquities, why then should I con-  
 “vert my self rather to day, then to morrow ? Where-  
 “unto *S. Augustine* answereth in these words. Thou  
 “sayest (my brother) that to morrow thou wilt be  
 “converted, and that to morrow shall be the end of all  
 “thy iniquities, but how knowest thou, whether the end

Ibid.  
An objecti-  
on of the  
negligent  
answered by  
*S. Augustine*

of

"of thy life shall be before to morrow? Thou dost  
 "well in rejoycing, that whensoever thou shalt be  
 "converted, God will forgive thee thine iniquities;  
 "but thou hast no promise of God, that thou shalt  
 "live unto to morrow. For which cause, the holy Scri-  
 "pture counselleth thee another thing, saying: *Do not* Eccles. 5.  
 "*slow to convert thy self to God, nor deferre the same*  
 "*from day to day, for that Gods wrath cometh up-*  
 "*on the sudden, and in time of revenge he will de-*  
 "*stroy thee.* Wherefore do not deferre (my brother)  
 "do not shut that against thee, which God hath open-  
 "ed: behold the giver of pardon openeth the doore  
 "unto thee, why dost thou stay to enter? thou should-  
 "est rejoyce with all thy heart, if he had opened the  
 "same at thy knock, but thou didst not knock, and yet  
 "he hath opened, and wilt thou remain without? It  
 "is written in the Scripture of the works of mercy: *Do* Prov. 3.  
 "*not say to thy friend that hath need of thee, go and*  
 "*return to morrow, and then I will give unto you,*  
 "*whereas thou mayest give it presently.* Thou hast  
 "heard the precept of not deferring to be mercifull to  
 "to others, and wilt thou by deferring be cruel to thy  
 "self? thou must not deferr the giving of bread, and  
 "wilt thou deferre the receiving of pardon for thy sins?  
 "be mercifull to thine own soul; bestow this almes up-  
 "on her, and do not say, that thou shalt give any thing  
 "unto her of thine own, but do not repell the hand of  
 "him that offereth to give her so great an almes, as is  
 "the remission of all her sins by speedy repentance,  
 "which thou goest about to evacuate by delay. And  
 "thus far S. *Augustine*, whose words ought to weigh  
 much with any discreet Reader.

56. The great and antient Doctour *Origen* that  
 was father and master of so many martyrs, handleth  
 this argument otherwise, but yet very largely upon  
 those words of *Jeremy* the Prophet: *Curavimus*

O ig. hom. 2  
in Jer. 51.

*Babylonem, & non est sanata ; derelinquamus eam, eamus unusquisque in terram suam, quoniam pervenit usque ad cælos iudicium ejus.* We have endeavoured to cure Babylon, but she is not healed ; let us leave her, and be gone every one to his own countrey or habitation, for that her judgement is arrived even to the heavens. Which speech *Origen* doth apply, as meant spiritually of holy Angels, when they are willed by Almighty God to procure the conversion of a sinfull soul (*understood here (saith he) by Babylon, in regard of the confusion, and disorder of her unlawfull appetites, contrary oftentimes the one to the other*) which soul the said Angels taking upon them to cure, and procuring many motives, at well externall as internall, to stir her up to repentance, and change of life, if in the end she stand obstinate, or loose the time by trifling from day to day : *What can the good Angels (saith Origen) do, or say more, but as here is set down by the Prophet ?*

The curing  
of Babylon  
what it  
meaneth.

We have gone about to cure this Babylon, this miserable soul, replenished with confusion of sinne, and worldly vanities ; we have applyed what medications and helps we could ; we have expected long, and effected little ; at length her judgement is past from us unto the heavens, and from thence will come the sentence ; let us be gone each one to his own home. Which words being once uttered saith *Origen* : *discessio eorum condemnatio tua est, ut irremediabilis, nolentisque curari* : their departure is thy damnation, as remedilèsse, for that thou wilt not be cured. And then he maketh this conclusion, and exhortation : *Cave homo ne medicus, &c.* Beware thou man, lest the Physician sent thee by God (whether he be angel or what man soever that laboureth with thee for thy salvation, and for curing of thy soul) do not abandon and leave thee : for if he do, thou art in a desperate case. So *Origen* in those old dayes of the Primitive Church, and

Ibid.

and his warning ought much to be weighed by those that weary out so many spirituall Physicians sent to them by God (as they with reason may imagine, for that they seek nothing but the curing of their souls) and do send them away afflicted, and discontented, for that their *Babylon* will not be cured, and so their judgement passeth up to heaven, and God avoketh the cause of their condemnation to his own Tribunall, in respect of the obstinate lingering and delaying, from day to day, their conversion.

57. And conform to this, S. *Hierom* in his Questions upon *Genesis* noteth, that Almighty God seemeth sometimes (as it were) to loose his patience with such people. And so where he had said, that he would give them an hundred and twenty years for repentance before the flood of *Noah*, as also premonish them, when the said flood drew near, by the building of the said Ark; God seeing that in an hundred years, wherein the Ark was builded, none would repent, he cut off the last twenty years, and brought in the deluge at the end of the said hundred years, and did so take his grace from them all, that of so huge a multitude of mankind, as then must be presumed to have been upon the face of the earth, onely eight souls were saved in that Ark, as the Scripture recounteth, for that so many onely repented; a matter of extream admiration and horror, that they hearing *Noah* and his children to preach universall destruction for an hundred years together, and to build their Ark for avoiding thereof, yet to believe nothing, and at the last, seeing and beholding the continuall rain, and waves of water to grow upon them, yet would they not repent, nor believe, nor seek to help themselves, nor come to *Noah*, nor offer to enter into the Ark, nor any way seek to help themselves thereby, but to delay from day to day, untill all the Remedy was past. A

strange

Hier. l.  
quest. in  
Gen.

A strange  
example of  
those who  
perished in  
the flood of  
*Noah*.

Gen. 6  
Luc. 17.  
Heb. 11.  
1 Pet. 3.



Senec. in  
Sentent.

The difference be-  
tween the  
sicknesse of  
the body  
and of the  
mind.

Prov. 18.

Greg. l. 25.  
moral. c. 9.

strange example of Gods justice against such as neglect his vocation, or deferre the execution thereof from day to day, without necessity. For in the end they come to be senselesse and to feel or care for nothing, according to the saying of *Seneca* the Philosopher, who putteth this difference between sicknesse of the body, and sicknesse of the mind: That sicknesse of the body, the greater it is, the more painfull and sensible it is, and the more complained of by the patient: but the diseases of our minds, the greater they be, the lesse they are felt, and least complained of by us. As for example, the more proud, or presumptuous a man is, the lesse he feeleth or misliketh the same. And so in other maladies of the mind, and generally the more full of sinnes and infirmities any soul is, the lesse the same are felt by her; for that the maladie it selfe taketh away or diminisheth the sense and feeling thereof, whereby cometh to passe that of the Scripture: *Peccator cum in profundum venerit, contemnit*. When a sinner falleth once into the depth of sins, he contemneth all: that is to say, hath no scruple or feeling, or conscience at all, which is an ordinary effect of over-much negligent delay in our amendment.

58. Which deep and dreadfull point, the divine Father Saint *Gregory* doth excellently discusse, shewing how one sinne by delay of repentance draweth on another, so as it becometh at length, not onely a sinne in it self, but both the cause and punishment of other sinnes also, and thereby draweth to the depth, whereof we have spoken. You shall hear Saint *Gregories* discourse, and contemplation in his own words. *Omne peccatum quod citius poenitendo non tergitur, &c.* Every sinne "that is not quickly purged by penance, either is "a sinne, and cause of another sinne, or is a sinne "and punishment of another sinne. The reason where

“whereof is, that every sinne which penance doth  
 “not wipe away, doth by his weight, draw us pre-  
 “sently to commit another sinne, and thereby it co-  
 “meth to passe, that this former sinne is not onely a  
 “sinne in it self, but the cause also of another sinne;  
 “and the other subsequent sinne so caused by the first,  
 “is not onely a sinne, but the punishment also of  
 “the said former sinne. For that Almighty God  
 “by his just judgement doth so darken the heart of  
 “a sinner, that by the demerit of the former sinne,  
 “he falleth into other sinnes, adding still sinnes unto  
 “sinnes. And whereas the former sinne commonly  
 “is of malice, for that the sinner knoweth what he  
 “doth, the second sin oftentimes is of ignorance for  
 “punishment of the said former.

A notable  
 discourse of  
 S. Gregory,  
 how sins are  
 multiplyed  
 and made  
 more grie-  
 vous by de-  
 lay.

59. And forsomuch as in the first sinne which  
 “is both a sinne and cause of sinne, the sinner sin-  
 “ned against his own knowledge and understanding,  
 “God permitteth that in the sequent sinnes, which  
 “are both sinnes, and punishments of sinne; the sin-  
 “ner looseth his light of knowledge and understand-  
 “ing, against which he sinned before in such sort, as  
 “by the demerit of the said former sinne, the pit of  
 “ensuing sinnes is covered and hidden from his eyes:  
 “so as he that sinned before wittingly against his own  
 “knowledge, as hath been said, doth now by Gods  
 “just judgement, fall unwittingly into the said pit of  
 “subsequent sinnes, his divine Majesty so ordain-  
 “ing: *Ut culpa culpis feriantur*: that sinnes be pu-  
 “nished by sinnes: *Et supplicia fiant peccantium*,  
 “*ipsa peccatorum incrementa*: and that the increas-  
 “or multiplication of sinnes be made the very scourge  
 “and chastisement of the sinners. In which sense it  
 “is said by the Apostle of wicked men, for a great  
 “severity of Almighty God towards them: *Ut im-  
 “pleant peccata sua semper*: that they may yet further  
 be

The 2.

be permitted to fill up the measure of their sins. And in  
 Apoc. 22. the *Revelation*: *Qui nocet, noceat adhuc*: he that hurt-  
 eth, let him yet hurt more. And the Kingly Prophet  
 Psal. 68. saith of the same men: *Add iniquity upon their iniqui-  
 ty, that they enter not into thy justice, O Lord, &c.*

Ibid; 60. And finally, S. Gregory concludeth thus:  
 “*Habent jam quidem unde feriri mereantur, &c.*  
 “These men (that deferr their penance and conversion)  
 “have already sufficient cause for which they deserve  
 “to be damned, but yet their sin is suffered to grow, to  
 “the end that a more grievous and horrible punish-  
 “ment may be laid upon them. Their first sin, and cause  
 “of sin deserveth damnation, but God expecteth that  
 “the increase of torments may justly be also inflicted  
 “for their sublequent sins, that are punishments of the  
 “former. So S. Gregory. And let all delayers and  
 procrastinators attentively consider the rigour of his  
 discourse.

61. But to draw to an end of that which would  
 have no end, if I should run through all the antient Fa-  
 thers sayings, writings, and ponderations of this matter;  
 S. Augustine shall be the last, to shut up all; who tak-  
 ing upon him, in one of his books, to refute this pernicious  
 error of delaying our conversion, hath these  
 words: *Dicunt aliqui, juvenis homo sum, &c.* Some  
 are wont to say, I am young yet, and will follow my  
 “delights for a time, and then will I do penance: which  
 “is, as if a man should say, I will strike my self through  
 “with a sword now, and after will I go to the Physi-  
 “cian or Surgeon to cure me. Alas poor miserable man,  
 “knowest thou not, that in the instant of one hour a  
 “wound is taken, which in long and painfull time is  
 “not healed, nor restored to his old strength a-  
 “gain? So he that committeth any sinne (as for-  
 “nication or the like) with this hope that af-  
 “ter he will do penance; why rather doth he not fear

Aug. l. de  
 honest. mu-  
 2. c.

“fear, lest some little ague, or other unexpected chance  
 “do bring death suddenly upon him: *Et sic pereat tem-* Ibid.  
*poralis dilatio & succedat aeterna damnatio*: and that  
 “by this means, his temporall delay failing him, there  
 “succeed in place thereof everlasting damnation.

62. And the same Father in another place, shewing  
 the danger of two extremes in a sinner, the one of de-  
 spair, the other of too much hope, whereof ensueth  
 delay of our conversion; refuteth the one, and the  
 other, and exalteth the Mercy and Justice of God  
 in them both, saying thus: *Ne desperation homines pe-* Aug. conc. i  
*jus viverent, &c.* “Lest men by desperation should in Psal. 101  
 “give themselves to wicked life, God hath laid before  
 “us the secure haven of indulgence and pardon, when-  
 “soever we repent; and on the other side, lest men  
 “should delay their penance, and live wickedly upon  
 “hope of this pardon, he hath made the day of our  
 “death uncertain, preventing hereby most providently  
 “both inconveniencies: so, as such as turn unto him, may  
 “be received, and such as deferre their conversion may  
 “be terrified, &c. Wherefore (my Brother) do not The two  
 “despair, for that Indulgence is promised unto thee, dangerous  
 “but fear also, if thou deferre thy conversion, for that extremes, of  
 “God hath not promised that thou shalt live untill to despair, and  
 “morrow. Some men do sinne by despairing, others too much  
 “do sinne by hoping, both of them are perilous, hope,  
 “both are dreadfull: wo to them that despair,  
 “wo to them that have a perverse hope, and there-  
 “upon deferre their penance, &c. God hath di-  
 “tributed his times, now he calleth thee, now  
 “he exhorteth thee, now he expecteth thee and  
 “thy conversion; but if thou delay, and fore-  
 “slow the present time, and according to the hard-  
 “nesse of thy impenitent heart, dost hoord unto  
 “thy self his wrath, in the day of vengeance, Rom. 2.  
 “and of Gods just judgement: then will he pay thee  
 according



“ according to thy works and otherwise. So good S. *Augustine*. And with his words and grave exhortation, do we end this whole Chapter, hoping that both the credit of so great a Doctour, and the important weight of the matter it self, will make good some impression in the carefull Readers mind, for his speedy repentance, and returning to God, and not with his offence, and evident hazard of his own salvation, to deferre any longer the same.

OF THREE OTHER LETS  
and Impediments, that hinder men from Resolution: to wit,

*Slothfulnessse, carelesse negligence, and hardnesse of heart; utterly contemning all motions and callings of Almighty God: with the Conclusion of this whole Book.*

CHAP. VIII.



Esides all other impediments, lets and hinderances, which hitherto have been named and recounted; there remain yet divers other to be found, if a man could examine the particular consciences of all such as do not resolve. But these three here mentioned, and to be handled in this Chapter, are so publick and known, as I may not passe them over without discovering the same: for that many times men are sick and evil affected within, and yet know not their own diseases, the onely declaration whereof (to such as are desirous of their own health) is sufficient to divert the danger of the sicknesse.

§ 1. Of

## § 1. Of sloth and lazy people.

2. **F**irst then, the impediment of sloth, is a great and ordinary let of Resolution to many men, but especially in idle and delicate people, whose life hath been in all ease and rest; and therefore do perswade themselves, that they can take no pains, nor abide any hardnesse, though never so fain they would, if you believe themselves. These folks do proceed in this order. They will confesse to be true, so much, and a great deal more then is said before; and that they would also gladly, for their parts, put the same in execution, but that they cannot. Their bodies may not bear it, they cannot fast, they cannot watch, they cannot pray, they cannot leave their disports, recreations, and merry companions, they should die presently (as they say) with melancholy, if they did it: yet in their hearts they desire (forsooth) that they could do the same; which seeing they cannot no doubt (say they) but God will accept our good desires, and pardon us in the rest. But let them hearken a little, what the Scripture saith hereof: *Desires do kill the slothfull man* (saith Solomon) *his hands will not fall to any work; all the day long he coveteth and desireth; but he that is just, will do, and will not cease. Take the slothfull and unprofitable servant* (saith Christ) *and sling him into utter darknesse, where shall be weeping and gnashing of teeth.* And when he passed by the way, and found a fig-tree with leaves, without fruit (which signified desires without works) he gave it presently an everlasting curse. Finally, the Prophet *David* detesteth those men, and saith also, they are detested of God: *Qui in labore hominum non sunt*; which are not in the labours of men.

Excuses of  
nice and  
slothfull  
people.  
Pro. 22.

Mat. 25.

Mat. 21.

Psal. 72.

3. Of this fountain of sloth do proceed many effects, that hinder the slothfull from all good resolution.

And

1. And the first is, a certain heaviness, and sleepy drowsiness towards all goodness, according as the Scripture saith : *Pigredo immitit soporem* : Sloth doth bring drowsiness. For which cause, S. Paul saith : *Surge qui dormis* ; Arise thou which art asleep. And Christ cryeth out so often : *Videte, vigilate* ; Look about you, and watch. You shall see many men in the world, with whom, if you talk of a cow or a calf, of a fat ox, of a piece of ground, or the like, they can both hear and talk willingly and freshly : But if you reason with them of their salvation, and of their inheritance in the kingdom of heaven ; they answer not at all, but will hear, as if they were in a dream. Of these persons then saith the Wise-man : *How long wilt thou sleep, O slothfull fellow ? When wilt thou arise out of thy dream ? A little yet wilt thou sleep ; a little longer wilt thou slumber ; a little wilt thou close thy hands together and take rest ; and so poverty shall hasten upon thee, as a running post, and beggary, as an armed man shall take and possesse thee.*

2. 4. The second effect of sloth, is a certain fond fear of pains and labour, and of casting doubts where none be, according as the Scripture saith : *Pigrum dejicit timor* ; Fear discourageth the slothfull man. And the Prophet saith of the like : *They shake for fear where there is no fear*. These men do frame unto themselves strange imaginations of the service of Almighty God, and of very dangerous events, if they should embrace and follow the same. One saith, If I should fast much, it would without doubt corrupt my blood. Another saith, If I should pray, and stand bare-headed long, I should die most certainly with rheume. A third saith, If I should keep account of all my sins, to confesse them, it would quickly kill me with sadness. And yet all this is nothing else but sloth, as the Scripture testifieth in these words : *Dicit piger, leo*

est

*est foris, in medio platearum occidendus sum.* The slothfull man saith (sitting still in his house) there is a lion without, if I should go out of doors to labour, I should certainly be slain in the midst of the streets.

5. A third effect of sloth, is pusillanimity and faintnesse of heart, whereby the slothfull man is overthrown, and discouraged by every contrariety or difficulty which he findeth in virtue, or which he imagineth to finde therein. Which the Scripture signifieth, when it saith: *In lapide luteo lapidatus est piger*: The slothfull man is stoned to death with a stone of dirt: that is, he is overthrown with a difficulty of no importance. Again: *De stercore boum lapidatus est piger*; The slothfull man is stoned dead with the dung of oxen, which commonly is such a substance as hardly can do any hurt.

3.  
Pusillanimity.

Eccles. 12.

6. A fourth effect of sloth is idle lazinesse: which we see in many men that will talk and consult of this and that, about their amendment, but will execute nothing. Which is most fitly expressed by the holy Ghost in these words: *Sicut ostium vertitur in cardine suo*, *Pro. 16.* it a piger in lectulo suo: As a door is tossed in and out upon his hinges, so is a slothfull man lying lazily upon his bed. And again: *Vult & non vult piger*: A slothfull man will, and will not; that is, he turneth himself to and fro in his bed, and between willing and nilling, he doth nothing. And yet further, in another place the Scripture describeth this lazinesse, saying: *The slothfull man putteth his hands under his girdle, and will not vouchsafe to lift them up to his mouth, for that it is painfull.* *Pro. 19.*

4.  
Lazinesse.

Pro. 13.

Pro. 19.

7. All these and many more are the effects of sloth; but these four especially have I thought good to touch in this place, for that they let and hinder greatly this resolution which we talk of. For he that liveth



in a slumber, and will not hear or attend to any thing that is said of the life to come ; and besides this, imagineth fearfull matters in the same ; and thirdly, is thrown down by every little block that he findeth in the way ; and lastly, is so lazy , as he can bear no labour at all : this man (I say) is past hope to be gained to any such purpose as we speak of.

Means to  
remove  
sloth.

8. To remove therefore this impediment ; this sort of men ought to lay before their eyes the labours of our Saviour Christ and of his Saints ; the exhortations they used to other men to take like pains ; the threats made in Scripture against them which labour not ; the condition of our present warfare, that requireth travel ; the crown prepared for it ; and the misery ensuing upon idle and lazy people. And finally, if they cannot bear the labour of virtuous life, which indeed is accompanied with so many consolations, as it may not rightfully be called a labour : how will they abide the labour and torments of the damned life to come, which must be both intollerable and everlasting unto them!

The 3.  
The labours  
of Saints.

9. S. Paul saith of himself and others, to the Thesalonians : *We did not eat our bread of free-cost when we were with you ; but did work in labour and wearinesse, both day and night, thereby to give you an example of imitation ; denouncing further unto you, that if any man would not work, he should not eat.*

Mat. 20.

Christ in his Parable, went forth into the streets twice in one day, and still reprehended grievously those that stood idle, saying : *Quid hic statis tota die otiosi ?* Why do ye stand here all the day idle, and doing nothing ? *I am a vine* (saith Christ) *and my Father is a husband-man, every branch that beareth not fruit in me, my Father will cut off, and cast into the fire.* And in another place : *Cut down the unprofitable tree ; why doth it stand here, and occupy the ground for nothing ?* And

Luke 13.  
Mat. 11.

again :

again : *The kingdome of heaven is subject to force ; and men do gain it by violence and labour .* For which cause the Wise-man also saith : *Whatsoever thy hand can do* Eccles. 9. *in this life, do it instantly : for after this, there is neither time, nor reason, nor wisdom, nor knowledge, that we can employ to any profit .* And again the same Wise-man saith : *The lazy hand worketh beggary to it self,* Pro. 10. *but the industrious and valiant hand heapeth up great riches .* And yet further to the same effect : *The sloth-* Pro. 20. *full man will not sow in the winter, for that it is cold, and therefore shall beg in the summer , and no man shall take pity of him .*

10. All this pertaineth to shew, how that this life is a time of labour , and not of idlenesse ; and is appointed unto us for the gaining of heaven . It is the market, wherein we must buy ; the battel, wherein we must fight and gain our crown ; the winter, wherein we must sow ; the day of labour, wherein we must sweat and gain our penny . And he that passeth over lazily this day (as the most part of men do) must suffer eternall poverty and need, in the long night to come, as in the first part of this Book more at large hath been declared . Wherefore, the Wise-man (or rather the holy Ghost by his mouth) giveth each one of us a most vehement admonition and exhortation in these words : *Run about, make haste, stirre up thy friend,* Pro. 9. *give no sleep unto thy eyes, let not thine eye-lids slumber, skip out as a doe from the hands of him that holdeth her, and as a bird out of the hand of the fowler : Go unto the emmet (thou slothfull man) and consider her doings, and learn to be wise : she, having no guide, teacher, or captain, provideth meat for her self in the summer , and gathereth together in the harvest , that which may serve her to feed upon in the winter .* By which words , we are admonished, in what order we ought to behave our selves in this life ;

Col. 1.  
Rom 12.  
Gal. 6:

and how diligent and carefull we should be in doing of all good works (as Saint *Paul* also teacheth) considering, that as the emmet laboureth most earnestly in harvest time, to lay up for the winter to come: so should we do for the next world; and that slothfulnesse to this effect, is the greatest and most dangerous let that may be. For, as the emmet should die in the winter most certainly for hunger, if she should live idly in the summer: so without all doubt, they are to suffer extreme need and misery in the world to come, who now for sloth do omit to labour.

§ 2. Of negligence and carelesse people.

Epicurisme,  
or life of  
Epicures.

Rom. 16.  
Tit. 1.

II. **T**He second impediment is called by me, in the title of this Chapter, *Negligence*: But I do understand thereby a further matter then commonly this word importeth. For I do comprehend under the name of *negligent*, all carelesse and dissolute people, which take to heart nothing that pertaineth unto God or godlinesse, but onely attend to worldly affairs, making their salvation the least part of their cogitations. And under this kind of *negligence* is contained, both *Epicurisme* (as S. *Paul* noted in some Christians of his dayes, who began onely to attend to eat and drink, and to make their bellies their god, as many of our Christians now do:) and also a secret kind of *Atheisme*, or denying God; which is, to deny him, not in words, but in life and behaviour, as S. *Paul* expoundeth it. For, albeit, these men of whom I speak, do in words confesse God, and professe themselves to be as good Christians as the rest: yet secretly indeed they do not believe there is a God in such manner as they ought, especially with his attributes that are inseparable from him, as namely, of his infinite knowledge,

knowledge, providence, care and disposition of humane affairs, justice, judgement, punishment and the like. These ( I say ) they do not in effect believe, as their life and doings do declare. Which secret holy Scripture discovereth plainly, when it saith : *Va dissolutis corde, qui non credunt Deo* ; Wo be unto the dissolute and carelesse in heart, who do not believe God. That is, albeit they protest that they believe and trust in him : yet by their dissolute and carelesse doings, they testifie, that in their hearts they believe him not ; for that they have neither care nor cogitation of matters pertaining unto him.

12. This kind of men, are those which the Scripture noteth, and detesteth for plowing with an Ox and an Asse together : for sowing their ground with mingled seed ; for wearing apparell of linsie-woolse, that is made of flax and wooll together. These are they of whom Christ saith in the Revelations : *I would thou wert either cold or hot : But for that thou art lukewarm, and neither cold nor hot, therefore will I begin to vomit thee out of my mouth.* These are they who can accord all religions together, and take up all controversies, by onely saying : That either they are differences of small importance, or else that they appertain onely to learned men to think upon, and not unto them ; and that both parts do erre in somewhat, or may be agreed, and go both to heaven. These who can apply themselves to any company, to any time, to any Princes pleasure, for matters of the soul which is their least care. These men forbid all talk of spirit, religion, or devotion in their presence ; onely they will have men eat, drink, and be merry with them ; tell news of the Court and affairs abroad ; sing, dance, laugh, and play at cards ; and so passe over this life in lesse consideration of God or godlinesse, then do the very Heathens. And hath not holy Writ great rea-



Luc. 6.

Mat. 12.

Mat. 6.

Ephes. 2.

Two causes  
of Atheism  
at this day.

son then (dear brother) in saying that these men in their hearts and works are indeed very Atheists? Yes surely. And it may be proved by many rules of our Saviour himself. As for example; this is one rule set down by him: *By their fruits ye shall know them*: For such as the tree is within, such is the fruit which that tree sendeth forth. Again, *The mouth speaketh from the abundance of the heart*; and consequently, seeing these mens talk is nothing but of worldly vanity; it is an evident sign, there is nothing in their heart but that. And then it followeth also by a third rule; *Where the treasure is, there is the heart*: and so consequently, seeing their hearts are onely set upon the world and worldly delights, the world is their onely treasure, and not God; and therefore may justly in this sense be termed Atheists, or to use the Apostles phrase: *Promissionis spem non habentes, & sine Deo in hoc Mundo*: Having no hope of Gods promises, and without a God in this world.

13. This impediment (dear Christian brother) reacheth both farre and wide at this day, and infinite are the people who are intangled therewith; and the causes thereof are two especially. The first, is division, schisme and heresie, in matters of our faith; which by raising many doubts and questions and by contentious quarrelling which it mainteineth, wearieeth out a mans wit, and in the end bringeth him to care for no part, but rather to contemn all. The second is, inordinate love of the world, which bringeth men to hate God, and to conceive enmity against him, as the Apostle saith; and therefore no marvell though indeed they neither believe, nor delight in him. And of all other men these are the hardest to be reclaimed, and brought to any resolution of amendment, for that they are insensible: and besides that, do also fly all means, where by they may be cured. For as there were small hope

to

to be conceived of that patient, which being grievously sick, should neither feel his disease, nor believe that he were distempered, nor abide to hear of physick or Physicians, nor accept of any counsell that should be offered, nor admit any talk or consultation about his curing: so these men are in more dangerous estate then any other, for that they know not their own danger, but perswading themselves to be more wise then their neighbours, do remove from their cogitations all things whereby their health might be procured.

14. The onely way to do these men good (if there be any way at all) is to make them know that they are sick, and in great danger; which in our case may be done best (as it seemeth to me) by giving them to understand, how far they are off from any one piece of true Christianity; and consequently from all hope of salvation that may be had thereby. God requireth at our hands, that we should love him and serve him, *with all our heart, with all our soul, and with all our strength.* These are the prescript words of Almighty God, set down both in the old and new law. And how far (I pray you) are these carelesse men short of this, who imploy not the half of their heart, nor the half of their soul, nor the half of their strength in Gods service; nay, not the least part thereof? God requireth at our hands, that we should make his laws and precepts our study and cogitations; that we should think of them continually, and meditate upon them both day and night, at home and abroad, early and late, when we go to bed, and when we rise in the morning: this is the commandment, and there is no dispensation therein. But how far are these men from this, which bestow not the third part of their thoughts upon this matter, no not the hundreth part, nor scarce once a year do talk thereof? Can these men say, they are Christians, or that indeed they believe in Jesus our Saviour?

A comparison.

The way to cure carelesse men.

Deut. 6.  
Mat. 22.  
Luc. 10.

Deut. 6. &  
II.  
Joan. 1.

An antithesis between true Christians and carelesse worldlings.  
1 Joan.2.

Luc.18.  
Ephes.5.  
Luc.21.  
Mar.24.  
Mich.6.  
Rom.11.  
Rom.12.  
Mat.10.

15. Christ making the estimate of things in this life, pronounced this sentence: *Unum est necessarium*; one onely thing is necessary, or of necessity in this world; meaning thereby, the diligent and carefull service of God. These men find many things necessary besides this one thing, and this nothing necessary at all. How far do they differ then in judgement from their Saviour Christ? Christs Apostle saith: *That a Christian must neither love the world, nor anything in the world.* These men love nothing else, but that which is of the world. He saith; *That whosoever is a friend of the world, is an enemy to Christ.* These men are enemies to whomsoever is not a friend to the world. How then can these men hold of Christ? Christ saith; *We should pray still.* These men pray never. Christs Apostle saith: *That covetousnesse, uncleannesse, or scurrility, should not be so much as once named among Christians.* These men have no other but such talk. Finally the whole course and Canon of Scripture runneth, that Christians should be, *attenti, vigilantes, solliciti, instantes, ferventes, perseverantes sine intermissione.* That is, attent, vigilant, carefull, fervent, and perseverant without intermission, in the service of their God. But these men have no one of these points, nor any one degree thereof, but in every one the clean contrary. For they are neither attent to those things which appertain unto God, nor vigilant, nor sollicitous, nor carefull; and much lesse instant and fervent, and least of all, perseverant without intermission, for that they never begin. But on the contrary side, they are carelesse, negligent, lumpish, remisse, key-cold, perverse, contemning and despising, yea loathing and abhorring all matters that appertain to the mortifying of themselves, and to the true service of God. What part have these men then in the lot and portion of Christians, besides onely the bare name, which profiteth nothing?

16. And

15. And this is sufficient to shew, how great and dangerous an impediment this carelesse, senselesse, and supine negligence is, against the resolution whereof we treat. For if Christ require to the perfection of this resolution, that whosoever once espieth out the treasure hidden in the field (which is the kingdome of heaven, and the right way to gain it) he should presently go and sell all that he hath, and buy the field: that is to say, that he should preferre the pursuit of this Kingdome of heaven, before all the commodities of this life whatsoever; and rather venture them, then to omit this treasure. If Christ (I say) require this, as he doth; when will these men ever be brought to this point, who will not give the least part of their goods to purchase that field; nor go forth of the doores to treat the buying thereof, nor will so much as think or talk of the same, nor allow of him which shall offer the means and way to compasse it?

The danger  
of a care-  
lesse man.

17. Wherefore, whosoever findeth himself in this perillous disease, I would counsell him to reade some Chapters of the first part of this book; especially the second, fourth and fifth, treating of the causes for which we were sent into this world; as also of the account which we must yield to God, of our time here spent; and he shall there understand (I doubt not) the error and danger he standeth in, by this damnable negligence wherein he sleepeth; attending onely to those things which are meer vanities, and for which he came not into this world; and passing over other matters, without care or cogitation, which notwithstanding are onely of importance and most necessary for all men to employ their whole care and study therein.

The conclu-  
sion.



## § 3. Of hardnesse of heart, and perill thereof.

18. **T**He third and last impediment, that I purpose to handle in this book, is a certain affection, or evil disposition in some men, called by the Scriptures *Hardnesse of heart*, or in other words, obstination and obstinacy of mind, whereby a man is settled in resolution, never to yield from the state of sin wherein he liveth, whatsoever shall, or may be said against the same. And I have reserved this impediment, for the last place in this Book, for that it is the last, and worst of all other impediments discovered before, containing all the evil in it self that any of the other before rehearsed have; and adding to the same besides, a most willfull and malicious resolution of sin, quite contrary to that resolution, which we so much endeavour to induce men unto.

Two degrees of  
hardnesse of  
heart.

Mat. 2.

Exod. 6, 7, 8.

19. This hardnesse of heart hath divers degrees in divers men, and in some much more grievous and perillous then in other. For some are arrived to that high and chief obduration, which I named before, in such sort, as albeit they well know that they are amisse; yet for some worldly respect or other, they will not yield, nor change their course, do you say, or prove what you will or can. Such was the obduration of *Pilate*, who albeit he well knew, that he condemned our Saviour Christ wrongfully: yet not to leese the favour of the Jews, or incurre displeasure with his Prince, he proceeded and gave that most wicked sentence against him. This also was the obduration of *Pharaoh*, who though he saw the miracles of *Moses* and *Aaron*, and felt the strong hand of God upon his Kingdome: yet, not to seem to be overcome by such simple people as they were, nor that men should think he would be enforced by any means to relent;

he

he persevered still in his wilfull wickednesse, untill his last and utter destruction came upon him. This hardnesse of heart was also in King *Agrippa*, and in *Felix* Governour of Jewry; who, though in their own consciences they thought that Saint *Paul* spake truth unto them; yet not to hazard their credit in the world, they continued still, and perished in their own vanities. And commonly this obduration is in all persecutours of virtue, and of virtuous men, whom albeit they see evidently to be innocent, and to have equity on their side: yet to maintein their estate, credit, and favour in the world; they persist, without either mercy or release, untill God cut them off in the midst of their malice and furious cogitations.

Persecutours.

A second degree of obduration.

20. Others there are who have not this obduration in so high a degree, as to persist in wickednesse directly against their own knowledge, but yet they have it in another sort: for that, they are settled in firm purpose to follow the trade which already they have begun, and will not understand the dangers thereof, but do seek rather means to perswade themselves, and quiet their consciences therein: and nothing is so offensive unto them, as to hear any thing against the same.

Of these men holy *Job* saith: *Dixerunt Deo, recede à nobis, & scientiam viarum tuarum nolumus:*

Job 21.

They said to Almighty God, depart from us, we will not have the knowledge of thy wayes. And the Prophet *David* yet more expressly: *Their fury is like*

Psal. 57.

*the fury of serpents, like unto cockatrices that stop their ears, and will not hear the voice of the inchanter.*

By this inchanter, he meaneth the Holy Ghost, which seeketh by all means possible, to charm them from the bewitching wherein they stand, called by the

Sap. 7.

Wileman, *fascination nugacitatis*; the bewitching of vanity. But (as the Prophet saith) *they will not hear*

Zach. 7.

they

they turn their backs, they stop their ears, to the end they may not understand: they put their hearts as an adamant stone, lest perhaps they should hear Gods law, and be converted.

The hard-  
hearted  
Jews.  
Act. 7.

Mat. 5.  
Luc. 11. 13.

Jer. 5.

Jer. 8.

Ezec. 18.

21. The nation of Jews is peculiarly noted to have been alwayes given to this great sinne, as S. Stephen witnesseth, when he said unto their own faces: *You stiff necked Jews, you have alwayes resisted the Holy Ghost*: meaning thereby (as Christ declareth more at large) that they resisted the Prophets and Saints of God, in whom the holy Ghost spake unto them from time to time, for amendment of their lives. And for that, through the light of knowledge which they had by hearing of Gods law, they could not in truth, or with shew of reason condemn the things which were said, or avoid the just reprehensions used towards them; yet resolved with themselves not to obey, or change the custome of their proceedings: therefore fell they in fine to persecute sharply their reprehenders, whereof the onely cause was, hardnesse of heart: *Induraverunt facies suas supra petram & noluerunt reverti*, saith God by the mouth of *Jeremy*: They have hardned their faces above the hardnesse of a rock, and they will not turn unto me. And in another place of the same Prophet, he complaineth grievously of this perversenesse: *Quare ergo aversus est populus iste in Jerusalem, aversione contentiosa?* And why then is this people in Jerusalem revolted from me, by so contentious and perverse alienation, as they will not hear me any more, &c. And yet again in another place: *Quare moriemini domus Israel? Why will you dye, you house of Israel? why will you damn your selves? why are you so obstinate as not to hear? so perverse, as not to learn? so cruell to your selves, as you will not know the dangers wherein you live, nor understand the misery that hangeth over you?*

22. Dost

22. Dost thou not imagine (dear Brother) that God useth this kind of speech, not onely to the Jews, but also to many thousand Christians, and (perhaps) also unto thy self many times every day, for that thou refusest his good motions, and other means sent from him, to draw thee to his service, thou being resolved not to yield thereunto, but to follow thy pursuit, whatsoever perswasions shall come to the contrary? Alas, how many Christians be here, who say to God daily (as they did, whom I have named before) *Depart from us, we will not have the knowledge of thy wayes?* How many be there, which abhorre to hear good books, fly and detest the frequentation of godly company, lest (perhaps) by such occasions they might be touched in conscience, and and so converted and saved? How many be there which say with those most unfortunate hard-hearted-men, whereof the Prophet speaketh: *Percussimus fœdus cum morte, & cum inferno fecimus pactum:* We have stricken a league with death, and have made a bargain with hell it self? Which is in effect as much, as if they had said, Trouble us not, molest us not with thy perswasions, spend not thy words and labour in vain, talk unto others who are not yet settled, let them take heaven that will, we for our parts are resolved, we are at a point, we have made a league that must be kept, we have made a bargain that must be performed, yea, though it be with hell, and death everlasting.

Gods cry  
unto us  
daily.

Job. 21.

Esa. 28.

23. It is a wonderfull fury, the obduration of a hard heart; and not without cause compared by the Prophet (as I have shewed before) to the wilfull fury and rage of Serpents. And in another place the holy Scripture describeth it thus: *Durus es, & nervus ferrens cervix tua, & frons tua area:* Thou art hard-hearted, and thy forehead is of brais. What can be more vehemently

The descri-  
ption of a  
hard heart.

Esa. 48.



lib. 1. de  
confid. ad  
Eugen. c. 2.

The expli-  
cation of  
S. Bernards  
words.

vehemently spoken to expresse the hardnesse of this mettall? But yet S. Bernard expresseth it more at large in these words: *Quid ergo cor durum?* And what is then a hard heart, saith he? And he answereth immediately: "A hard heart is that, which is neither cut by compunction, nor softened by godlinesse, nor moved with prayers, nor yieldeth to threatening, nor is any thing holpen, but rather hardened by chastising. A hard heart is that, which is ingratefull to Gods benefits, disobedient to his counsels, made cruel by his judgements, dissolute by his allurements, unshamefaced to filthinesse, fearlessse to perils, uncourteous in humane affairs, reachlesse in matters pertaining to God, forgetfull of things past, negligent in things present, improvident for things to come.

24. By the description of S. Bernard, it appeareth, that a hard heart is almost a desperate and remediable disease, where it falleth. For what will you do (saith this good Father) to amend it? If you lay the grievousnesse of his sinnes before him, he is not touched with compunction. If you alledge him all the reasons in the world, why we ought to serve God, and why we ought not to offend and dishonour him; he is not mollified by this consideration of piety. If you would request him and beseech him with tears, even on your knees; he is not moved. If you threaten Gods wrath against him; he yieldeth nothing thereunto. If God scourge him indeed; he waxeth furious, and cometh much harder then before. If God bestow benefits on him; he is ungratefull. If he counsell him for his salvation; he obeyeth not. If you tell him of Gods secret and severe judgements; it driveth him to desperation, and to more cruelty. If you allure him with Gods mercy; it maketh him dissolute. If you tell him of his own filthinesse; he blusheth not. If you admonish him of his perils; he feareth not. If he deal in

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matters towards men; he is proud and uncourteous. If he deal in matters towards God; he is rash, light, and contemptuous. Finally, he forgetteth whatsoever hath passed before him, towards other men, either in reward of godlinesse, or in punishment of sinners. For the time present, he neglecteth it, and maketh no account of using it to his benefit. And of things to come, either of blisse or misery, he is utterly unprovident; nor will esteeme thereof, lay them never so often, or vehemently before his face. And what way is there then to do this man good?

25. Not without great cause surely, did the Wise-man pray so heartily to God: *Animo irreverenti & infranato ne tradas me*: Deliver me not over (O Lord) unto a shamelesse and unruly soul: that is, unto a hard and obstinate heart. Whereof he giveth the reason in another place of the same book: *Cor enim durum habebit male in novissimo*; for that a hard heart shall be in an evil case at the last day. Oh that all hard-hearted people would note this reason of the Scripture! But S. Bernard goeth on, and openeth the terrour hereof more fully, when he saith: *Nemo duri cordis salutem unquam adeptus est, nisi quem forte miserans Deus abstulit ab eo (juxta Prophetam) cor lapideum, & dedit cor carneum*. There was never yet hard-hearted-man saved, except perchance God, by his mercy, did take away his stony heart, and give him a heart of flesh, according to the Prophet. By which words, S. Bernard signifieth, and proveth out of the Prophet, that there are two kinds of hearts in men; the one a fleshy heart, which bleedeth if you but prick it; that is, it falleth to contrition, repentance, and tears, upon never so small a check for sinne. The other is a stony heart, which if you beat and buffet never so much with hammers, you may as soon break it in pieces, as either bend it, or make it bleed. And of these two hearts in this life,

The danger  
of a hard  
heart.  
Eccles. 23.

Eccles. 3.

Note.

Lib. 1. de  
confid. ca. 2.  
Ezck. 36.

Two kinds  
of hearts in  
men, with  
their pro-  
perties.

Exod. 4. 7.  
Aug. q. 18.  
super. Exod.  
& ser. 88.  
de Temp.  
Ezek. 36.

life, dependeth all our misery or felicity for the life to come. For, as God, when he would take vengeance of *Pharaoh*, had no more grievous a way to do it, then to say : *Indurabo cor Pharaonis* ; I will harden the heart of *Pharaoh* ; that is (as *S. Augustine* expoundeth) I will take away my grace, and so permit him to harden his own heart : so when he would shew mercy to *Israel*, he had no more forcible a mean to expresse the same, then to say : *I will take away your stony heart, and give you a heart of flesh instead thereof*. Which is to say, I will take away your hard heart, and give you a soft heart, that will be moved when it is spoken unto. And of all other blessings and benefits which God doth bestow upon mortall man here in this life, this soft and tender heart is one of the greatest ; I mean such a heart, as is soon checked and controlled, soon pierced, soon made to bleed, soon stirred to amendment. And on the contrary part, there can be no greater curse or malediction laid upon a Christian, then to have a hard and obstinate heart, which heapeth every day vengeance unto it self and his master also, as *S. Paul* saith : and is compared by the same Apostle unto the ground, which no store of rain can make fruitfull, albeit, it fall never so often upon the same : and therefore he pronounceth thereof : *Reproba est & maledicto proxima ; cujus consummatio in combustionem* : That is, it is reprobate, and at the next door unto malediction ; whose end or consummation, must be fire and burning.

The conclusion.

Heb. 6.

Ephes. 4.

26. Which thing being so, no marvel, though the holy Scripture doth dehorte us so carefully from this obduration and hardnesse of heart, as from the most dangerous and desperate disease, that possibly may fall upon a Christian, being indeed (as *S. Paul* signifieth) the next door to reprobation it self. The same Apostle therefore cryeth : *Nolite contristare ; nolite*  
*extin*

*extinguere spiritum Dei* : Do you not contristate or make sad ; do you not extinguish the spirit of God, by obduration , by resisting and impugning the same.

Again : *Non obduretur quis ex vobis fallacia peccati* : Let no man be hard hearted among you, through the deceit of sinne. The Prophet *David* also cryeth :

*Hodie si vocem ejus audieritis, nolite obdurare corda vestra* : Even this day, if you hear the voice of God,

calling you to repentance, see you harden not your hearts against him. All which earnest speeches used by Gods holy Spirit, do give you to understand, how carefully we have to fly this most pestilent infection of a hard heart ; which Almighty God, of his mercy, give us grace to do, and endue us with a tender heart towards the full obedience of his divine Majesty. Such a soft heart (I say) as the Wise-man desired, when he said to God : *Da servo tuo cor docile* : Give unto me

thy servant (O Lord) a heart that is docible, and tractable to be instructed. Such a heart as God himself describeth to be in all them whom he loveth, saying :

*Ad quem respiciam, nisi ad pauperculum & contritum corde, & timentem sermones meos* ? To whom will I

have regard or shew my favour, but unto the poor and humble of heart, unto the contrite spirit, and to such as tremble at my speeches ?

27. Behold (dear Brother) what a heart God requireth at thy hands ? A little . poor, and humble heart (for so much importeth the diminutive *Pauperculus*.) Also a contrite heart, for thy offences past ; and a heart that trembleth at every word that cometh to thee from God, by his Ministers. How then wilt thou not fear at so many words, and whole discourses as have been used before, for awaking thee, for denouncing thy peril, for stirring thee to amendment ? How wilt thou not fear the threats and judgements of this great Lord, for thy sinnes ? How wilt thou

1 Thel. 5.

Heb. 3.

Psal. 94.

Reg. 3.

Est. 66.

What heart  
God requi-  
reth i. us.



dare to proceed any further in his displeasure? How wilt thou deferre this resolution any longer? Surely the least part of that which hath been said, might suffice to move a tender heart, an humble and contrite spirit, to make a present resolution for the amendment of life. But if all together cannot move thee to do the same: I can say no more, but that thou hast a very hard heart indeed, which I beseech our heavenly Father to soften for thy salvation, with the precious blood of his onely Sonne our Saviour, who was content to shed it for that effect, upon the Crosse.

§ 4. *Containing the Conclusion of the whole Book, with an Exhortation.*

28. **A**Nd thus now having said so much as time permitted me, concerning the first generall point required at our hands for our salvation; that is, concerning Resolution, appointed by my division in the beginning, to be the subject and matter of this first Book: I will here make an end, deferring for a time the performance of my purpose, for the other two Books, upon the causes and reasons set down in the beginning, nothing doubting, but if Almighty God shall vouchsafe to work in any mans heart, by means of this Book, or otherwise, this first point of Resolution (the most hard of all other) then that he will also give mean to perfect the same work begun of himself, and will supply, by other wayes, the two points following: that is to say, both a right beginning, and a constant perseverance, whereunto my other two Books promised, are appointed. Neither would it be hard for any man, that were once indeed resolved to find helpers and instructors enough (besides the holy Ghost, which in this case will alwayes be

Phil. 2.

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be at hand) to assist him in this holy enterprise, albeit, these two other Books of mine should never come forth. There want not at this day (our mercifull Lord be glorified for it) neither store of godly Books, nor yet of skilfull men in our own countrey, that are well able to guide a zealous spirit, in the right way to virtue. And yet, as I have promised before, so mean I (by Gods most holy help and assistance) to send thee (gentle Reader) as my time and ability will permit, the other two Books also; especially, if it shall please his divine Majesty to comfort me thereunto, with the gain or good of any one soul, by this which is already done: that is to say, If I shall understand, conceive, or hope, that any one soul, so dearly purchased by the precious bloud of the Son of God, shall be moved to Resolution, by any thing that is here said; or shall be reclaimed from the bondage of sin, and restored to the service of our Maker and Redeemer; which is the onely end of my writing, as his divine Majesty best knoweth.

29. And truly (dear Christian Brother) albeit, I must confesse, that much more might be said for this point of *Resolution*, then is here touched by me, or then any man can well utter in any competent kind of Book or Volume: yet I am of opinion, that either these reasons here alledged, are sufficient, or else nothing will suffice for the conquering of our obstinacy, and beating down of our rebellious disobedience in this point. Here thou mayest see and read the principall arguments, inducing thee to the service of God, and detestation of vice. Here thou mayest behold (especially, in this second Edition, which is much larger then the former) first, that of necessity thou must confesse there is a God that made thee, and all the rest; the end and cause why he created thee, which was to serve him; the onely true way of which service, to be

The effect  
of that  
which hath  
been said in  
this Book.

In the first  
part.

In the se-  
cond part.

by fulfilling of Christs holy commandments ; then what things are required at thy hands in particular ; the account that will be demanded of thee , the justice and severity of God therein, his goodnesse towards thee, his watchfulnesse over thee, his desire to win thee, his reward if thou do well, his infinite punishment if thou do evil ; his calls , his baits , his allurements to save thee. And on the contrary part, here are discovered unto thee, the vanities, and deceits of those impediments, hinderances or excuses, which any way might let, stay, or discourage thy resolution, the feigned difficulties of virtuous life are removed ; the conceived fears of Gods service are taken away ; the alluring flatteries of worldly vanities are opened ; the foolish presumption upon Gods mercy, the danger of delay , the dissimulation of sloth, the desperate perils of carelesse and stony hearts are declared. What then wilt thou desire more to move thee ? What other arguments wilt thou expect, to draw thee from vice and wickednesse , more then these ?

30. If all this stir thee not, what will move thee ( gentle Reader ? ) If when thou hast read this, thou lay down the Book again, and walk on in thy carelesse life, as quietly as before ; what hope ( I beseech thee ) may there be conceived of thy salvation ? Wilt thou go to heaven living as thou doest ? It is impossible. As soon thou mayest drive God out of heaven, as get thither thy self, by this kind of life. What then, wilt thou forgo heaven, and yet escape hell also ? This is lesse possible, whatsoever the Atheists of this world do persuade thee. Wilt thou perhaps deferre the matter, and think of it hereafter ? I have told thee my opinion hereof before, Thou shalt never have more ability to do it then now, and perhaps never half so much. If thou refuse it now, I may greatly fear, that thou wilt be refused hereafter thy self, There is no way then so good  
(dear

( dear brother ) as to do it presently whilest it is offered. Break from that tyrant, which deteineth thee in servitude, shake off his chains, cut in sunder his bands, run violently to Christ which standeth ready to embrace thee with his arms open on the Crosse. Make joyfull all the Angels, and court of heaven with thy conversion ; strike once the stroke with God again ; make a manly resolution ; say with that old courageous souldiers of Jesus Christ, *S. Hierome : If my father stood weeping on his knees before me , and my mother hanging on my neck behind me ; and all my brethren , sisters , children , and kinsfolks howling on every side to detain me in sinfull life with them : I would sling off my mother to the ground , despise all my kindred , run over my father and tread him under my feet , thereby to run to Christ when he calleth me . And this is the greatest kind of piety above all others in this point , to shew our selves cruel .* So he.

Luc. 15.

A notable  
saying of S.  
Hierome.  
Ad Heno-  
dorum.

31. Oh that we had such hearts ( dear Christian brother ) as this servant of God had, such courage , such manhood, such fervent love to our master. Who would lie one day drowned in sin ? Who would live one day in such slavery as we do ? Who would eat husks with the Prodigall Sonne among Swine, seeing he may return home, and be so honourably received, and entertained by his own father, have so good chear and banqueting, and hear so great melody, joy, and triumph for his return ? I say no more herein ( dear brother ) then thou art assured of, by the word and promises of Gods own mouth, from which can proceed neither falshood, nor deceit. Return then I beseech thee , lay hand fast on his promise, who will not fail thee ; run to him now he calleth, whilest thou hast time, and esteem not all this world worth a straw, in respect of this one act. For so shalt thou be a most happy, and thrice happy man ; and shall blesse hereafter the hour

An exhortation.

Luc. 15.



hour and moment, that ever thou madeſt this fortunate reſolution. And I for my part ( I truſt ) ſhall not be void of ſome portion of thy good hap and felicity. At leaſt-wiſe I doubt not, but thy holy converſion ſhall treat for me with our common Father, who is the God of mercies, for remiſſion of my manifold ſinnes, and that I may ſerve and honour him together with thee, all the dayes of my life ; which ought to be both our petitions. And therefore, in both our names , I beſeech his divine Majeſty to grant it unto us, for his dear Sonne, our Lord and Saviours ſake, *Jeſus Chriſt, Amen.*

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*The End of the ſecond Part of this firſt Book ,  
treating of Reſolution.*

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